TIMES TREASURY:

OR,

ACADEMY for GENTRY.

Laying downe excellent grounds both Divine and Humane, in relation to *Sexes* of *Both Kindes*:

For their *accompliſhment* in arguments of *Diſcourſe*, *Habit*, *Faſhion*: and happy progreſſe in their Spirituall Converſation.

Reviſed, Corrected, and Inlarged, with

A LADIES LOVE-LECTURE;

And a SUPPLEMENT, Entituled,

THE TURTLES TRIUMPH:

Summing up all in an exquiſite *Character of Honour*.

By RI: BRATHWAIT *Eſq.*

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TO THE
RIGHT HONOURABLE,
WILLIAM,
EARLE of *STRAFFORD*;
Sonne and Heire to that incomparable Maſter-piece
of Wit, Worth and Wiſdome,
THOMAS, *Lord* VVENTVVORTH,
Viſcount *WOODHOUSE*, Late Lord Deputy of *IRELAND*,
My Conſtantly memorized and perpetually indeared
MECENAS.

All correſponding honour and happineſſe
Suitable to a Branch of ſuch riſing hopes; Lineally
ennobled and enabled to all proficience.

HIGHLY HONOVRED;

Piety, as it hath the *promiſe*, ſo it renders the beſt *deblazon* to the *Houſe* of *Honour*. In which higheſt aſcent of *Heraldry*, (for all other *Titles* or *Gradations* appear irreall and ſhady;) Vertue the greateſt Signall and Symboll of *Gentry*, is rather expreſſed by *goodneſſe* of *Perſon*, then *greatneſs* of *Place*.

For, howſoever the bleere-ey'd Vulgar honour the *Purple* more than the *perſon*, *deſcent* more then *deſert*, *title* then *merit*: that adulterate *Gentility*, which degenerates from the *worth* of her Anceſtors, derogates likewiſe from the birth of her Anceſtors. It is true indeed, that *Deſert* hath at all times had ſome ſiniſter eye darting on it: eſpecially, where Malignant ſpirits held it a *ſufficient Crime*, to grow *great*. For theſe, forth of a reſtleſſe ambition, were ever interpoſing a *Clond* betwixt *deſerving men* and the *Sun-riſing*. But ſo ſtrongly fenced were they with integrity: and ſo richly furniſhed in principles of Theory, and Humane Phyloſophy, as they accounted it too light an encounter to enter Liſts with ſuch Opponents; whom they held ſo far unworthy of their hate, as they pitied their weakneſſe. Their *ſpight* fell infinitely below their *ſpirit*; their *ſpleane* beneath their *Scorne*. For ſuch was their quickneſſe and vivacity of Spirit, as they could look *Death* in the face with more cheerfulneſſe, then thoſe *Spungy Puffins* could brook Competition: or idolize their *adulterate* Greatneſſe.

Nec levior tibi culpa fuit creviſſe per Orbem; Grande Satis Genti Crimen honore frui. Sta.

Altius Surgentes, innocentes licet, Comitatur Suſpicio. Tacit.

Majori invidus foveam parat; quam ne devites, unâ corruet. Minutius.

Now, for this attractive Object of *Honour*, as it has been Gods goodneſſe, lineall deſcendence, and your Princes eſpeciall Obſervance, in relation to your *incomparable Father*, to advance you to it; So has it been hitherto your happineſſe, in this your hopefull proficience and graceſull initiation

initiation to buſineſſe, to entertaine *Humility* and *Integrity* for your *Reteiners*, the better to preſerve you in it. This is the way, as your genuine Candor and noble experience hath found it, to make all good men, your Friends: and to admit none to repine at your riſing, but vertues Foes.

And ſuch Cenſorious Purſuers of their eminenteſt actions, have oft Heroick'ſt Spirits in all ages patiently ſuffered: Making uſe of them as neceſſary *Monitors*, to put them in minde how to compoſe and regulate the poſture of their greatneſſe.

And theſe were ſuch, whoſe infant Effeminacy, youthfull Delicacy, or native liberty had eſtrang'd them from the knowledge of Morall or Divine Myſteries: ſo as, they might be well compared to the *Oſtrich*, who (as the Naturall Hiſtorian reports) hath the wings of an *Eagle*, but never mounts: So Theſe had the *Eagle-wings* of Contemplation, being indued with the intellectuall faculties of a reaſonable Soule; yet either intangled with the light Cheſſes of vanity, or traſhed with the checker'd poizes of Selfe-conceipt and Singularity, they never mounted above the verge of Senſuall pleaſure.

But I am here to tender unto your *Honours* judicious view, a *Gentleman*, quite of an other garbe: a Compleat Academick, a Civiliz'd Scholler, and a Scholaſtick Courtier. One whoſe *Education* hath made formall enough, without apiſh formality: and conceiving enough, without ſelfe-admiring arrogancy. A good Chriſtian in devout practiſing, no leſſe than Zealous profeſſing; yet none of the forward'ſt in diſcourſing on Religion. For He obſerves (as long experience & Select acquaintance have brought him to bea judicious Obſerver) that *Diſcourſe* of *Religion* hath ſo occupied the World, as it hath well-neere driven the practiſe thereof out of the World. Where moſt men have more of *tongue* than *life*: and more ready to *diſpute* than *live*: Seeking rather to be accompted *Eloquent Orators*, then *Sincere Chriſtians*: *Scholiſts* than *Practiſts*.

He eſteemes ſuch onely happy, who are of that number whom the *World* accounts *Fooles*, but *God*, *Wiſe men*. He underſtands, that whatſoever is ſought beſides God, may ſo imploy the *Minde*, as it may be occupied, but never ſatisfied. He obſerves the whole *Fabrike* of humane power; and he concludes with the Preacher; *Ecquid tam vanum?*

He notes how the *Fleſh* becomming obedient, behaveth her ſelfe as a faithfull Servant to the Soule: *This governeth, the other is governed*; *This commandeth, the other obeyeth*. Finally, he ſummes up all his Obſervations with this: He that *Sigheth* not while he is a *Pilgrim*, ſhall never rejoice when he is a *Citizen*.

This is the *Graduate* in this *Academy for Gentry*, whom I have here againe preſumed to recommend to your protection: and to you he makes recourſe, not ſo much for ſhelter, as honour; (having ſole intereſt in it by right from your Father:) For his *Title*, it exempts him from ſervile baſhfulneſſe, being a *Perſon* ſo freely indenized, ſo compleatly indowed.

Neither can He do leſſe then ingenuouſly collect, how by your Fathers

thers gracefull Patronage; (whoſe obliged ſervant I was in his life; and faithfull Remembrancer in his death:) He has been cry'd up with a generall ſuffrage: atteſting withall, that no prejudicate Critick, whoſe uſe it is never to judge of the purity of a Lampe, till it expire in the Socket, durſt aſſaile him; ſince his *Honours* improved Command, arched with ſo integrious a Protection, did ſecure him. Nor is He changed from what he was, although improved by this new Edition: Nor hopes he to finde you otherwiſe, then your prudent Fathers reflexions ever were; (whoſe imparalel'd parts and immerited favours to me, ſhall reteine a conſtant Anniverſary in me;) to the *Muſes*, and their refined Fancies a profeſt Guardian.

Mancipia pauca lectionis cum ſint.

Now, if any of thoſe corky Cenſurers, *Qui Mercurium in linguâ non in Pectore gerunt*, ſhall chance to accoaſt my *Gentleman*: I reſolve me, his *Education* hath made him ſo accompliſhed at all Aſſayes, and his converſing with the moſt piercing'ſt judgements, hath brought him to that pefection, as he can diſcerne of what mould or temper theſe *Criticks* are; concluding, *Voces ſunt, præterea nihil*, as is ſaid of the *Nightingall*. This onely reſteth; If I limne him to the life, in ſpite of Cenſure, he will merit the Patronage of Honour: if I faile in my Art, (as I dare not preſume of my ſtrength) it is in your *Honour* to impute the fault rather to the *Pen* than the *Man*; whoſe intimate affection to your *Lordſhip*, will quickly ſweeten and attemper the rigidſt Cenſure: and ſigne an *eaſy indulgence* to ſuch an obſequious errour.

For my Dedication, in ſtead of all unneceſſary excuſes of preſumption; I wil cloze briefly with this conſtant Reſolution: *"Though to your Title there be* Honour *due, "It is* Your Self *that makes me* Honour *you.*

Your Honours in all Devotion, lineally obliged,

RI: BRATHWAIT.

THE ENGLISH GENTLEMAN.

YOUTH.

Argument.

The dangers that attend on Youth; *The vanitie of* Youth, *display'd in foure distinct Subjects*; *Three violent passions incident to* Youth; *Physicke prescribed, and receits applied to cure these Maladies in* Youth.

YOUTH.

HOwsoever some more curiously than needfully may seeme to reason, that there be diverse *Climacterical* or dangerous yeeres in mans time; sure I am, that in mans age there is a dangerous *time*, in respect of those Sinne-spreading Sores which soile and blemish the glorious image of the Soule. And this time is *Youth*, an affecter of all licentious liberty, a Comicke introducer of all vanitie, and the onely Heire apparent to carnall securitie. This it was which moved that princely Prophet to pray, *Lord forgive me the sinnes of my youth.* Sinnes indeed; because the youthfull sinner is ever committing, but never repenting; usually provoking God, but rarely invoking God. This is he who *Snuffeth the wind*, with the *wild Asse* in the *desart*, being like the *Horse or Mule which hath no understanding*, by giving *Sense* preeminence above *Reason*: and walking in the *fatnesse* of his *heart*, as one wholly forgetfull of God. He may say with the Psalmist, though in another sense, *Vt jumentum factus sum apud te*: upon expositon of which sentence, it is laudable (saith *Enthymius*) that in the sight of God we take our selves as

Observat. 1.

The dangers that attend on *Youth.*

Vnum est instar bellua humiliari, aliud est bellinos mores imitari.

YOUTH.

* *Vicina lapſibus adoleſcentia. Hieron. Omniainh ac ætate juveneſcunt vitia. Euſeb. lib. 3, 17*

Beaſts to ſhew our humility, but not to reſemble beaſts in ignorance or brutiſh ſenſuality. Many are the dangerous ſhelfes which menace ruine and ſhipwrack to the inconſiderate and improvident *Soule*, during her ſojourning here in this Tabernacle of clay: but no time more perilous than the heat of * *Youth*, or more apt to give fuell to the fire of all inordinate deſires; being as ready to *conſent*, as the *Devill* is to *tempt*, and moſt willing to enter parley with her ſpirituall enemy upon the leaſt aſſault. It is reported by *Euſebius*, that S. *Iohn* meeting a ſtrong *young man*, of good ſtature, amiable feature, ſweet countenance, and great ſpirit, ſtraightway looking upon the *Biſhop* of that place, he ſaid thus unto him: *Chriſt being witneſſe and before the Church, I commend unto thee and thy care this young man, to be eſpecially regarded and educated in all ſpirituall diſcipline.* Whom when the *Biſhop* had received into his tuition, and promiſed that he would performe whatſoever he ought, Saint *Iohn* againe and againe gives his charge, and conteſteth his fidelity: and afterwards he returnes to *Epheſus*. The *Biſhop* takes the *young man* home; brings him up as his owne ſonne, keepes him within the limits of his duty, intreats him gently, and at laſt baptizeth him, and confirmes him. Afterwards, upon remitting ſomething of his care, and giving freer reines to his liberty, the *young man* takes occaſion to ſhake off the yoke of tuition, and fals into bad company, who corrupt him: diverting his courſe from the path of vertue by theſe meanes: Firſt, they invite him to banquets, then they carry him abroad in the *Night*, afterward to maintaine their profuſer expence, they draw him to theevery, and ſo by degrees to greater wickedneſſe, being now made Captaine in this theeviſh company. At laſt Saint *Iohn* returnes and ſaith; *Goe to Biſhop, give me my* depoſitum *which I and Chriſt committed unto thee in the Church whichthou gouerneſt.* The *Biſhop* was aſtonied, thinking that he had deceitfully demanded ſome money which he never received, and yet durſt ſcarce diſtruſt the Apoſtle. But as ſoone as Saint *Iohn* ſaid, *I demand the young man and ſoule of my brother*: the old man hanging downe his head, ſighing and weeping, ſaid; *Ille mortuus eſt*, he is dead; *How and with what kind of death*, ſaid *Iohn? Deo mortuus eſt*, he is dead unto God, anſwered the *Biſhop*: *Nam nequam & perditus, & uno verbo Latro evaſit*: for he is wicked and loſt, and in a word a Theefe.

Modò inveniam, non perditus eſt, &c. Euſeb. ibid.

Much matter might be collected from this Story, to inlarge the ground of our Propoſition, to wit, what imminent dangers are ever attending on *Youth*, and how eaſie it is by the painted flag of vanity, and ſenſuall pleaſure, to draw him to ruine. For doubtleſſe, many excellent rules of inſtruction had this grave *Biſhop* delivered and imparted to his young Pupill: many devout taskes and holy exerciſes had he commended to his practice: many prayers full of fervent zeale had he offered for his converſion: many ſighes had he ſent, many teares had he ſhed to reclaime him from his former converſation. Yet ſee, how ſoone this *youthfull* Libertine forgets thoſe inſtructions which he had taught him, thoſe holy taskes which were injoyned him, thoſe zealous prayers which were offered for him, thoſe unfained ſighes and teares which were ſhed for him! He leaves this aged Father, to become a Robber, he flies from the Temple to the mountaine; he puts off the robe of truth, and diſguiſeth himſelfe with the vizard of theft. And no ſmall theefe, but a Leader. *Rachel* was a *theefe*, for ſhee ſtole idols from her father; *Ioſuah* was a *theefe*, ſeeing he ſtole grapes from *Canaan*; *David* was a *theefe*, ſeeing he ſtole the bottle of water from *Saul*; *Ionathan*

was

was a *theefe*, ſince he ſtole hony from the hive; *Ioſaba* was a *theefe*, ſince he ſtole the infant *Ioaſh*. But here was a *theefe* of another nature; one, whoſe vocation was injury, profeſſion thevery, and practice cruelty: one, whoſe ingratitude towards his reverend *Foſter-father*, merited ſharpeſt cenſure: for *Byſius* the *Grecian*, *Oſiges* the *Lacedæmonian*, *Bracaras* the *Theban*, and *Scipio* the *Roman*, eſteemed it leſſe puniſhment to bee exiled, than to remaine at home with thoſe that were *ungratefull* for their ſervice. So as, it is not only griefe, but alſo a perillous thing, to have to doe with *ungratefull* men. And wherein might *ingratitude* bee more fully exemplified than in this *Young-man*, whoſe diſobedience to his *Tutor*, ſleighting his advice that had foſtered him, deſerved ſevereſt chaſtiſement? But to obſerve the cauſe of his fall; wee ſhall finde how ſoone thoſe good impreſſions, which he had formerly received, were quite razed and defaced in him, by reaſon of depraved company: whence we may gather, that *Youth* being indeed the *Philoſophers raſa tabula*, is apt to receive any good impreſſure, but ſpotted with the *pitch* of vice, it hardly ever regaines her former puritie. Whence we are taught, *not to touch pitch, leſt we be defiled*: for as that divine Father ſaith, *Occaſiones faciunt Latrones*. Truth is, the ſweeteſt Apples are the ſooneſt corrupted, and the beſt natures quickſieſt depraved. How neceſſary therefore, the care and reſpect *Youth* ought to have in the choyce and election of his *Company*, may appeare by this one example, which ſheweth that *Society* is of ſuch power, as by it *Saints* are turned into *Serpents*, *Doves* into *Devils*: for, *with the wiſe we ſhall learne wiſedome, and with the foole we ſhall learne fooliſhneſſe*. Dangerous therefore it is, to leave illimited *Youth* to it ſelfe: yea, to ſuffer *Youth* ſo much as to converſe with it ſelfe. So as, that *Greeke Sage*, ſeeing a *Young man* privately retired all alone, demanded of him what he was doing? who anſwered, *he was talking to himſelfe. Take heed*, quoth he, *thou talke not with thine enemie*. For the naturall proneneſſe of *Youth* to irregular liberty is ſuch, as it is ever ſuggeſting matter of innovation to the Soveraingtie of reaſon. Now to reduce theſe enormities incident to *Youth*, to certaine principall heads, wee will diſplay the *Vanity* of *Youth* in theſe foure diſtinct *Subjects*: *Gate*, *Looke*, *Speech*, *Habit*: that by inſiſting and diſcourſing on each particular, wee may receive the feature of Lady *Vanity* portrayed to the life.

YOUTH

Si ingratum dixeris, omnia dixeris. Min. Publianum.

Qui ſimus, Quinam erimus, in Ephebio conſtitutum eſt.

Diog. Cyn.

Leſſum non citius relinquens, quàm in Deum delinquens: non citius ſurgens, quàm inſurgens.

The vanity of Youth diſplay'd in foure diſtinct Subjects.

GATE.

IT is ſtrange to obſerve how the very *Body* expreſſeth the ſecret fantaſies of the minde: and how well the one ſympathizeth with the other. I have ſeene even in this one motion, the *Gate*, ſuch eſpeciall arguments of a proud heart, as if the body had beene tranſparent, it could not have repreſented him more fully. And I have wondered, how *Man* endued with reaſon, could bee ſo farre eſtranged from that wherewith he was endued; as to ſtrut ſo proudly with feet of earth, as if hee were never to returne to earth. But eſpecially, when *Youth* is imployed in uſhering his *Miſtreſſe*, hee walkes in the ſtreet as if hee were dancing a *meaſure*. Hee verily imagines the eyes of the whole Citie are fixed on him, as the very patterne which they eſteeme worthy imitation: how neerely then concerns it him to ſtand upon his equipage. He walkes, as if he were an *upright* man, but his ſincerity conſiſts onely in *dimenſion*. He feares nothing ſo much as ſome rude encounter for the *Wall*, and ſo hee diſcredited in the ſight of his *Idoll*. Now I would be glad to weane this *Phantaſticke* from a veine of lightneſſe,

Audacia pro muro habetur. Salluſt. in bell. Catil.

Youth. and habituate him to a more generous forme. Firſt, he is to know, how that which is moſt native and leaſt affective, deſerves choiſeſt acceptance. We were not borne to glory in our feet, the *Baſes* of *Mortality*: but to walke as *children* of *light*, in *holineſſe* and *integritie*. Safer it were for us, to obſerve and make uſe of that, which the *Swan* is reported to uſe, when at any time ſhee glories in the whiteneſſe of her colour, to wit, ſhee reflects her eye upon her blacke feet, which qualifies her proud ſpirit: making her ſo much the more dejected, as joying before in her owne beautie, ſhe was erected. Excellently was that *Emblème* of humane frailty ſhadowed in the image of *Agathocles* the *Syracuſan* tyrant, who commanded his *Statue* to be compoſed after this fort: the *Head* to bee of *gold*, ſignifying pureneſſe; the *armes* of *ivory*, intimating ſmoothneſſe; the *body* of *braſſe*, implying ſtrongneſſe; but the *feet* of *earth*, importing weakeneſſe. Be the *Head*-peece never ſo pure; bee it a Diadem of gold we weare, it cannot promiſe to us perpetuitie; we ſtand on *earthen feet*, how may wee then ſtand long, relying on ſuch weake ſupporters? Though *Nebuchadnezzar* ſtrut never ſo proudly upon the turrets of his princely Palace, ſaying, *Is not this great* Babel *which I have builded?* he knowes not how ſoone he ſhall be deprived of his glory, and be enforced to feed with the Beaſts of the field, being as one eſtranged from his former magnificence. *Quid ergo ad nos conſolatio mundi?* Let us not glory in mundane vanity, nor repoſe too much confidence in theſe *feet* of frailty. *Si pes in terris, mens ſit in cœlis*; Though our *foot* be on *earth*, let our *minde* bee in *heaven*: knowing, that (as Saint *Auguſtine* ſaith) *Three cubites of earth doe expect us*; and how little or much ſo ere we poſſeſſe, this is all that ſhall be left us.

Dan. 4. 27. 29. 30.

Seneca.

Looke. THe next Subject wee are to treat of in this Diſplay of youthfull vanity, is his *Looke*: wherein hee is ever noted to ſhew a kinde of contempt, expreſſing by his *eye*, what he conceives in his *heart*. Here is *oculus teſtis*, an eye-witneſſe to tax him of his pride; diſdaining to fix his eye upon the lower ſhrubs, as if a reflex on them ſhould derogate from his glory. They that looked upon *Sylla's* ring, could not chooſe but take notice both of *Sylla's* ſcale and the treaſon of *Iugurth*; ſo hee, that ſhould but eye a proud *Looke*, could not chooſe but collect from what heart ſo diſdainfull a *Looke* proceeded. I have ever obſerved, the moſt *generous* to bee leaſt affective in this kinde: for it is, and hath beene ever an inherent propriety in them, to expreſſe a generous *affability* as well in *Looke* as *Speech*. The *eyes* (ſaith a good Father) are *members* of the *fleſh*, but *windowes* of the *minde*; which, Eagle-like, ſhould be ever erected to the beames of righteouſneſſe, and not depreſſed by any unworthy object of externall baſeneſſe. The onely *Sight* of *God* is the true *food* and *refection* of our *minds*: wee looke to be ſatisfied, but ſatisfaction wee cannot finde in any outward object; much leſſe in contempt of our poore brother, who many times exceeds us more in worth, than we him in birth. But tell me *Young Gallant*, what it is that moveth thee to this contempt of others? Is it thy *deſcent*? alas, that is none of thine; thou deriveſt that glory from thine *Anceſtors*, whoſe honour by thy ignoble life, dieth. Yea, recall to minde how many glorious *Houſes* now lye buried in the grave of oblivion, by the vicious courſe of irregular *Succeſſours*: and againe, how many *Houſes*, whoſe *Names* formerly were not ſo much as knowne, either raiſed from others ruine, or advanced by in-

Plutarch. in vit. Syll.

Auguſt.

Gregor.

induſtrious merit, uſurpe their glory. Is it thy *Riches*? Indeed, if the *Philoſophers* Axiom be true; *Riches is a ſigne of eternall glory*, there were ſome reaſon to glory in them: but wee ſhall finde this glory meerely imaginary, yea a great darkener and blemiſher of the internal glory & beauty of the mind. For as the *Moone* doth never eclypſe, but when ſhe is at the Full: ſo the *Minde* is never ſo much obſcured, as it is with the ſuperfluitie of *Riches*. And againe, as the *Moone* is fartheſt off from the *Sunne* which giveth it light, when it is at the Full; ſo a *Man*, when he is the fulleſt of *Riches*, is fartheſt off from that equity and juſtice, which ought to give him light in all his proceedings. And therefore, he might doe well herein to imitate the *Fly*, which putteth not her feet in the great maſſe of honey, but onely taketh and taſteth with her tongue ſo much thereof as ſerveth her turne, and no more, leſt by doing otherwiſe, ſhe might remaine taken and drowned therein. Yea, if we ſhould but reflect and take a view of certaine *Ethnicks*, whoſe admirable contempt of *Riches* eternized them, wee ſhould obſerve what inimitable continencie was in them, and what an *Hydropticke* thirſt of avarice remaineth as yet unquenched in us. And though wee muſt live according to *Lawes*, and not to *Examples*, yet *Cicero* held that nought could be taught without *example*; wherefore, to enforce this argument further, wee will here produce certaine *Heathens*, who contemned *Riches* ſo much, as being offered, yea obtruded, they would not accept them. *Anacharſes* refuſed the treaſure ſent him by *Græſus*: *Anacreontes* refuſed the treaſure ſent him by *Polycrates*: and *Albionus* refuſed the treaſure ſent him by *Antigonus*. The like moderation wee read in *Fabius Maximus*, *Crates*, *Mimus*, and moſt of the *Greeke* Philoſophers. This indifferencie towards *Fortune*, is excellently deſcribed by the ſententious *Seneca* concluding, *Nihil eripit fortuna, niſi quod ipſa dedit*. To inſiſt on more examples, were to enlarge this branch too much; we will therefore ſhut them all up with that divine obſervation of the wiſe *Simonides*; who being asked once, whether *Vertue* or *Riches* were of more reputation, made anſwer, *That the vertuous did more frequent the doores of the rich, than the rich the vertuous*: Thence inferring, that *Wealth* was a great nouriſher of *Vice*, and *Povertie* of *Vertue*; or rather implying, how thoſe who are *richeſt* are oft-times the *reacheſt*, being ever with vices more infected, who are to higheſt fortunes advanced. Wherefore I aſſure me, thou wilt not glory in *riches* for they deprave the *Soule*, which ſhould bee in the *Body*, like a *Queene* in her *Palace*. Whence then proceedeth this haughtie *Looke*? perchance thou wilt obiect, that thou art a man of *Place*; admit thou beeſt: is there nothing thou canſt finde to expreſſe the eminence or greatneſſe of thy *Place*, to which thou art called, ſave a diſdainefull or ſurly *Looke*, a neglectfull or ſcornefull countenance, contemptuouſly throwne upon thy inferiour? Surely, if ſuch an one thou bee, how great ſo-ere thou bee, I will admire rather thy *Seat* than thy *Selfe*: and conclude with *Ariſtippus*, *A ſtone ſits upon a ſtone*. Theſe are they, at whom our Moderne *Poet* glanced pleaſantly, when he ſaith;

„*They dare not ſmile beyond a point,*
for feare t'unſtarch their Looke.

So punctuall and formall they are, as beſides a kinde of formall and phantaſticke humour they are nothing: or to expreſſe them better; They thinke it a derogation to honour, to converſe with baſeneſſe; They ſhew a great

Yours.

De tranq. an.

Quo altiùs in divitiis, eo copioſior in vitiis.

Ber. de inter. Dom.

Youth. deale of peremptory command in an awfull *Looke*, imagining it a ſufficient argument of greatneſſe, for *Midas* Aſſe to have *Minos* countenance:

For thou hath Time drawne out their formes to me,
They be and ſeeme not, ſeeme what leaſt they be.

Since then neither *Deſcent*, for that is derived from others; nor *riches*, apteſt to deprave us of all others; nor *place*, being worſt expreſſed in glorifying our ſelves and contemning others; ſhould move us to put on the countenance of diſdaine to our inferiours: we are to conclude, that *Humilitie*, as it opens the gate unto glory, ſo *Affability*, a vertue right worthy every generous minde, cannot bee better planted than in the eyes, thoſe *Centinels* which guard us, thoſe two *Lights* which direct us, theſe adamantine *Orbes* which attract affection to us.

Metam. 1. *A face erected, firſt to man was given,*
T'erect his eyes unto the King of heaven.

Let not then any other object entertaine it, at leaſt, not retaine it: if they be to be imployed in any worldly object, let them be imployed in contemplating his workes who made the world; for all other objects are but meere vanitie and affliction of ſpirit.

Speech. THe third Subject we are to diſcourſe of, is *Speech*; a propriety wherein *Man* is diſtinguiſhed from other creatures: yea, the onely meanes to preſerve ſocietie among humane creatures. *Quanto melius eſt docere quàm loqui, tanto melior eſt quàm verba locutio*, ſaith S. *Auguſtine*: By how much better it is to *teach* than to *ſpeake*, by ſo much better is *Speech* than *words*. Here this learned Father maketh a maine difference betwixt *Speech* and *Words*: which diſtinction may bee properly applied to the argument whereof wee now treat.

Sine loquela non poteſt ſtare ſocietas. Ariſt.

Aug. de Magiſt.

Pſal. 141. 3. The raſh *Young man*, who uſeth no guard to his *mouth*, nor no *gate of circumſtance* unto his *lips*, inureth himſelfe to many *words*, but little *Speech*. Now to define *Speech*, it is nothing elſe than an *apt compoſing*, and an *opportunate uttering* of *words*; whence it is ſaid, *Words ſpoken in ſeaſon or opportunitie, are like apples of gold with pictures of ſilver*. And herein is *Youth* many times blame-worthy, who will profeſſe himſelfe a *Speaker*, before hee know what to ſpeake; yea putting his oare in every mans boat, admits no conference, no treaty, no diſcourſe, how tranſcendent ſoever, but he will bee a *Speaker*: though it oft-times moves ſome wiſe *Phocion* to ſay to this jangling *Pithias*, *Good God, will this foole never leave his babling?*

Prov. 25. 11.

In vit. Phoc.

Ariſtotle debating of the convenience and propriety of diſcourſe before *Alexander*, maintained that none were to be admitted to *Speake* but either thoſe that managed his warres, or his Philoſophers which governed his houſe. Obſerve here what ſtrictneſſe was impoſed even upon *Heathens*, to reſtrain them from too much libertie of *Speech*, onely ſuch being admitted to ſpeake, whoſe approved judgement in military or philoſophicall diſcourſe might worthily bee ſaid to deſerve attention. Divers reaſons of no ſmall conſequence might bee here produced, why *Young men* were not to give their opinions in any matter of State in publike places; but wee will reduce them to two. The firſt whereof may

In lib. deſcr. ſecret.

Two reaſons why *Young men* were not admitted to

be

be imputed to their *raſhneſſe* in *reſolving*; the ſecond to a paſſionate *hotneſſe* in *proceeding*.

For the firſt, to wit *raſhneſſe* in *reſolving*: it is the property of *Youth* without premeditation to reſolve, and without counſell to execute. Now is it poſſible any good effect ſhould ſucceed from ſuch unſteady grounds? Yes, you will ſay; ſome are of that preſent and pregnant conceit, as a matter is no ſooner imparted, than they apprehend it: and for *Speech*, divers have had ſuch excellent gifts, as they would ſhew more native eloquence in a *Speech* preſently compoſed, than upon longer preparation addreſſed. Did not *Tiberius* better in any Oration *ex tempore*, than premeditate? Have not many in like ſort, as if ſecretly *inſpired, expreſſed and delivered abundance of profound learning upon the preſent? It is true; yet are we not hence to collect that *premeditation* is fruitleſſe, that raſh and inconſiderate reſolves are to be admitted, or *Young mens* advice, which is for moſt part grounded on opinionate arrogancie, κατα δόξαν, not κατα ἀλήθειαν, *ſecundum opinionem, non ſecundum veritatem*, ſhould be authenticke. For admit *Young men* were eloquent, yet fooliſh eloquence (which muſt needs bee in unſeaſoned *Youth*) is as a ſword in a mad-mans hand, it cannot but hurt much; being firſt, apt to perſwade, and likewiſe by delivering dangerous matter, no leſſe prompt to deprave the eare that is perſwaded.

The ſecond reaſon which we obſerved, why *Youth* was not to give his opinion in any publike place, was his *hotneſſe* in *proceeding*. It is intolerable for theſe *Young-heads* to be oppoſed: they are deafe to reaſon, as if opinion had poſſeſt them of purpoſe to oppoſe reaſon. This appeared in thoſe violent attempts of *Catilina*, *Cethegus*, *Lentulus*, and their factious adherents; who, though privately cautioned and friendly adviſed by ſuch, whoſe long experienced love and fidelity aſſured them of their unfained amity; yet rather than they would loſe the opportunity of their aimes, all counſell muſt be rejected, and their owne private opinions (without ground of reaſon) embraced. But to come nearer them in our diſcourſe: theſe *Young-bloods* uſe rather, *Catiline*-like, to ſpeake much and doe little, than *Jugurth*-like, to ſpeake little and doe much. Of all *Innes*, they love not that of *Harpocrates*, with the ſigne of the finger on his mouth. They are unmeaſurably paſſionate in any argument; and ſo nailed to their owne opinion, as conceit tranſports them above reaſon, and leaves no place for contradiction. It is commonly ſaid, that *Law*, *Logicke*, and the *Switzers* may be hired to fight for any one; and wee have found out one that will match them. Now you have received the character of his *Speech*, I would labour to reclaime him from his errour; which to effect the better, he muſt know, that being a *Gentleman*, (for to ſuch an one chiefly do I direct my diſcourſe) he can aſperſe no greater imputation on *Gentry*, than in exerciſing his tongue in fruitleſſe and frivolous diſcourſe, or ſpending his breath in uſeleſſe or needleſſe contention. The *tongue* (as one obſerves) is a ſmall member; but very glibbery and prone to ruine: apt it is to rebell, if not reſtrained; prompt to innovate, if not confined. But of all the ſallies or excurſions which are made by the *tongue*, none in my conceit leſſe beſeeming a *Gentleman*, than in giving reines to *paſſions*, to ſlave himſelfe to illimited fury: much more profit ſhould he finde in expoſtulating with *paſſion*, recalling to minde that ſaying of *Archytas* ſo much commended; who being angry with one of his hindes, ſaid, *O how would I have beaten thee, had I not beene angry with thee?* Where two meeke men meet together, their conference (ſaith *Bernard*)

is

YOVTH.

deliver their opinions in publike aſſemblies.

*Θεοπνεύστος.

Pic. Mirand. in epiſt. ad Hermol.

Neque locum, neque amicus quiſquam teget, quem arma non texerint. *Saluſt. in bell. Iugurth.*

Ferociam animi, quam habebat vivus, in vultu retinuit Catilina. *Saluſt. in Conjur. Catil.* *Saluſt.*

Law, Logicke, and the Switzers may be hired to fight for any one.

Bleſs.

Youth.

ἡ ἀρετὴ τοῦ λόγου. *Baſil. Virtus maxima, in mole minima.*

is ſweet and profitable; where one man is meeke, it is profitable; where neither, it proves pernicious. May your *Speech*, (*Gentlemen*) bee ſo ſeaſoned, as it may reliſh of diſcretion: rather learne the art of ſilence, than to incurre the opinion of raſhneſſe: for the one ſeldome gives argument of offence, but the other ever. *Speake*, but not with *affectation*, for that gives a better relliſh to the *eare*, than to the *conceit*: *Speake*, but not in *aſſentation*, for that is mercenarie, and ſeemes better in the mouth of a ſlaviſh Sycophant, than a generous profeſſant: *Speake* freely, yet with reſervation leſt the *Comedians* phraſe have ſome alluſion to your openneſſe; being ſo full of *chinkes*, as ſecrecie can have no hope to finde harbour in your boſome. As to *Speake* all that we know; ſheweth *weakeneſſe*: ſo to impart nothing of that we know, inferres too much *cloſeneſſe*: to obſerve a meane in theſe extreames, choice reſpect is to bee had with whom we converſe. If we finde him apt to conceale wee may more ſafely and freely deliver our minde; but where ſuſpicion of ſecrecie miniſtres argument of diſtruſt, wee are to be more cautelous: for it is great folly to engage our thoughts to the ſecrecie of him whom we know not. Worthy commendation was *Auguſtus* in this reſpect, who was ſo choice in the election of a friend, to whom he might communicate his priveteſt thoughts, as he would imploy much time in ſearching and ſifting him, ere he would retaine him. And hence I might take occaſion to tax divers, who are too readie to open their boſomes unto all encounters; and yet I muſt freely confeſſe, that this credulity of theirs, meerely proceeds from the goodneſſe of their nature: for they imagine (ſuch is their eaſie ſimplicity) that others are as ſecret, as they open. Such is the affability of unexperienced *Youth*, as they cannot reſerve the ſecret'ſt of their thoughts, but muſt diſcover them upon the firſt view to their firſt acquaintance: whence *Plautus*, *Benignitas eius vt adoleſcentuli eſt*; wherein he ſeemes to inſtance *Youth*, as a patterne of ingenuous affability: no leſſe ready to utter his thoughts, than his ſubtill applauder is to heare them. Much more fruit ſhould hee reape by obſerving that divine precept of *Eccleſiaſticus*: *Thou that art young ſpeake, if need be, and yet ſcarcely when thou art twice asked. Comprehend much in few words; in many be as one that is ignorant: be as one that underſtandeth, and yet hold thy tongue.* Wherein he propoſeth an exact rule to be obſerved by *Youth*, even in circumſtance, as well as ſubſtance of *Speech*. Now it may be expected, that I ſhould propoſe a forme for words, as I have propoſed a rule for diſcourſe; but my reply to him, who expects this, ſhall be the ſame which *Demoſthenes* made to *Æſchynes* the Orator; who having found fault with *Demoſthenes* queſtioning him of certaine words which he had pronounced ſomething rare and ſtrange, was in this ſort anſwered by him; *That the fortunes of Greece depended not upon them.* Only thus much I will adde, to reclaime him, who more curiouſly than pertinently, inſiſteth rather on *Words* than *Subſtance*: that as there is no man but would eſteeme him for an indiſcreet *builder*, who preferreth the care of his *frontiſpice* before the maine *foundation*; or ſuch an one for a fooliſh *Painter*, who beſtoweth more art upon the *varniſh* than the *picture*: ſo whoſoever intendeth his care rather to finde out *words* than *matter*, may bee holden for a verball Rhetorician, but no ſerious Orator. To be ſhort, if you will have my opinion touching the uſe of *words*; I eſteeme ſuch to be moſt elegant, which are leaſt affected; for there is a native propriety of *Speech* which beſt becomes us; being adorned with ſuch ornaments, as grace our diſcourſe better than adulterate art, which many times beſtowes

Singular directions in arguments of diſcourſe, & diſcovery of ſecrets.

Eccl. 22. 8, 9.

ſo

ſo much time upon beautifying her ſelfe, as ſhee forgers whom ſhee ſhould ſerve.

YOUTH.

WEE are now to deſcend briefly to the laſt, though not leaſt *vanitie* incident to *Youth*; and it is *Habit* or *Attire*. Wherein I have not a little wondered, falling now and then into more ſerious meditation with my ſelfe, how any *man*, having reflex, by the eye of his Soule, to his firſt fall, ſhould glory in theſe robes or raggs of *ſhame*, being purpoſely invented to cover his *ſinne*. Sin indeed; for had not man ſinned, his ſhame had never beene diſcovered. Poore *Fig-leaues* were then the onely ſhelter, to ſhroud from ſhame this miſerable ſinner. Then was *Adam* his owne *Taylour*, and ſtood not much on faſhion, ſo his nakedneſſe might finde a cover. HABIT.

Come then and heare mee, thou perfumed *Gallant*, whoſe *ſenſe* chiefly conſiſts in *ſent*; and obſerve how much thou derogat'ſt from thy owne worth, in couering a ſhell of corruption with ſuch bravery. All gorgeous *Attire* is the attire of ſinne; it declines from the uſe for which it was ordained, to wit, *Neceſſity*, and dilates it ſelfe purpoſely to accompliſh the deſire of *vanity*. Forraine Nations, on whoſe flowry borders the glorious Sun-ſhine of the Goſpell hath not as yet ſhined, though for their *Silkes* and *Sables*, none more plenteous or precious, yet with what indifferencie doe they uſe theſe riches? It may be you will obiect, that *Art* hath not as yet ſhowne her cunning amongſt them; ſo as their neglect of faſhion meerely proceedeth from want of skilfull *Artiſts*, to introduce the forme or faſhion of other Countries (by meanes of civill government, more curious and exquiſite) to their people. But I ſhall prove, & that by impregnable arguments, how this contempt of pride is naturally planted in them; yea, with what ſcorne and deriſion they looke upon other Countries, uſually affected to this delicacie and effeminacie in apparell.

Such as have travelled, and upon exact ſurvey of the Natures of forraine Countries, have brought the rich fraught of knowledge ſtored with choiceſt obſervations to their native home, have confirmed this: for they have found ſuch contempt in other Nations, touching theſe fruitleſſe vanities, wherein wee idolatrize our owne formes, as it ſtrucke admiration in them, as their *Records*, to this day extant, doe apparantly witneſſe. To inſtance ſome whereof, as the *Ruſſian*, *Muſcovian*, *Iunian*; yea even the barbarous *Indian*, it may appeare with what reſervancie they continue their ancient *Habit*, loth, it ſeemes, to introduce any new cuſtome, or to loſe their antiquity for any vaine-glorious or affected Novelty: with a joynt uniformity (as it ſeemes) reſolved, *Tam in cultu Numinis, quàm apparatu corporis, moribus legibuſque uti præſentibus, etiamſi deteriores ſint.* But leaving them, becauſe we will a while inſiſt upon prophane authorities, let us reflect our dim eyes, bleared with the thicke ſcales of vanity, to thoſe Divine *Sages*, whoſe excellent inſtructions no leſſe imitable than admirable, merit our approbation and obſervation. It is reported by *Laertius*, that on a time *Croeſus*, having adorned and beautified himſelfe with the moſt exquiſite ornaments of all kinds, that either Art or coſt could deviſe; and ſitting on a high Throne, to giue more grace or luſtre to his perſon, demanded of *Solon* if he ever ſaw a ſight more beautifull? Yes (quoth hee) *Houſe-crakes*, *Pheſants*, and *Peacokes*; for they are clothed with *In vit. Solon.*

Youth.

a naturall ſplendour or beauty beſtowed on them by Nature, without any borrowed elegancie. The like contempt appeared in *Entrapelus*; who valued the internall beauty of his minde, more than the adulterate varniſh of Art. Beſides, hee was of this opinion, that hee could not doe his foe a greater injury, than beſtow on him the preciouſeſt garments he had, to make him forgetfull of himſelfe and his owne frailtie; whoſe nature the Poet excellently deſcribeth thus:

Horat. epiſt. l. 1. Ep. 18.

The Sage Entrapelus *right wiſely had*
His foes ſhould have the richeſt robes he had,
Thinking he did them harme, himſelfe much good,
For given, they made him humble, them more proud.

**Vt in exequiis epuliſque celebrandis nimioq; apparatu corporis, omnis inutilis ſumptus prohibeatur.*

Amongſt many profitable Lawes enacted by *Numa*, the Law * *Sumptuaria* conferred no ſmall benefit upon the State publique. For by that Law was prohibited, not onely all profuſe charge in *Funerall expences*, but likewiſe the *exceſſive uſe of Apparell*, whereby the *Roman* ſtate grew in ſhort time to great wealth, labouring to ſuppreſſe thoſe vices, which uſually effeminate men the moſt, to wit, delicacie in fare, and ſumptuouſneſſe in attire. Now there be many, I know, who invent *faſhions* meerely to cover their deformities, as *Iulius Cæſar* wore a garland of Lawrell to cover his baldneſſe withall; and theſe ſeeme excuſable, but they are not: for did not hee who made thee, beſtow this forme on thee? Could not he have ſtamped thee to the moſt exquiſite or abſolute feature, if it had ſo pleaſed thy Creator? And wilt thou now controule thy Maker, and by art ſupply the defects of Nature? Beware of this evill: I can preſcribe thee a better and ſafer courſe, how to rectifie theſe deformities. Haſt thou a crooked body? repaire it with an upright ſoule. Art thou outwardly deformed? with ſpirituall graces be thou inwardly beautified. Art thou blinde, or lame, or otherwiſe maimed? be not therewith dejected, for the *Blinde* and *Lame* were invited. It is not the outward proportion, but the inward diſpoſition; not the feature of the face, but the power of grace which worketh to ſalvation. *Alcibiades*, *Socrates* ſcholar, was the beſt favoured Boy in *Athens*; yet, (to uſe the Philoſophers words) looke but inwardly into his body, you will finde nothing more odious. So as one compared them aptly (theſe faire ones I meane) to faire and beautifull Sepulchers; *Extrinſecus ſpecioſi, interius fœtida*; outwardly handſome, inwardly noiſome. Notable was that obſervation of a learned *Philoſopher*, who profeſſing himſelfe a Schoolmaſter, to inſtruct *Youth*, in the principles and grounds of Philoſophie, uſed to hang a looking-glaſſe in the Schoole where he taught, wherein he ſhewed to every ſcholar he had, his diſtinct feature or phyſnomy: which he thus applied. If any one were of a beautifull or amiable countenance, hee exhorted him to anſwere the beauty and comlineſſe of his *face*, with the beauty of a well-diſpoſed or tempered *minde*; if otherwiſe he were deformed, or ill featured, he wiſhed him ſo to adorne and beautifie his *minde*, that the excellencie of the one, might ſupply the defects or deformities of the other. But thou objectſt; How ſhould I expreſſe my *diſcent*, my *plate*, or how ſeeme worthy the company of eminent perſons, with whom I conſort, if I ſhould ſleight or diſvaine this generall-affected vanity *Faſhion*? I will tell thee; thou muſt not more

Plut. in vit. Alcibiad.

Socrates.

gene-

generouſly, I will not ſay *generally*, expreſſe thy greatneſſe of *deſcent*, *place*, or *quality*, nor ſeeme better worthy the company with whom thou conſorteſt or frequenteſt, than by erecting the glorious beames of thy *minde*, above theſe inferiour things. For who are theſe with whom thou conſorteſt? meere triflers away of time, baſtard ſlips, degenerate impes, conſumers of their patrimony, and in the end, (for what other end ſave miſery may attend them?) *Heires* to ſhame and infamy. Theſe (I ſay) who offer their *Morning prayers* to the *Glaſſe*, eying themſelves ſo long, till *Narciſſus*-like they fall in love with their owne ſhadowes: And many times like that wrethed Lady, if any deformity chance to blemiſh their beauty, they no ſooner eye their glaſſe, than the diſcovery of their deformity brings them to a fearefull frency.

YOVTH.

O *England*, what a height of pride art thou growne to? yea, how much art thou growne unlike thy ſelfe? when, diſvaluing thy owne forme, thou deformeſt thy ſelfe by borrowing a plume of every Country, to diſplay thy pie-coloured flag of vanity. What painting, purfling, powdring and pargeting doe you uſe, (~~you Idole of vanity~~) to lure and allure men to breake their *firſt faith*, forſake their *firſt love*, and yeeld to your immodeſty? How can you weepe for your ſinnes, (ſaith Saint *Hierome*) when your teares will make furrowes in your face? With what confidence do you lift up that countenance to heaven, which your *Maker* acknowledges not? Doe not ſay that you have modeſt minds, when you have immodeſt eyes. Death hath entred in at your windowes; your eyes are thoſe cranies, thoſe hatefull portals, thoſe fatall entrances, (which *Tarpeia*-like) by betraying the glorious fortreſſe or citadell of your ſoules, have given eaſie way to your mortall enemie. *Vtinam miſerrimus ego, &c.* I would I poore wretch (ſaith *Tertulian*) might ſee in that day of Chriſtian exaltation, *An cum ceruſſa, & purpuriſſo, & croco, & cum illo ambitu capitis reſurgatis*: No, you ſtaines to modeſty, ſuch a *Picture* ſhall not riſe in glory before her Maker. There is no place for you; but for *ſuch women as aray themſelves in comely apparell, with ſhamefaſtneſſe and modeſtie, not with broided haire, or gold, or pearles, or coſtly apparell*. But, *as becommeth women that profeſſe the feare of God. For even after this manner in time paſt did the holy women, which truſted in God, tire themſelves*. Reade, I ſay, reade yee proud ones, yee which are ſo haughty, and walke with ſtretched-out neckes, the Prophet *Iſaiah*, and you ſhall finde your ſelves deſcribed, and the judgement of Deſolation pronounced upon you. *Becauſe the Daughters of* Sion *are haughty, and walke with ſtretched-out neckes, and with wandring eyes, walking and minſing as they goe, and making a tinckling with their feet; therefore ſhall the Lord make the heads of the daughters of* Sion *bald, and the Lord ſhall diſcover their ſecret parts*. And hee proceeds: *In that day ſhall the Lord take away the ornament of the ſlippers, and the calles, and the round tyres. The ſweet balles, and the bracelets, and the bonnets. The tyres of the head, and the ſloppes, and the head-bands, and the tablets, and the eare-rings. The rings and the mufflers. The coſtly apparell, and the veiles, and the wimples, and the criſping-pins. And the glaſſes, and the fine linnen, and the hoods and the lawnes*. Now heare your reward: *And in ſtead of ſweet ſavour, there ſhall be ſtinke, and in ſtead of a girdle, a rent, and in ſtead of dreſſing of the haire, baldneſſe, and in ſtead of a ſtomacher a girdling of ſackcloth, and burning in ſtead of beauty*. Now attend your finall deſtruction: *Thy men ſhall fall by the ſword, and thy ſtrength in the battell. Then*

Mihi mirabile fit quòd non eneccentur, cum tantum onus bajulent. Clem. Alex. 2. Pædag.

Hier. ad Fur. de vid. Serm. Tom. 1.

Aug. de Chriſt. fide.

Tertul. de hab. Mul. cap. 7

1 Tim. 2. 9. 10.

1 Pet. 3. 5.

Iſaiah.

YOVTH.

ſhall her gates mourne and lament, and ſhee being deſolate ſhall ſit upon the ground. See how you are deſcribed, and how you ſhall be rewarded! Enjoy then ſinne for a ſeaſon, and delight your ſelves in the vanities of *Youth*: be your *eyes* the Lures of Luſt, your *eares* the open receits of ſhame, your *hands* the polluted inſtruments of ſinne: to be ſhort, be your *Soules*, which ſhould be the *Temples* of the *Holy Ghoſt*, *cages of uncleane birds*; after all theſe things, what the Prophet hath threatned ſhall come upon you, and what ſhall then deliver you? not your *Beauty*; for to uſe that divine Diſtich of *Innocentius*,

Tell me thou earthen veſſell made of clay,
What's Beauty *worth, when thou muſt dye to day?*

Nor *Honour*; for that ſhall lye in the duſt, and ſleepe in the bed of earth. Nor *Riches*; for they ſhall not deliver in the day of wrath. Perchance they may bring you, when you are dead, in a comely funerall ſort to your graves, or beſtow on you a few mourning garments, or erect in your memory ſome gorgeous Monument, to ſhew your vaine-glory in death, as well as life; but this is all: Thoſe *Riches* which you got with ſuch care, kept with ſuch feare, loſt with ſuch griefe, ſhall not afford you one comfortable hope in the houre of your paſſage hence; afflict they may, releeve they cannot. Nor *Friends*; for all they can doe, is to attend you, and ſhed ſome friendly teares for you; but ere the Roſemary loſe her colour, which ſtickt the Coarſe, or one worme enter the ſhroud, which covered the Corps, you are many times forgotten, your former glory extinguiſhed, your eminent eſteeme obſcured, your repute darkened, and with infamous aſperſions often impeached. If a man (ſaith *Seneca*) finde his friend ſad, and ſo leave him ſicke without miniſtring any comfort to him, and poore without releeving him; we may thinke ſuch an one goeth to jeſt, rather than viſit or comfort: and ſuch miſerable comforters are theſe *friends* of yours. What then may deliver you in ſuch guſts of affliction which aſſaile you? *Conſcience*; ſhee it is that muſt either comfort you, or how miſerable is your condition? She is that *continuall feaſt* which muſt refreſh you; thoſe *thouſand witneſſes* that muſt anſwer for you; that *light* which muſt direct you; that familiar *friend* that muſt ever attend you; that faithfull *Counſellour* that muſt adviſe you; that *Balme* of *Gilead*, that muſt renew you; that *Palme* of *peace*, which muſt crowne you. Take heed therefore you wrong not this *friend*, for as you uſe her, you ſhall finde her. She is not to be corrupted, her ſincerity ſcornes it; Shee is not to bee perſwaded, for her reſolution is grounded; Shee is not to bee threatned, for her ſpirit ſleights it. She is aptly compared in one reſpect to the *Sea*, ſhe can endure no corruption to remaine in her, but foames, and frets, and chafes, till all filth bee removed from her. By *Ebbing* and *flowing* is ſhee purged, nor is ſhe at reſt till ſhee be rinſed. *Fugit ab agro ad civitatem, à publico ad domum, à domo in cubiculum*, &c. Diſcontentedly ſhee flies from the *Field* to the *City*, from *publicke reſort* to her *private houſe*, from her *houſe* to her *chamber*; Shee can reſt in no place; *Furie* dogs her behinde, and *Deſpaire* goes before. For *Conſcience* being the *inſuparable glory or confuſion of every one, according to the quality, diſpoſition or diſpenſation of that Talent which is given him, for to whom much is given, much ſhall be required.* We are to make ſuch fruitfull uſe of our *Talent* that the *Conſcience* wee profeſſe may remaine undefiled, the *faith* we have plighted may

Prima eſt hæc ultio, quod ſe judice, nemo nocens abſolvitur. *Iuv. Sat.* 13.

Aug. in enar ſup. 45. *Pſal.*

Bern. de inter. domo. cap. 1.

YOVTH.

may be inviolably preſerved, the meaſure or *Omer* of grace we haue receiued, may be increaſed, and God in all glorified. Which, the better to effect, wee are to thinke how God is euer preſent in all our actions; and that (to uſe the words of *Auguſtine*) *Whatſoeuer we doe, yea whatſoeuer it bee that wee doe, he better knowes it than we our ſelues doe.* It was *Seneca's* counſell to his friend *Lucilius*, that whenſoeuer he went about to do any thing, he ſhould imagine *Cato*, or *Scipio*, or ſome other worthy *Roman* to be in preſence. In imitation of ſo diuine a *Morall*, let us in euery action fix our eye upon our Maker, *Whoſe eyes are upon the children of men*; ſo ſhall we in reſpect of his ſacred preſence, to which we owe all deuout reuerence, *Abſtaine from euill, doe good, ſeeke peace and enſue it.* Such as defil'd themſelues with ſinne, by giving themſelues ouer unto pleaſure, ſtaining the Nobility & ſplendour of their Soules through wallowing in vice; or otherwiſe fraudulently, by uſurpation or baſe inſinuation, creeping into Soueraignty, or unjuſtly gouerning the common-weale; ſuch thought *Socrates*, that they went a by-path ſeparated from the counſell of the gods: but ſuch, as while they lived in their bodies, imitated the life of the gods, ſuch hee thought had an eaſie returne to the place from whence they firſt came. If the *Pagan* had ſuch a diuine conceit of thoſe, whoſe approued life repreſented a certaine ſimilitude or reſemblance of God, as he imagined, no glory could be wanting to them, in regard of their integrity: let us embrace the like opinion, and expreſſe ſuch apparent demonſtrations of ſanctitie, that as wee exceed the *Pagan* in regard of that *precious light* we enjoy, ſo wee may exceed him in the converſation of the life we lead. But how ſhould theſe *painted Sepulchers*, whoſe adulterate *ſhape* taſtes of the *ſhop*, glorying in a borrowed beauty, euer meditate of theſe things? How ſhould their care extend to heauen, whoſe *Baſiliske* eyes are only fixed on the vanities of earth? How ſhould that *painted bluſh* (that *Iewiſh* confection) bluſh for her ſinne, whoſe impudent face hath out-faced ſhame? *Two Loues* (ſaith that learned Biſhop of *Hippo*) *make two Cities. Hieruſalem is made by the loue of God, but Babylon by the loue of the world.* And theſe are they, who engaged to worldly loue, haue forſaken their true loue; they haue diuided their hearts, and eſtranged their affections from that *Supreme* or *Soueraigne good.* O then (*Young men*) come not neere the *gate* of this *ſtrange woman, whoſe feet goe downe to death, and whoſe ſteps take hold on hell.* This is the *woman* with an *Harlots behauiour, and ſubtill in heart.* This is ſhee, who hath *decke her bed with ornaments, carpets and laces of Ægypt, and perfuming her Bed with myrrhe, Aloes and Cynamon.* Take heed thou ſing not *Eyſimachus* ſong; *The pleaſure of fornication is ſhort, but the puniſhement of the fornicator eternall.* But of this Subiect we are more amply to treat hereafter; onely my exhortation is to *Youth*, whoſe illimited deſires tend euer to his ruine, that if at any time it bee your fortune to encounter with theſe infectious *vlcers*, theſe ſin-ſoothing, and ſoule-ſolling *Lepers*, and they like that *whoriſh woman* in the *Prouerbs*, inuite you to their lothed dalliance, ſaying, *Come, let us take our fill of loue until the morning: Come, let us take our pleaſure in dalliance:* that you ſhake off theſe *vipers* at the firſt aſſault, and preuent the occaſion when it firſt offers it ſelfe. For know, that which a deuout and learned Father ſaith concerning the dangerous *Habit* of ſinne, is moſt true; *Prima eſt quaſi ſtillatio delectationis in corde, ſecunda conſenſio, tertium factum, quartum conſuetudo.* Sinne begins with an *itch*, but ends with a *ſcar.* The firſt degree begins with *delight*, the ſecond with *conſent*, the third with *act*, and the fourth with *cuſtome.* This

Aug. Soliloq. cap. 14.
Sen. ad Lucil.
Tuſcul. quæſt. lib. 1.
Auguſt. ſup. Pſal. 64.
Prou. 5 5.
Prou. 7.
ὁδοὶ θέλειας τῶν κακῶν. *Arch. Tarent.*
Prou. 7. 18.
Aug. Ser. 44.

YOVTH.

ſinne by degrees in men of all degrees, like a broad-ſpreading *tetter*, runnes over the whole beauty of a precious ſoule, expoſing the fruits of the *ſpirit* to be corrupted by the ſuggeſtion of the *fleſh*. But too farre (I feare me) have I digreſſed from this laſt branch, whereof I was to diſcourſe, to wit, of *Habit*, or *Attire*: albeit I have enlarged my ſelfe in nothing which may ſeeme altogether impertinent to our preſent purpoſe. For diſcourſing of the vanity of women (whoſe phantaſticke *Habits* are daily Theames in publicke Theatres) I imagined it a neceſſary point to inſiſt upon: partly to diſſwade thoſe *Shee-painters* of this flouriſhing *Iland* from ſo baſe and proſtitute practice. Baſe, for *Feſtus Pompeius* ſaith, that common and baſe whores, called *Schenicola*, uſed dawbing of themſelves, though with the vileſt ſtuffe. Partly to bring a loathing of them in the conceit of all yong *Gentlemen*, whoſe beſt promiſing parts uſe often to be corrupted by their inchantmens. Ἄνθος ὑπῆρξε &c. there is one *flower* to bee loved of women, a *good red*, which is *ſhamefaſtneſſe*. Saint *Hierome* to *Marcella* ſaith, that thoſe women are matter of ſcandall to Chriſtian eyes, *Quæ purpuriſſo & quibuſdam fucis ora oculoſque depingunt*. I might here likewiſe juſtly tax ſuch effeminate *Youths*, whoſe womanith diſpoſition hath begot in them a love to this hatefull profeſſion; but I will onely uſe *Diogenes* ſpeech, which hee made to one that had anointed his haires; *Cave ne capitis ſuaveolentia vitæ maleolentiam adducat*. Or that ſaying hee uſed to a *Youth* too curiouſly and effeminately dreſt: *If thou goeſt to men, all this is but in vaine; if unto women, it is wicked*. So as being asked a queſtion of a *Young man*, very neatly and finely apparelled, he ſaid, *hee would not anſwer him till he put off his apparell to ſee whether he were a man or a woman*.

Nazian. contra mulieres immodicè compt as.

Hier. de exitu Lea.

Laert. lib. 6.

Laert. ibid.

There is another Objection, which I imagine *Youth* will alledge, to prove how expedient it is for him to bee choice or curious in reſpect of apparell. It gaines him more acceptance and eſteeme with men of eminent place. But hearken how the Apoſtle oppoſeth himſelfe to this; reproving ſuch whoſe judgement conſiſts in the *eye* rather than in the *braine* proceeding thus; *If there come into your company a man with a gold-ring, and in goodly apparell, and there come in alſo a poore man in vile raiment, and ye have a reſpect to him that weareth the gay cloathing, and ſay unto him, Sit thou here in a goodly place; and ſay unto the poore, Stand thou there, or ſit here under my foot-ſtoole: Are yee not partiall in your ſelves, and are become judges of evill thoughts?* So as, how ſoever theſe diffident wordlings, *Annulo magis erudunt quam animo*; It is not the *Habit*, but the *heart* which God accepts: yet moſt acceptable is that *Habit* which is not ſo *ſumptuous* as *ſeemely*, not ſo *coſtly* as *comely*. True indeed it is, that the popular eye, which cannot diſtinguiſh of the inward beauty, but obſerveth rather what wee weare, than what wee are, admires nothing more than the outward *Habit*; as wee may reade how much *Herod*, being arrayed in *royall* apparell, was applauded by the people, who gave a ſhout, ſaying, *The voice of God, and not of man*. But that *All-ſeeing* and *All-ſearching eare* of the Divine Majeſty ſeeth not as man ſeeth. Hee prefers *Lazarus* rags before *Dives* robes. Though the one bee clothed in purple and *fine linnen*, and the other ſeeme deſpicable in the eye of the world, in reſpect of his Nakedneſſe; yet, *mortua neceſſitate, peribunt opera neceſſitatis*: the one is tranſlated to glory boundleſſe, the other to miſery endleſſe; for this ſorrow which hee here felt, ended when he did end; but the joy which he obtained, exceeded all end. Thus farre have I laboured to anſwer all ſuch objections as might bee propoſed in defence

Iames 2. 2. 3. 4.

Seneca

Act. 12. 21, 22.

ἰκμὸν ὄμμα.

Aug.

YOVTH.

fence of this generall-approved vanity, concluding; *Quod peccata Seriora, teterrima sunt vitia;* No sinnes like to silken sinnes, for they ever crave *impunity*, the foster-mother of all *impiety*. I intend yet to proceed in decyphering the lightnesse of *Youth*, by expressing three grand Maladies incident to *Youth*; whereof I purpose to dilate particularly, to move the *Young man* to be more cautelous of his wayes, in the mazie Labyrinth of this life. These three (for all the rest may be reduced to them) are comprehended under *Lust*, *Ambition*, *Revenge*; of which briefly, according to our former Method, we purpose here to intreat.

Three violent passions incident to *Youth*,

LVST.

SO exposed is *Youth* to *sense*, and so much estranged from the government of *reason*; as it prosecutes with eagernesse whatsoever is once entertained with affection. This might appeare in the ruines of *Troy*, occasioned by the unlawfull love of *Paris*; where the violent intrusion and usurpation of anothers *Bed*, brought an irreparable fall to the *Trojans*. Some have given two reasons; why *Youth* is more subject to this illimited passion, than any other age. The first is, that naturall heat or vigour, which is most predominant in *Youth*, provoking him to attempt the greatest of difficulties, rather than suffer the repulse where hee affects. The second is, want of imployment: which begets this distemperature; whence the *Poet*.

Two reasons why *Youth* is naturally subjected to illimited passion.

Take away Idlenesse, and without doubt,
Cupids *bow breakes, and all his Lampes got out.*

This want of imployment was it, which moved *Ægistus* to shew himselfe more familiar with *Clytemnestra*, than stood well with his honour; for had hee ranked himselfe with those valiant *Greekes*, whose resolute adventures gain'd them generall esteeme, hee had prevented occasion and purchased himselfe equall renowne by his valour, as by vaine expence of time he incurred dishonour. Witty and proper was that elegant invention of *Lucian*, who faining *Cupid* to invite the gods to an *amorous feast*, prevailed with all of them to give way to *Love*, till he came to *Pallas*; but she was found conversing with the *Muses*, and would admit of no time to enter parly with *Cupid*. True it is, that exercise draweth the minde from effeminacie; and remissnesse feeds the desire, and addes fuell to unlawfull heat. And no lesse occasion gives wanton discourse, or Lascivious Bookes to the enraged affections of distempered *Youth*. So as, much more blessed were the State, if restraint were made of composing or publishing such Subjects, where every leafe instructs *Youth* in a new lesson of folly. *Alcæus* a man of good reputation and generall observance in the Commonwealth; what toyes wrote he of the love of young men? All the writings of *Anacreon* are onely of love. But most of all other, *Rheginus* even burned with love, as appeareth by his writings. Yea, even Philosophers (and that by the counsell and authority of *Plato*, whom therefore *Dicæarchus* did worthily reprehend) became the commenders and honourers of love. Such Discourses should bee throwne to the darkest corner of our studies, as that of *Ovids* was by *Augustus*, which tend to corrupt *Youth*, and divert his minde from the exercise of vertue. But alas! to what height of licentious liberty are these corrupter times growne? When that *Sun*, where Modesty should claime a native prerogative, gives way to foments of exposed

Youth.

posed looseneſſe, by not only attending to the wanton diſcourſe of immodeſt Lovers, but carrying about them (even in their naked Boſomes, where chaſteſt deſires ſhould onely lodge) the amorous toyes of *Venus* and *Adonis*: which Poem, with others of like nature, they heare with ſuch attention, peruſe with ſuch devotion, and retaine with ſuch delectation, as no Subject can equally reliſh their unſeaſoned palate, like thoſe lighter diſcourſes. Yea (which hath ſtrucke me to more admiration) I have knowen divers, whoſe unriper yeeres halfe aſſured mee, that their greene *Youth* had never inſtructed them in the knowledge, nor brought them to conceit of ſuch vanities, excellently well read in thoſe immodeſt Meaſures; yea, and prompt enough to ſhew proofes of their reading in publike places. I will not inſiſt upon them, but leave them to have their names regiſtred amongſt thoſe infamous Ladies; *Sempronia, Scribonia, Clytemneſtra, Cleopatra, Fauſtina, Meſſalina*; whoſe memories purchaſed by odious *Luſt*, ſhall ſurvive the courſe of time; as the memory of thoſe famous Matrons, *Octavia, Porcia, Cecilia, Cornelia*, ſhall tranſcend the period of time. To expreſſe what eſpeciall motives tend moſt to increaſe of this *paſſion*, I thinke it not amiſſe: becauſe I hold it neceſſary to propoſe the cauſe, before we come to cure the effect. For I thinke, according to the opinion of *Socrates*, that then my inſtructions have brought forth good fruit, when by them any one ſhall be provoked to apply his diſpoſition to the knowledge and practice of vertue. Which, the better to effect, you ſhall know, that there is no one *Motive* more generally moving, or enforcing to an eager purſuit of our immoderate affections, than curious or luſcious fare, delicious liquors, which might appeare (if we ſhould have recourſe to Hiſtory) in thoſe prodigall feaſtings of *Antonius* and *Cleopatra*: where no coſt was ſpared to give more free courſe to laſcivious deſires. To prevent this, (as may be probably gathered) *Greece* in her flouriſhing eſtate, reſtrained women both publique and private acceſſe to Banquets: and kinſmen kiſſed their kinſwomen, to know whether they drunke *wine*, or no, and if they had, to be puniſhed by death, or baniſhed into ſome Iland. *Plutarch* ſaith, that if the *Matrons* had any neceſſity to drinke *wine*, either becauſe they were ſicke or weake, the *Senate* was to give them licence; and not then in *Rome* neither, but out of the City. *Macrobius* ſaith, that there were two *Senators* in *Rome* chiding, and the one called the others wife an *Adulteroſſe*; and the other his wife a *Drunkard*: and it was judged that to bee a *Drunkard* was more infamy. Here we may collect what ſtrictneſſe, even the *Heathen* uſed, to obſerve a morall courſe, and to repreſſe ſuch inordinate motions, as moſt commonly invade the eminent'ſt *States*, when long peace hath rockt her people aſleepe, ſnorting in the downe-bed of ſecurity. Sure I am, as there is nothing which brings either a publike or private State to a remiſneſſe of government ſooner than peace or plenty; ſo nothing effatuates the underſtanding of man more than exceſſe in meat or drinke, ſubjecting the intellective part to the bondage of Senſe. For what may be the diſcourſe of *Epicuriſts*, but laſcivious, begot on exceſſe of fare, curious and luſcious? Theſe are dilating ever on the rape of *Ganimedes*, *Lais* in *Euripides*. Beauty is their object, and Vanity their ſubject. White teeth, rolling eyes, a beautifull complexion (an exteriour good) being that which *Euryala* praiſed, when ſhee waſhed the feet of *Vlyſſes*, namely, *Gentle ſpeech*, and *tender fleſh*. Thus are their tongues tipt with vanity, their deſires ayming at ſenſuality, and their delights engaged to fleſhly liberty. Amongſt the

An eſpiciall motive tending to the increaſe of this *Paſſion*: *Venus in vinis.*

Nunquam ego ebrium putabo caſtum Hier.

Plato.

Plutarch.

Macrob.

Romans,

Romans; *Venus* or *Cous* was the beſt chance at dice: And no chance, (till ſome heavy miſchance over-take them) more happy in their opinion, than to receive a loving ſmile or cheerefull aſpect from their terreſtriall *Venus*. YOUTH.

Some Countries I have read of, whoſe naturall baſeneſſe, being given to all avarice, induced them to diſeſteeme all reſpects in this kinde, and to make merchandize of their womens honour. Such are the women of *Sio* reported to be, who are reputed for the moſt beautifull Dames of all the *Greekes* in the world, and greatly given to Venery. Their *Huſbands* are their *Pandors*, and when they ſee any ſtranger arrive, they will preſently demand if he would have a miſtreſſe: and ſo they make whores of their own wives, and are contented for a little gaine to weare hornes: ſuch are the baſe minds of ignominious Cuckolds. Here is a dangerous *Ile* for our amorous *Gallant*, who makes his Travell (with griefe I ſpeake it) too oft the ruine of himſelfe and his eſtate. Happy are thoſe (but too few are thoſe) who with wiſe *Ithacus* ſtop their eares to theſe Soule-tainting and Sinne-tempting *Syrens*. Yet ſome there are, and ſome there have beene ever (I perſwade me) whoſe noble conqueſts over themſelves and their owne deſires, have ſeconded, if not ſurpaſſed thoſe many conqueſts which they atchieved in forraine Nations. As the admirable continencie of *Alexander* the Great, in ſparing *Darius* wife and his three daughters. The continency of *Scipio* during the ſpace of foure and twenty yeeres, wherein his proſperous exploits could purchaſe him no more glory, than in the beſieging and taking of a City in *Spaine*, he gained him renowne, by repreſſing his flame of *Luſt*, when a beautifull Maid was brought him: reſtoring her with a great reward to *Allancius*, a *Celtiberian* Lord, to whom ſhee was eſpouſed. No leſſe worthy was that part of *Marius*, who having *Sylla's* wife and ſiſters in his power, ſent them nobly, unattempted. An example of like continencie might hee inſtanced in *Mahomet* the *great*, towards the *faire* * *Greeke*; whom, albeit hee entirely loved, yet to ſhew unto his Peeres, a princely command of himſelfe and his affections; as he had incenſed them before by loving her, ſo hee regained their love by ſleighting her; whence the Poet: *Q. Curt. lib. 3.* * *Irene.*

With that He drew his Turkiſh *Symeter,*
Which he did brandiſh ore the Dameſels head;
Demanding of ſuch Ianizers *were there,*
If't were not pity ſhee'ſd be ſlaughtered?
Pity indeed; but I perforce muſt doe
That which diſpleaſeth me, to pleaſure you.

Many ſuch inſtances, ancient and moderne Hiſtories afford, but I muſt not inſiſt on each particular, leſt I ſhould inlarge my ſelfe too much in this Branch. My exhortation ſhall be to ſuch, whoſe unmellow yeeres crave inſtruction, that they would betake themſelves to imployment: for *Idleneſſe* maketh of *men*, *women*; of *women*, *beaſts*; of *beaſts*, *monſters*. And amongſt imployments, ever mix ſuch *Readings* as may miniſter matter, either *Divine*, or *Morall*, to allay the heat of this diſtempered *paſſion*. We reade of the *Roman Stilpho*, that albeit he was naturally addicted to all incontinency, yet by reading certaine precepts of Morall Philoſophy, he became an abſolute commander of his owne affections. Hate to conſent to that, which

What rare effects the precepts of Morall Philoſophy wrought in Heathen men.

Youth.

ſo transformes man, as hee wholly loſeth the true title of man, and becommeth meerely beſtiall. *Nos qui accepimus rationis lucem communem cum Angelis, non transeamus vitam in ſilentio cum pecoribus.* Thou art beautified with an Angelicall feature; let it not participate of any inferiour creature. To be ſhort, art thou a *Gentleman*? beare that poſture ſtill: ſtaine not a native glory with an infamous blemiſh. This vice of all others, derogates moſt from *Honour*: for we commonly ſay, Such, whoſe lightneſſe incurres ſcandall, to have loſt their *Honour*. O let not the *Honour* of a generous minde ſuffer eclipſe, for a minutes pleaſure? *Lais* asking of *Demoſthenes* ſo much for one Nights-lodging, he preſently replyed: *I will not buy repentance at ſo deare a rate.* Dearer is the rate of *ſhame*, than of *Coine*. Prize *Honour* at that eſtimate, as the height of pleaſure may never have power to ſurpriſe it. *Canna*, wife to *Synatus*, whom one *Synoris*, of greater authority than *Synatus*, loved: making no ſmall meanes to obtaine her love yet all in vaine; ſuppoſed the readieſt way for effecting his deſire to bee the death of her Husband, which he performed. This done, he renewed his ſuit, to which ſhee ſeemingly conſented. But being ſolemnly come into the Temple of *Diana* for celebrating the Nuptials, ſhe had a ſweet potion ready, which ſhee drunke to *Synoris*, where with they both were poiſoned, to revenge her Husbands death. Here is a *Pagan* patterne of inimitable continency; who rather than ſhe would conſent to contract Mariage with her Husbands foe, diſ-valued all future hope of preferment, yea embraced Death, as a happy Agent of her intended revenge. The wiſe (ſaith that ſcitentious Philoſopher) may gather *gold* out of *dung*; which may be thus applyed. The wiſe *Chriſtian*, may cull excellent flowers from an *Ethnicke* garden: for the Envious man he is the *Spider* which ſucks poiſon from the fragrant'ſt and freſheſt Flowers. I will conclude this point; and intreat the generous affected, whoſe glory ſhould be Vertues Booty, and whoſe beſt beauty to be enriched by her bounty; to make *Vertue* their *Price*, being ſo praiſe-worthy of her ſelfe, as ſhee needs no outward *praiſe*. To purchaſe which incomparable bleſſing, I could wiſh, *Gentlemen*, that your reſort to eminent places bee more ſpare, till you finde in your ſelves an aptneſſe to reſiſt, if any unchaſte motion make aſſault. Yet good it were not to preſume, upon one ſingle triall: for the diſpoſition may bee more temperate at one time than another; and the aſſault alſo more perillous. To court Beauty is an enterprize of danger: for ſome I have knowne, who upon their acceſſe to Beauty, have beene free-men, who upon their returne, became ſlaves.

Etiam feris ac Barbaris deteſtabile eſt. Ambr. lib. 1. de Abraham.

Vid. Aul. Gell. in Noct. Atticis.

Seneca.

--Rara eſt concordia formæ, Atque pudicitiæ. Iuven. Sat. 10.

But you will object; to vanquiſh where there is no aſſault made, is a weake conqueſt; True, but to play with the candle till we ſuffer our wings to bee cing'd, is a greater folly. I would not hazard my *honour* upon thoſe termes, as by affronting temptation, to bee caught.

To conclude this *Branch*, as the ſubſtance of the Soule is pure, ſo this maſſe of fleſh is corrupt: ſtaine not the purity of the former, by converſing with the latter: for to parley with ſo ſubtill an enemy, is to give way to his policy. Obſerving theſe, you ſhall goe to your graves with *Honour*; not to the *graves of Luſt*, the Sepulchres of ſhame, and receptacles of corrupted love. Wee will now deſcend to the ſecond Malelle incident to Youth, that Eagle-ſoaring paſſion, *Ambition*.

Numb. 11. 34.

Thoſe

YOVTH AMBITION

THoſe who are affected to this, uſe to ſay with *Tiridates* in *Tacitus*: *Sua retinere privatæ domus, de alienis certare regia lauſ eſt.* Theſe can never confine themſelves to their owne, raiſing their hopes above poſſibility: but are building airie caſtles, of purpoſe to confront greatneſſe. We ſhall never heare them talke of any ſubject ſave ſoveraigney or dominion. One termed an *Empire*, a monſtrous and untamed beaſt; and ſo may this *Paſſion* be well defined: whoſe aime is onely to purchaſe glory, albeit her aymes be planted on indirecteſt termes. We reade how *Pauſanias* killed *Philip* of *Macedon* onely for fame or vaine-glory: ſo did *Heroſtratus* burne the Temple of *Diana* at *Epheſus*, with this reſolution, becauſe hee could not by any act of renowne eternize his memory, he would gaine him fame, though by an act of infamy. How violent theſe *Ambitions* heads are, and have beene ever, there is ſcarce any *State* which hath not felt: where civill warres have menaced no leſſe danger to the *State*, than forraine powers; private factions, than open hoſtilitie. In ſome likewiſe, ſo deepe impreſſion hath *Ambition* wrought, as the Envie which they conceive at others greatneſſe, deprives them of all reſt: This appeared in *Themiſtocles*, who walked in the Night-time in the open ſtreet, becauſe he could not ſleepe: The cauſe whereof, when ſome men did enquire, hee anſwered, that the triumph of *Miltiades* would not ſuffer him to take his reſt. The like height of *Ambition* ſhewed *Alexander*, weeping bitterly to ſee his father win ſo faſt before him, fearing nothing ſhould remaine for him to conquer. Now, how naturally *Youth* is affected to this illimited motion, may be obſerved even in uſuall games; where *Youth*, rather than hee will endure the foile, expoſeth himſelfe to all encounters. It is glory which he aimes at, and before he loſe it, he will hazard himſelfe for it. His *Prize* is his *praiſe*: hee values nothing more than to get him a name, which may brute his renowne, and gaine him reſpect with his *Deareſt*. His diſquiet (for what is *Ambition*, but a *Diſtraction* of the mind?) is to affect that beſt, which doth afflict him moſt. *Auguſtus* had broken ſleeepes, and uſed to ſend for ſome to paſſe the Night away, in telling tales, or holding him with talke. See the miſery of *Ambitious* ſpirits, whoſe ends are without end, limiting their deſires to no other period than ſole ſoveraignitie. Their ayrie thoughts (like *Icarus* wings) are ever mounting, till the *Sunne*, which they threatned, diſſolve them. Inferiour taskes they as much ſleight, as *Eagles* doe *Flies*: they love not to ſtoope to baſeneſſe, when many times loweſt fortunes entertaine them with no leſſe diſcontent, than deſpaire can force them to. And in their loweſt ebbe, when Hope forſakes them, and their neereſt (like *Tiberius* friends) ſhrinke from them, and no comfort remaines, ſave expectance and ſufferance of all extremities; you ſhall heare them upraid Prince or State, relating (with much vain-glory) what dangers they have undergone for them. Inſtance whereof, even in theſe latter times, might be produced; as in that *Ambitious French-man*, the brave *Byron*, who ſeeing no way but one, burſt out into theſe violent extremes; *I have received three & thirtie wounds of my body, to preſerve it for him, and for my reward, he takes my head from my ſhoulders: He now quencheth the torch in my blood after hee hath uſed it.* This is the condition of high ſpirits, whoſe aimes were tranſcendent, to cloſe up their tragicall Scene with a vain-glorious boaſt of what they have done: little conſidering, how their Creator might lawfully exact and expect as much as was in them to performe, and

Nullus enim magni ſceleris labor--- Iuven. Sat. 14.

Tuſcul. Queſt lib. 4.

- tolluntur in altum, Vt lapſu graviore ruant--

they ſtill debtours to her, becauſe they had their being from her. Yet ſee (though ſometimes they ſtand upon termes of reſolution, deſiring to *die ſtanding;*) when the ſentence of death is pronounced, and all future hope extinguiſhed, they will be (as that great *French-man* was) *Supple as a glove*; preſenting their heads as willingly to the ſword, as *Agis* did his unto the halter. It is ſtrange to note, how theſe men walke in clouds, imagining themſelves moſt ſecure, when imminencie of perill aſſures them nothing leſſe. The reaſon whereof may ſeeme to be this; they flatter themſelves in their vanitie, as *Pygmalion* with his *Imago*, or *Narciſſus* with his *Shadow*; repoſing more confidence in their owne valour, and the aide, which (*Themiſtocles* or *Pauſanias*-like) they contract abroad, linking and uniting themſelves with forraine powers, than on all the information of friends, or the perſwaſions of a loyall and uncorrupted heart. But theſe (as that Heroick *Prince* noted) muſt *bow* or *breake*: be their perſons never ſo hopefull, or directions behovefull to the State, they muſt be curbed, or the *State* endangered. Their proprietie is ever to ſwim in troubled waters: nor can they endure to be mated. Though their aimes bee to perpetuate their greatneſſe, yet thoſe Beaſts, which are bred about the River *Hypanis*, and live but one day, may oft-times compare with them for continuance: whence the Poet ſaith excellently, out of his owne obſervation;

Hen, the fourth whoſe Name deſerves to be enrouled among the ancient Worthies.

Much have I ſeene, yet ſeldome ſeene I have,
Ambition *goe gray-headed to his grave.*

Ariſtot.

There is nothing which the *Ambitious* man hates ſo much as a corrivall; he hopes to poſſeſſe all, and without a ſharer. But ſo indirect are his plots, and ſo inſucceſſive their end, as hee findes to his great griefe, that the promiſe of ſecuritie had no firme foundation to ground on: nor his attempts that iſſue they expected.

Now *Gentlemen*, you, whoſe better parts aime at more glorious ends, ſo confine your deſires to an equall meane, that mounting too high bring you not to an irreparable fall. Wee are borne indeed (as that divine Father ſaith) to be *Eagles*, and not *Iapes*; to fly aloft, and not to ſeek our food on the ground, but our *Eagle*-eyes are to be fixed on the *Sunne* of *righteouſneſſe*, not on temporall preferments. We are to ſoare to the *Tower from whence commeth our helpe*. For it is not lifting up a mans ſelfe God likes, but lifting up of the ſpirit in prayer. Here are wings for flying, without feare of falling: for other aymes, they are but as feathers in the aire; they delude us, how ſoever they ſeeme to ſecure us.

Chryſoſt. in 2. Corinth.

But I heare ſome young *Gentleman* obiect, that it is a brave thing to be obſerved in the eye of the world; to have our perſons admired, our ſelves in publike reſpects noted, yea our Names diſperſed! Indeed I grant;

He who conſiſts on nothing more than ſhames,
Thinkes it is brave to brave, Like slaves he goes!

But ſuch, whoſe dulled underſtandings have inſtructed them in higher ſtudies, ſcornfully diſrobe popular opinion, or the Corckie conceits of the vulgar. To theſe Nobilitie ſeemes to converſe with any thing unworthy it ſelfe. Their *greatneſſe* hath correſpondence with *goodneſſe*: for eſteeme

of

of the world, as in respect of their owne worth they deserve it, so in contempt of all outward glory they disvalue it.

Youth.

Come then (yee nobly affected *Gentlemen*;) would yee be heires of honour, and highly reputed by the *Highest*? Resemble the Nature of the *Highest*: who humbled himselfe in the forme of man, to restore miserable man; vilifying himselfe, to make man like himselfe. It is not, beleeve it, to shine in grace or esteeme of the *Court*, which can innoble you: this glory is like *glasse*, bright but brittle; and *Courtiers* (saith one) are like *Counters*, which sometime in account goe for a thousand pound, and presently before the Count bee past, but for a single pennie. It is more glory to be in the *Courts* of the Lord, to purchase esteeme with him, whose judgement never erres, and whose countenance never alters.

Quantumcunque te dejeceris, humilior non eris Christo. Hier.

Plutarch.

It is reported by *Comines* in his *French* Annals, that *Charles*, whom he then served, was of this disposition, that he would make assay of the greatest matters, revolving in his mind how he might compasse them: yea perchance (saith he) assayes farre above the strength of man. See the picture of an *Ambitious* spirit, loving ever to be interessed in affaires of greatest difficultie.

Semper hiat, semper temens qua vestitur auram reciprocavit Chamæleon. Et mutat faciem varios sumitque colores, præter rubrum & candidum. Alciat.

Camelion-like on subtill ayre he feeds,
And vies in colours with the checkerd meeds.

Let no such conceits transport you, lest repentance finde you. It is safer chusing the *Middle-path*, than by walking or tracing uncouth wayes, to stray in your journey. More have fallen by *presumption*, than *distrust* of their owne strength. And reason good; for such who dare not relie on themselves, give way to others direction; whereas too much confidence, or selfe-opinionate boldnesse will rather chuse to erre, and consequently to fall, than submit themselves to others judgement. Of this opinion seemed *Velleius* the *Epicurean* to bee, of whom it is said; that in confidence of himselfe he was so farre from feare, as hee seemed not to doubt of any thing. A modest or shamefast feare becomes *Youth* better: which indeed ever attends the best or affablest natures. Such will attempt nothing without advice, nor assay ought without direction: so as their wayes are secured from many perills, which attend on inconsiderate *Youth*. My conclusion of this point shal be in a word; that neither the *rich man is to glory in his riches, the wise man in his wisdome, nor the strong man in his strength*: for should *man* consider the weakenesse and many infirmities whereto he is hourely subject, hee would finde innumerable things to move him to sorrowing, but few or none to glory in. Againe, if he should reflect to the consideration of his Dissolution, which, that it shall bee, is most certaine, but when it shall be, most uncertaine: he would be forced to stand upon his guard with that continuall feare, as there would be no emptie place left in him for pride.

Nil tam metuens, quàm ne dubitare aliqua de re videretur.

This day one proud, as prouder none,
May lye in earth ere day be gone.

What confidence is there to be reposed in so weake a foundation; whose to remaine ever is impossible, but quickly to remove, most probable? Then (to use *Petrarchs* words) be not afraid though the house, the Bodie be shaken;

Petrarch. de remed. utriusq; fort.

YOVTH.

ken, ſo the Soule, the gueſt of the Body, fare well: for weakning of the one addeth for moſt part ſtrength to the other. And ſo I come to the laſt paſſion or perturbation incident to *Youth*.

REVENGE.

Revenge is an intended reſolve, ariſing from a conceived diſtaſte, either juſtly or unjuſtly grounded. This *Revenge* is ever violent'ſt in hot bloods, who ſtand ſo much upon termes of *reputation*, as rather than they will pocket up the leaſt indignitie, they willingly oppoſe themſelves to extremeſt hazard. Now this unbounded fury may ſeeme to have a two-fold relation; either as it is proper and perſonall, or popular and impersonall.

Revenge proper or perſonall, ariſeth from a peculiar diſtaſte or offence done or offered to our own perſon; which indeed hath ever the deepeſt impreſſion: Which may be inſtanced in *Menelaus* and *Paris*; where the honour of a Nuptiall bed, the Law of Hoſpitalitie, the profeſſed league of Amitie, were joyntly infringed: Or in *Antonie* and *Octavius*, whoſe inteſtine hate grew to that height, as *Antonies* Angell was afraid of *Octavius* Angell. Which hatred, as it was fed and increaſed by *Fulvia*, ſo was it allayed and tempered by *Octavia*; though in the end it grew irreconciliable; ending in bloud, as it begun with luſt.

Appian. Alex.

Revenge popular or impersonall, proceedeth extrinſecally, as from factions in families, or ſome ancient grudge hereditarily deſcending, betwixt Houſe and Houſe, or Nation and Nation. When *Annibal* was a childe, and at his fathers commandement, he was brought into the place where he made ſacrifice; and laying his hand upon the Altar, ſwore, that ſo ſoone as he had any rule in the Common-wealth, he would bee a profeſſed enemie to the *Romans*. Whence may be obſerved, how the conceit of an injury or offence received, worketh ſuch impreſſion in that State or Kingdome where the injury is offered, as Hate lives, and ſurvives the life of many ages, crying out with thoſe incenſed *Greekes*;

Hom. in Iliad. & Polyb. apud Curionem, lib. 3.

The time will come when mightie Troy *muſt fall,*
Where Priams *race muſt be extinguiſh'd all.*

Facilè redimunt qui ſanguine famam. Martial. Epig.

--Impium eſt mortis ſtatum præcipere tempus.

But wee are principally to diſcourſe of the former *Branch*, to wit, of proper or perſonall *Revenge*: wherein wee ſhall obſerve ſundry Occurrents right worthy our ſerious conſideration. That terme (as I ſaid before) uſually called *Reputation*, hath brought much generous bloud to effuſion: eſpecially amongſt ſuch, *Qui magis ſunt ſolliciti vani nominis, quàm propriæ ſalutis*: Prizing vain-glory above ſafetie, eſteeme of valour above ſecuritie of perſon. And amongſt theſe, may I truly ranke our Martiall *Duelliſts*, who many times upon a Taverne quarrell are brought to ſhed their deareſt bloud, which might have beene imployed better in defence of their Countrey, or reſiſtance of proud Infidels. And what is it which moves them to theſe extremes; but (as they ſeeme to pretend) their *Reputation* is engaged, their opinion in the eye of the world called in queſtion, if they ſhould ſit downe with ſuch apparent diſgrace? But ſhall I anſwer them? The opinion of their valour indeed is brought in queſtion; but by whom? not by men of equall temper, or maturer judgement, who meaſure their cenſures, not by the *Laſt* of raſh opinion, but juſt conſideration. For theſe cannot

imagine

imagine how *Reputation* should be brought in question, by any indiscreet verdict uttered over a pot; whereof perchance the Speaker is ignorant, at least what it meant: But of these distempered *Roisters*, whose only judgement consists in taking offence, and valour in making a flourish; of these I have seene *One* in the folly of my *Youth*, but could not rightly observe till my riper age: whose leaving condition (having some young Goose in to worke on) would have made you confident of his valour: instancing what dangerous exploits hee had attempted and atchieved, what single fields hee had pitched, and how bravely he came off: yet on my conscience, the Battell of the *Pygmies* might have equall'd his, both for truth and resolution. Yet I have noted such as these, to be the *Bellowes* which blow the fire of all uncivill quarrells; suggesting to *young Gentlemen* (whose want of experience makes them too credulous) matter of *Revenge*; by aggravating each circumstance to enrage their hot bloud the more. Some others there are of this band, which I have likewise observed: and they are taken for grave *Censors* or *Moderators*, if any difference occurre amongst *Young Gentlemen*. And these have beene *Men* in their time, (at least accounted so) but now their fortunes falling to an ebbe, having drawne out their time in expence above their meanes, they are enforced (and well it were if Misery forced them not to worse) to erect a *Sconce*, whereto the *Roarers* make recourse, as to their *Rendevous*: And hereto also resorts the raw and unseasoned *Youth*, whose late-fallen patrimonie makes him purchase acquaintance at what rate soever; glorying much to be esteemed one of the *fraternity*. And he must now keep his *Quarter*, maintaine his prodigall rout with what his Parcimonious father long carked for; prepare his *Rere-suppers*, and all this, to get him a little knowledge in the Art of roaring. And by this time, you may suppose him to have attained to some degree, so as he can looke bigge, erect his *Mauchatoes*, stampe and stare, and call the *Drawer* Rogue, drinke to his *Venus* in a *Venice-glasse*, and to moralize her *Sex*, throwes it over his head and breakes it. But for all this, he hath not fully learned his postures: for upon discourse of valour, he hath discovered his Cowardize; and this gives occasion to one of his *Cumrades* to triumph ore his weaknesse. Who entring upon termes of *Reputation*, and finding himselfe wrong'd, he would gladly wipe off all aspersions, and gaine him opinion in the eye of the world: but recalling to mind, the dangers incident to Quarrels, he thinkes it best to repaire to that *Grand Moderator* (whose long experience hath made his opinion authenticke) to receive satisfaction, whether hee may put up the injury offered him, without touch of disgrace. Now he must be fee'd for his opinion, (as if he were some grave legall professour:) which done, his reply must tend to the definition of a wrong, and what the law of valour holds for satisfaction in actions of that nature. Againe, (for still he works on this *Young-gallants* weaknesse) how the world esteemes his *Opponent* to be a brave sparke; one whose spirit cannot be daunted, nor fury appeased with lesse than bloud: drawing him in the end by some Rhetoricall perswasion (as nothing more smooth than the oily tongue of an insinuating foist) to some base composition, whereof *he* and his *complices* are made equall sharers.

Now *Gentlemen*, I could likewise produce examples of all occurrents, which have befallen some of your ranke and quality, and that within these few yeares, by consorting with such *Grand Censors*, who putting them to

Iovrn.

Galeati lepores. Pet. Mar.

The proper postures of a compleat Roarer.

Est *Venus* in *vini*, *vinis* *Venus* illita *venis*. Sint procul à mensis *vina* *venusque* meis.

Youth. to offence, could not endure ſuch affronts, but with reſolution (which ever attends a *generous* ſpirit) encountring them, have been utterly overthrowne, either in doing or ſuffering.

But you will aske me, how ſhould this be prevented? Can any *Gentleman* ſuffer with patience his *Reputation* to be brought in queſtion? Can he endure to be challenged in a publike place, and by that meanes incurre the opinion of Coward? Can he put up diſgrace without obſervance, or obſerving it, not *revenge* it, when his very *Honour* (the vitall bloud of a *Gentleman*) is impeached?

Heare me, whoſoever he be that frameth theſe Objections! I am not ignorant, how many unjuſt and immerited aſperſions ſhall be throwne upon men of eminent'ſt deſert, by ſuch, whoſe tongues are ever ſteeped in calumnie: But who are theſe, ſave ſuch as the glory of *Greece* (the everliving *Homer*) diſplayeth in the contemptuous perſon of *Therſites*; whoſe character was, *More deformed in minde than bodie*? Their infamous and ſerpentine tongues inured to detraction, deſerve no other *Revenge*, (next legall puniſhment) ſave avoiding their company, and bruting their baſeneſſe in all Societies, where their names are knowne, to caution others of them. *I am ſpoken evill of* (ſaith *Seneca*) *but the evill ſpeake it: I ſhould be moved, if* M. Cato, *if wiſe* Lelius, *or the two* Scipio's *ſhould ſpeake this of me; but it is praiſe for mee, to have the evill diſpleaſed with mee.* It is true; for as no imputation can truly be ſaid to ſtaine a pure or undefiled ſoule, whoſe inward ſinceritie (like a brazen *Wall*) beats backe all darts of envie or calumnie; ſo it is not in the power of the *evill* to detract from the glory of the *good*: for what then ſhould remaine ſecure from aſperſion of the vicious?

Hom. in Odyſſ.

Seneca ad Gallion. de remed. fortuit.

But I imagine, you will reply; it is not only the report or ſcandall of theſe men of *uncurbed tongues*, (for ſo *Pindarus* termes them) but of ſuch, whoſe eminent eſteeme in the world, gives approbation to what they ſpeake, which awakes my *Revenge*.

If they be as you terme them, Men of *eminent eſteeme*, and that eſteeme by merit purchaſed, (for all other eſtimation I exclude it:) I need little doubt, but the diſtaſte which you conceive againſt them, hath proceeded in ſome part from your ſelfe; and that upon maturer conſideration, you ſhould find your own boſome guilty to be the cauſe of theſe aſperſions. If otherwiſe it happen, (as I grant it may) that upon private ſurmiſes, or ſuggeſtions derived from ſome factious heads, theſe men of more eminent note and eſteeme have brought your name in queſtion, becauſe (as they were informed) you formerly aſperſed a blemiſh upon their Honour: I would not have you to erre ſo farre from your owne judgement, as without further diſcuſſing the cauſe, to fall into deſperat extremes: for were it not much better for you to ſift the cauſe, how you both are abuſed, whereby that baſe ſuggeſtour might be duely cenſured, and your wrongs mutually redreſſed, than to vow *Revenge* ere an injury be offered? Yes Sir, beleeve it, much better and ſafer, and in the opinion of diſcreet men, wiſer: how ſoever our hare-brain'd *Gallant*, whoſe property is to act before hee reſolve, eſteeme it a derogation to expoſtulate on termes of diſgrace, but to publiſh war ere the league be broken. We account him who can beare the moſt, to bee the ſtrongeſt; yet eſteeme we him who can beare injuries moſt, to be the weakeſt; ſo ill diſpoſed is mans temper, as for an opinion of *Reputation*, hee will incurre apparant errour.

Now

Now there is another *Revenge*, which proceedeth from a nature farre more inglorious than the former. And that is, when for ſome little diſtaſte conceived againſt our inferiour, (even in worldly reſpects) wee labour his undoing: yea many times, becauſe hee ſtands too reſolutely for right, wee threaten his ruine: But true ſhall we finde it:

As the high doe uſe the low,
God will uſe the higheſt ſo.

YOVTH.

Quicquid à vobis minor extimeſcet, Major hoc vobis Dominus minatur, Horat.

And this might appeare in poore *Naboth*, who becauſe he would not give the *Inheritance* of his *Fathers*, his *Vine-yard*, he muſt be ſtoned. But of this *Revenge* I am not to inſiſt; for this is an evill more properly inherent to our rich oppreſſours, who *grind* the face of the poore, and raiſe them an houſe to their ſeldome thriving *Heires* out of others ruine. Only my wiſh ſhall be, that their dwelling may be with *Owles* and *Oſtridges* in the wilderneſſe, and not in the flowry borders of this *Iland*, leſt ſhee be forced to vie ſighes for their ſinnes. I might now in this Subject of *Revenge*, inlarge my diſcourſe by ſpeaking of *Anger*, from whence *Revenge* may ſeeme to receive her originall being: which *Anger* the Poet termes a ſhort fury:

1 King. 21. 3, 11.

Anger is madneſſe, and as ſtrong
In force, but not in courſe ſo long.

Horat. lib. 1. epiſt. 2.

For what differs an angrie man from a mad-man, ſave onely in this; his violence of paſſion continues not ſo long: for the time it is as vehement and as violent. Excellent therefore was that precept of Moderation given and obſerved by that renowned Emperour *Theodoſius*, drawne (as may appeare in the like example of *Auguſtus*) from a former patterne: of whom it is written, that he would never in his *anger* proceed to *Revenge*, or ſo much as ſhew any argument of diſtaſte, till hee had repeated over the foure and twentie Greeke letters.

But to conclude this laſt *Branch*, my exhortation to all *young Gentlemen* ſhall be, whoſe high ſpirits cannot endure affronts, that they would labour to expoſtulate with *paſſion*; which if once protracted, will bee ſooner tempered, meditating alſo of theſe divine places of Scripture: which receits are indeed moſt powerfull and effectuall to allay this *Paſſion*. Wee that are by nature *children of wrath*, *ought to give place unto wrath. For the wrath of man doth not accompliſh the righteouſneſſe of God.* Yea, we ought to imitate God, which if wee will doe, we muſt not continue in *wrath*, knowing, *God will not contend, nor bee wroth for ever.* Hee is *ſlow to anger.* Yea, every man ought to bee *ſlow to wrath*: For it is *wiſedome.* If we will joyne in the true Lovers knot, we muſt not be *angry*, for, *true Love is not provoked to anger.* And if wee will prevent the effect, wee are to avoid the occaſion; therefore are we taught to have *no familiarity, neither ſtrive with an angry man.* Would wee appeaſe *anger?* we muſt doe it by *meekeneſſe.* Laſtly, may we be angry? Yes, but how? *Bee angry, but ſinne not. Let not the Sunne goe downe upon your wrath. Neither give place to the Devill.*

Baſil. Hom. de Fra. Greg. Mor. l. 5. cap 32.
Epheſ. 2. 3.
Rom. 12. 19.
Iam. 1. 20.
Iſay 57. 16.
Nah. 1. 2, 3.
Numb. 14. 18.
Iam. 1. 19.
Prov. 14. 29.
1 Cor. 13. 5.
Prov. 22. 24.
Eccl. 8. 15. 16.
Prov. 15. 1. 18.
Epheſ. 4. 26, 27.

Thus have we runne over all thoſe predominant humours, which beare moſt ſway in diſtempered *Youth.* Let us now, according to our former purpoſe, Phyſicke prescribed, and

Youth.

receits applied to cure theſe maladies in Youth.

Omnis actio duas habet anſas.

In lib. de leg.

Luke 16. 3.

What imployments deſerve entertainment from a *Gentleman.*

Bleſs

Chriſ. lib. de orand. Deo.

purpoſe proceed in applying certaine *Receits* to cure theſe dangerous Maladies. Which briefly (to avoid all curious diviſions) may be reduced to theſe two: *Active* and *Contemplative*. The one in exerciſing and performing the offices of our Calling: The other in practiſing workes of piety, exerciſes of Devotion, Meditation, Contemplation.

For the former, to wit, *Active*, every action hath two handles (to uſe the Philoſophers words;) the one whereof conſiſts in plotting or contriving; the other in effecting. Without the *former*, the *latter* is precipitate; and without the *latter*, the *former* is fruſtrate: both concurring, the *Action* becomes abſolute. But to ſpeake generally of *Action*, as it is the repreſſer, ſo *Idleneſſe* is the producer of all vice. Whence came that ancient Edict amongſt the *Romans*, mentioned by *Cicero*; that no *Roman* ſhould goe thorow the ſtreetes of the City, unleſſe he carried with him the *badge* of that *Trade* whereby he lived. Inſomuch that *Marcus Aurelius* ſpeaking of the diligence of the *Romans* writeth; *That all of them followed their labour.* Now *Gentlemen*, I perſwade my ſelfe, you will moſt of you obiect and ſay with the diſplaced *Steward* in the Goſpell, *We cannot dig*: (and I could wiſh that many of our *eminent ones*, would adde unto it, *and to begge we are aſhamed.*) It is true indeed; I know your *Breeding* hath beene otherwiſe: but admit you cannot *digge*, doe yee inferre hence that yee are exempted from all labour? In no caſe are you ſo to argue. There are other Taskes, other imployments beſides Manual and Mechanicke labours, which require your furtherance. And theſe are *Forraine* or *Domeſticall*: *Forraine*, as to benefit your Country by rare *Diſcoveries*, re-conveying the rich freight of knowledge (by conference with *forraine* Nations) to your Native ſoile: or by perſonall adventure, to ſtand reſolutely in defence of the *Faith*, againſt thoſe proteſt enemies of *Chriſtendome*, the *Turkes*; whoſe fury and hoſtile cruelty, the *Eaſterne* parts (to our great griefe be it ſpoken) have already wofully ſuſtained. *Domeſticall*; as in ſtudying the practice of Lawes, or other humane ſtudies; in labouring to determine differences betwixt party and party; in chaſtiſing and due cenſuring, (as farre as their callings give leave) of ſuch factions or litigious *Sectiſts*, as either in Church or Common-weale diſturbe the quiet of the Realme, and diſtract the State with frivolous or fruitleſſe ambiguities. Here are Labours fit to entertaine *Gentlemen*, and nought derogating from men of eminenteſt deſcent or quality. For in *Actions* of this nature have the beſt and moſt renowned States and Princes in *Chriſtendome* beene trained and exerciſed: glorying no leſſe in the happy and ſucceſſive management thereof, than in ſubduing the potent'ſt and flouriſhing'ſt Kingdomes.

Secondly, for the *Contemplative*, which participates more of the minde: I could wiſh all *Gentlemen* (as they claime a prerogative in height of bloud) ſo to erect their Contemplations above the Sphere of theſe lower and inferiour *Mortals*, whoſe cogitations preſſed downe with rubbiſh and refuſe of earthly preferments, cannot diſtinguiſh light from darkeneſſe: that they may imagine (as in truth they ought) that whatſoever is ſought beſides God, may poſſeſſe the minde, but cannot ſatisfie it. Now, of all exerciſes of Devotion, I muſt principally commend *Prayer*; being (as one excellently noteth) to be numbred amongſt the chiefeſt and choiceſt workes of *Charity*. For by *Prayer* are digged forth thoſe *treaſures*, which *faith* beholdeth in the Goſpell: being *Gods Sacrifice*, *Mans Solace*, and the *Devils ſcourge*. For the time & place of *Prayer*, I will not inſiſt much of it; howſoever,

howſoever, divers more curiouſly than profitably, preciſely than wiſely, have quarrelled about the place: excluding withall, ſome places as unfit for *Prayer*. But in a word, for the place of *Prayer* or Devotion, this ſhall be my concluſion; as there is no place exempted from *tempting*, ſo there is no place exempted from *praying*: and for the *time*, as wee are continually aſſaulted, ſo are wee exhorted to *pray continually*, that wee may bee the better provided to reſiſt thoſe temptations which are uſually ſuggeſted. Amongſt thoſe many devout and divine *Prayers* commended to *Youth*, none more needfull or effectuall than that of the Pſalmiſt; *Remember not the ſinnes of my youth.* Nor any Memoriall more powerfull, than that of the Preacher; *Remember thy Creator in the dayes of thy youth.* For by the *Latter* are we put in minde of him, whoſe grace is to preſerve us from ſinne; and by the *Former* to call on him, whoſe mercy it is to forgive ſinne.

Y o v t h.

Luke 21. 36.
Rom. 12. 11, 12.
Eph. 6. 18, 19.
Col. 4. 2, 3.
Pſal. 25. 7.
Eccl. 12. 1.

Now *Gentlemen*, have I compoſed and perfected what I purpoſed touching my firſt *Obſervance*, entituled *Youth*. Wherein I have inlarged my ſelfe ſo much the more for two principall reſpects: The *One*, leſt by being unprovided you ſhould fly away naked (as the *young-man* in the Goſpell) wanting ſufficient inſtruction to informe your weaker underſtandings: which moved me to amplifie each particular *Subject* with variety of *Morall* reading; becauſe I knew how ſuch diſcourſe would reliſh more pleaſantly to a *Young-mans* palate, than graver or more ſerious matter. The *other*, leſt wanting a convenient foundation to worke on, the maine building might ſhrinke. Now, *this* I purpoſely framed for the *Baſis* or ground-worke, the reſt as *Stories*, which are made to beautifie the foundation: for in theſe *Obſervances* enſuing I intend brevity, yet with ſuch perſpicuity, as the *Gentleman* to whom I write, may the better underſtand himſelfe, and direct his courſes to that *Bent* of *Honour* whereto all *generous* actions are directed.



THE ENGLISH GENTLEMAN.

Argument.

Of the diversity of Disposition; *The* Disposition *is not to be forced*; *What* Disposition *is most generous.*

Disposition.



How different the *Dispositions* of men be, our usuall converse & commerce with men may sufficiently instruct us. Yea even in *Youth*, where the *first Seeds* of inclination are sowne, we shall observe such *Diversitie*, as the grasse-piles of the earth may scarce vie with them for variety, the starres or sands for multiplicity. Where you shall note some *Youths* of such wel-affected or tempered *Dispositions*, as they shew undoubted arguments of future good: and *these* are such, whose Natures are rather to be cherished than chastised, cockered than curbed: for the least distaste which their guardian or Tutor can shew, workes such impression in them, as they could willingly choose rather to suffer his correction than his distaste. Others there be, whose perverse and refractory Natures are not to bee dealt with all upon equall termes: and these are the very *Antipodes* to those well-tempered *Dispositions* which wee spake of before: for they ever walke in a contrary path, directly opposite to such, whose native Affabilitie gains them love by an inbred courtesie. These (*Diogenes*-like) are ever entring the *Temple*, when others goe forth; or repairing to the *Market*, when others come from it. And these must taste of sharper censure; for Lenitie will not prevaile, therefore rigour must. The like may be observed even in their *Dispositions* to Learning: where wee shall finde *Some* apt enough to get, and as apt to forget: *Others* more solide; though for the present slow, yet more reten-

Observ. 2.

The diversity of *Dispositions.*

Exeunti Metro, miranti exeo, vid. Laert.

Diſpoſition.

tive. And *theſe*, as with hardneſſe they get it, ſo hardly will they loſe it; for their difficultie in gaining, is ſupplied by a facilitie in retaining. Likewiſe, as the principall workes or faculties of our underſtanding be three; firſt to *Diſcourſe*; ſecondly, to *Diſtinguiſh*; thirdly, to *Chooſe*: we ſhall alſo obſerve an admirbale difference in *theſe*, in reſpect of their diſtinct Qualities. Where we ſhall finde *one* as apt to *diſcourſe*, as unable to *diſtinguiſh* or *chooſe*; and ſuch an one hath all his judgement in his *tongue*. *Another* of greater depth and maturer judgement than the *former*, more able to *diſtinguiſh* or *chooſe*, than apt to *diſcourſe*: for though he want facilitie of *utterance* (which want is generally ſupplyed by more excellent gifts) yet ſo quick and ſubtill is the piercing eye of his judgement, as he is no leſſe prompt in *conceiving*, than ſlow in *uttering*.

Now to treat of the *Diſpoſitions* of mens mindes; it is ſtrange to ſee what difference appeares in them, (even by naturall and infuſive motion.) *Rome* brought forth the *Piſoes* for frugalitie, the *Metelli* for pietie, the *Appij* for auſteritie, the *Manlij* for affabilitie, the *Lelij* for wiſdome, and the *Publicola* for courteſie. Which conditions appeared ſo lineally in their *Succeſſours*, as they ſeemed repreſenters of their *Anceſtours* natures, as well as features. Yet what reaſon can be given touching theſe diſtinct affections, ſave thoſe *prime ſeeds* ſowne in them by Nature, which produce not onely theſe *Diſpoſitions* in themſelves, but dilate or propagate their effects in others, to wit, thoſe in whom they have ſtamped a likeneſſe both of image and condition.

A probable judgement of our *Diſpoſitions*, drawne from the delights we affect, or company we frequent.

Now to collect or gather, how *men* are affected, there is no courſe more direct, or in it ſelfe leſſe erring, than to obſerve what delights they affect, or what company they frequent. *Auguſtus* being at a combat, diſcerned the inclinations of his two daughters, *Iulia* and *Livia*, by the company which frequented them: for grave Senators talked with *Livia*, but riotous perſons with *Iulia*. Truth is, we ſhall ever ſee perſons of like condition love to conſort together; for their qualitie or equalitie rather of *Diſpoſition* moves a deſire of familiaritie one with another. Likewiſe for delights, wee ſhall ever obſerve ſuch, whoſe lighter *Diſpoſitions* affect Libertie, to be frequenters of publike meetings, Agents in May-games, profeſt lovers of all ſenſuall pleaſures. That *Roman* Curtezan *Sempronia*, was noted for her ſinging, ſporting and dancing, wherein ſhee laboured to ſhew more art than became a modeſt woman, with other motives of Licentiouſneſſe. But in my opinion, there is no one meanes to ſift out the *Diſpoſition* of man better, than by noting how he beares himſelfe in *paſſion*, which is of that violence, as many times it diſcovers him though his purpoſe was to walke never ſo covertly from the eye of popular obſervance. Should we have recourſe to the lives of ſundry Tyrants, whoſe outward appearance or ſemblance promiſed much goodneſſe; we might finde ſufficient matter to confirme this argument. Some whereof (as *Tiberius*) ſo commonly carried and covered their plots, as none could dive into their thoughts, pretending ever moſt ſmoothneſſe, when they intended a tempeſt. Yet if at any time (as it befell many times) their *Spirits* became netled or incenſed; ſo farre did *paſſion* tranſport them, as they apparantly expreſſed their Natures, without further *Character*. Other diſcoveries may be made, and thoſe are the manifeſteſt of all, how men are affected or diſpoſed when they are leaſt themſelves: and this is (with griefe I ſpeake it, for too highly doth *Albion* labour of it) when Man, loſing indeed that *Name*, at leaſt his *Nature*, becomes

Saluſt.

Paſſion the beſt diſcoverer of our *Diſpoſition.*

Diſcovery of *Diſpoſitions* in diſtempers.

Non habet ulterius quod noſtris potibus addat Poſteritas.—

becomes eſtranged from the uſe of reaſon, by drowning his underſtanding with drunkenneſſe. In high *Germanie*, the parents of ſuch children as ſhould be married, will ſee thoſe which ſhould be their ſonnes in law to be *drunke* before them, to ſee what *Diſpoſition* they are of, before they marrie their children unto them. For they imagine, if they be ſubject to any eſpeciall vice, they will then diſcover it, having no *Locke* to keepe it ſecret. Yet in this there are different humours which reigne and rage according to the *Diſpoſition* of the perſon ſubject unto it: as we ſhall ſee one *lumpiſh* without all conceit; another *jocund* and merry, apt for any conceit: one *weeping*, as if ſome diſaſtrous fortune had befallen him: another *laughing*, as if ſome merry Scene were preſented him. We reade of two diſtinct conditions in *Philip* & *Alexander*, when they were in *drinke*, for the *one* ſhewed his rage and furie towards his foes, the *other* to his friends: the one whereof participaes of more true *generous* ſpirit than the other. For as nothing can be imagined more ignoble, than to triumph over our friend; ſo nothing reliſheth of more reſolution, than to ſhew our *ſpirit* (ſo it be upon equall termes, and without braving) upon our Enemie. But would you indeed ſee the *Diſpoſition* of Man truly diſcovered, and the veile which kept him from ſight, cleare taken away? Then come to him when he is advanced to place of honour or eſteeme; (for *Promotions* declare what men be:) and there you ſhall finde him pourtrayed to life. *Galba* was eſteemed in the opinion of all, fit to governe till he did governe. Many have an excellent gift of concealing and *ſhadowing* (which giveth grace to any picture) ſo long as they are obſcure and private: but bring them to a place of more eminent note, and give a luſtre to their obſcuritie, you ſhall view them as perfectly, as if their Bodies were tranſparent, or windowes were in their boſomes. Here you ſhall ſee *One* unmeaſurably haughtie, ſcorning to converſe with theſe *Groundlins* (for ſo it pleaſes him to tearme his inferiours) and bearing ſuch a ſtate, as if he were altered no leſſe in perſon than place. *Another*, not ſo proud as he is covetous: for no paſſion (as a learned *Schooleman* affirmeth) is better knowne unto us than the coveting or deſiring paſſion, which he calls *Concupiſcible*: and ſuch an one makes all his inferiours his *Sponges*; and *Oſtridge*-like can digeſt all metalls. *Another* ſort there are, whoſe well-tempered natures have brought them to that perfection, as the ſtate which they preſently enjoy makes them no more proud than the loſſe of that they poſſeſſe would caſt them downe. Theſe (*Camillus*-like) are neither with the opinion of *Honour* too highly erected, nor with the conceit of *Affliction* too much dejected. As their conceits are not heightned by poſſeſſing it, ſo they loſe nothing of their owne proper height by forgoing it. Theſe are ſo evenly poized, ſo nobly tempered, as their opinion is not grounded on *Title*, nor their glory on popular eſteeme: they are knowne to themſelves, and that knowledge hath inſtructed them ſo well in the vanitie of *Earth*, as their thoughts have taken flight, vowing not to reſt till they approach *heaven*. *Pompey* being cumbred with his *Honour*, exclaimed to ſee *Sylla's* crueltie, being ignorant after what ſort to behave himſelfe in the dignitie he had; and cried out, *O perill and danger never like to have end!* Such is the nature of *Noble ſpirits*, as they admire not ſo much the dignitie of the *place* to which they are advanced, as they conſider the *burden* which is on them impoſed; labouring rather how to behave themſelves in their *place*, than arrogate glory to themſelves, by reaſon of their *place*. Neither are theſe ſundrie

Diſpo-

Diſpoſition.

Habebitur aliquando Ebrietati honor, & plurimum meri cepiſſe, virtus erit. Sen.

Non invenit crimen, etiam virifortis accipit nomen, tantò nequior, quantò ſub poculo invictior. Aug. de verb. Apoſt. Ser. 4.

Promotion held ever mans beſt Anatomy Lecture.

Thom. in 12. quæſt. 26. c. 1.

Optandaeſt amiſſio honoris, quæ facit nos humiliores.

Nihil difficilius eſt quam bene imperare. Dioclef. Dict.

Diſpoſition.

Diſpoſitions naturally ingraffed in men, meerely produced from themſelves, as the affections or *Diſpoſitions* of our mindes doe follow the temperature of our bodies; where the *Melancholy* produceth ſuch, the *Cholericke*, *Phlegmaticke*, and *Sanguine* ſuch and ſuch, according to *Humours* predominant in that body, whence theſe affections are derived: but I ſay, theſe participate alſo of the *Clime* wherein we are. For otherwiſe, how ſhould our Obſervations appeare good, which we uſually collect in the Survey of other Countries; noting certaine vices to be moſt entertained in ſome eſpeciall Provinces? As *Pride* among the *Babylonians*, *Envie* among the *Iewes*, *Anger* among the *Thebans*, *Covetouſneſſe* among the *Tyrians*, *Gluttonie* among the *Sidonians*, *Pyracie* among the *Cilicians*, and *Sorcerie* among the *Ægyptians*, to whom *Ceſar* gave great attention, as *Alexander* was delighted in the *Brachmans*. So as I ſay, our *Diſpoſitions* how different or conſonant ſoever, doe not only partake of us, but even of the *Aire* or temperature of *Soile* which bred us. Thus we ſee what *Diverſitie* of *Diſpoſitions* there is, and how diverſly they are affected: Let us now take a view of the *Diſpoſition* it ſelfe, whether it may be *forced* or no, from what it naturally affecteth.

L. Flor. lib. 3 cap. 6.

The Diſpoſition is not to be forced.

THe Philoſopher ſaith, that the *Diſpoſition* may be removed, but hardly the *Habit*. But I ſay tho ſe *firſt Seeds* of *Diſpoſition*, as they are *Primitives*, can hardly be made *Privatives*: being ſo inherent in the *Subject*, as they may be moved, but not removed. Not removed (obiecteſt thou!) why? *diſpoſition* can be of no ſtronger reluctance than *Nature*; & we ſee how much ſhe may be altered, yea, cleare removed from what ſhe formerly appeared. For doe we not (in the view of humane frailty) obſerve how many excellent wits drained from the very *Quinteſſence* of Nature, as apt in apprehending as expreſſing a conceit, ſtrangely darkened or dulled, as if they had beene ſteeped in ſome *Lethean* ſlumber? Nay doe we not (in this round Circumference of man) note divers honeſt and ſincere *Diſpoſitions*, whoſe *gaine* ſeemed to bee *godlineſſe*, and whoſe *glory* the *profeſſion* of a *good Conſcience*, wonderfully altered, becoming ſo corrupted by the vaine pompe or trifling traſh of the world, as they preferre the *puddle* before the *pearle*, forſaking *Chriſt* for the *world*? Doe wee not ſee how uprightly ſome *men* have borne themſelves all their time without ſtaine or blemiſh: being all their *Youth* vertuouſly affected, all their *Middle-age* charitably diſpoſed, yet in their *Old-age* miſerably depraved? Againe, doe we not behold, how many *women*, whoſe virgin-modeſty and Nuptiall-continency promiſed much glory to their age; even then, when the flower of Beauty ſeemed bloomeleſſe, ſo as their very age might make them blameleſſe, when their skin was ſeere, and their fleſh ſapleſſe, their breath earthie, and their mouth toothleſſe; then, even then fell theſe unweldie *Beldames* to embrace folly, promiſing longer continuance to Pleaſure, than they could by all likelyhood unto Nature? Now tell me how happened this? Were not theſe at the firſt vertuouſly affected; if *Diſpoſition* then could not be *forced*, how came they altered? All theſe rivers of Objections I can dry up with one beame, darting from the reflex of *Nature*. Thou produceſt divers inſtances to confirme this aſſertion, That *Diſpoſitions* are to bee *forced* from what they were naturally affected unto. Whereto I anſwer, That *Diſpoſitions* in *ſome* are reſembled (and not improperly) unto a *Beame* cloathed or ſhadowed with

Objection.

Sancti Juvenes, Satanici Senes.

Hieron. cont. Lucif.

Reſolution.

a

a cloud; which (as we ſee) ſheweth his light ſometimes ſooner, ſometimes later: Or (as by a more proper *Alluſion* may ſeem illuſtrated) may be reſembled to the firſt * *Flouriſh* in trees, which according to the nature or quality of the internall pith, from whence life is diffuſed to the Branches, ſend forth their bloomes and bloſſomes ſooner or later. True it is you object, that to the outward appearance, ſuch men ſhewed arguments of good *Diſpoſitions*, for they were eſteemed men of approved Sanctity, making *Conſcience* of what they did, and walking blameleſſe and unreproveable before all men: but what collect you hence? That their *Diſpoſitions* were ſincerely good or pure, if Society had not depraved them! No, this induction will not hold: it is the *Evening* crownes the day. What could be imagined better, or more royally promiſing, than *Nero's Quinquennium*? What excellent tokens of future goodneſſe? What apparant teſtimonies of a vertuous government? What infallible grounds of princely policy, mixed with notable precepts of piety? Yet who knowes not, how all the vices of his Anceſtours put together, ſeemed by a lineall deſcent to bee transferred on him: being the Patterne and Patron of all cruelty, the Author and Actor of all villany, the plotter and practiſer of all impiety; ſo as, if all the titles of cruelty were loſt, they might be found in this Tyrant. How then doe you ſay, that his *Diſpoſition* was naturally good, but became afterwards depraved, and corrupted? No, rather joyne with mee and ſay, that howſoever his *Diſpoſition* ſeemed good during thoſe five yeares, whereln hee diſſembled with vertue, and concealed thoſe many vices which he profeſſed and poſſeſſed afterwards: yet indeed he was the ſame though not in ſhew, yet in heart. Only now the *Cloud* being diſperſed, his tyrannous and inhumane nature became more diſcovered, acting that in publike, which he had long before plotted in private. For howſoever our *Diſpoſitions* may ſeeme *forced*, from what they naturally or originally were; it is but a Deception, they remaine ſtill the ſame, though advice and aſſiſtance may ſometimes prevaile ſo much with them, as for the time they ſeeme to ſurceaſe and diſcontinue from their former bent; but returning afreſh, they will *Antæus*-like, redouble their ſtrength and become more furious. For reſolve me, and ſhew what may be the effectualleſt or powerfulleſt meanes to remove *Diſpoſition*, or alter *Man* moſt from what hee may ſeeme naturally inclined unto. Can *Honour*? No; for that man, whoſe inclination is ſubject to change for any exteriour *Title*, is not to bee ranked amongſt theſe *generous ſpirits*, with whom I am onely here to converſe. For theſe admire *Titles*, and aſſume a kinde of affected *Majeſty*, to make their perſons more obſerved. But tell me what are theſe whom *Honour* hath thus tranſported, expreſſing ſtate with winks and nods, as if the whole poſture of *State* conſiſted in geſture, but meere *Popin-jayes*, who glory more in the painting or varniſh of *Honour*, than the true ſubſtance of it? And to ſpeake truth (as I had never fortune to dote much on an immerited *Title*, nor gloze with counterfeit greatneſſe) their *Diſpoſitions* howſoever they ſeeme to the vulgar eye changed, they are nothing ſo, for their inclinations were ever arrogantly affected, ſo as they no ſooner became *great*, than they deblazoned their owne thoughts. Can *Riches*? neither; for ſuch, whoſe imaginations are erected above *earth*, ſcorne to entertaine diſcourſe with ought that may make them worſe: all in the world being either *fumus* or *funus*, a vanity or vexation, as the *Preacher* ſaith. Theſe conclude, that no *Object* leſſe than *Heaven*, can ſatiſfie

Diſpoſition.

*Vt a Seminibus naſcuntur ingenia, ita ab exiguis initiis naſcuntur ingenia. Quibuſcum genit, ut cum primis floribus arborum, ſic hi cum citius ac celerius, illi autem felicius ac uberius gemmare ſolent & germinare. Suet. Tran. in vit. Ner.

Stupent in titulis & imaginibus.

Bene eſt cui Deus obtulit, Parca, quod ſatis eſt manu. Hor. Od. lib. 3. cap. 24. Eccleſ. 5. 15.

Diſpoſition.

fic their *eye*; no *treaſure* leſſe than *eternity*, can anſwer their *deſire*; no *pleaſure* ſave what hath concurrence with *felicity*, can gaine them true *delight*. Now for theſe earthly *Moles*, who are ever digging, till their graves be digged; their *Diſpoſitions* are of baſer temper; for they can taſte nothing but *earthly things*. They meaſure not eſtate by *competence*, deſiring only ſo much as may ſuffice *Nature*, but by *Abundance*; which fares with them as liquor with an *Hydropticke* man, who, the more he drinks, the more he thirſts: ſo the more they have, the more they crave; making their deſires as endleſſe, as their aimes effectleſſe; their hopes as boundleſſe, as their helpes fruitleſſe. When their *mouthes* ſhall bee *filled* with *gravell*, and corruption ſhall enter theſe houſes of clay, for which ſo much *Proviſion* was ſtored, and ſo ſmall a *ſhare* in the end contented. Can *Acquaintance*? No; for if company better me (by an internall grace working ſecretly, yet effectually in me) my *Diſpoſition* conſented, before ſuch good fruit was produced: if it makes me worſe, my *Diſpoſition*, by conſenting to ſuggeſtion, induced me that I ſhould be thereto moved. Yea generally, whoſoever is *weldiſpoſed*, will keepe no man company, but either in hope to better him, or to be bettered by him: as *he*, whoſe inclination is vicious and corrupt, leaveth the company he frequents ever worſe than when he found them. For as a * troubled fountaine yeelds impure water, ſo an infected ſoule vicious actions. Can *Travell*? No; for, give me a man that hath ſeen *Iudaſſes* Lanterne at S. *Dominic's*; the *Epheſian Diana* in the *Louvre*; the great Veſſell at *Heydelberge*; the Amphitheatre at *Vlyſſnos*; the Stables of the great *Mogol*; or the ſolemnities of *Mecha*; yea all the memorable *Monuments* which the world can afford; or *places* of delight to content his view; or learned *Academies*, to inſtruct and inrich his knowledge; yet are not all theſe of power to alter the ſtate or quality of his *Diſpoſition*: whence the ſententious *Flaccus*;

Nuge & deliramenta.

Quanto magis capit, tanto magis cupit: Quanto magis cupit, tanto minus ſapit.

* *Plutarch. in Moral.*

Horat. lib. 1. Epiſt. 11.

To paſſe the Sea ſome are inclinde,
To change their aire, but not their minde.

No; ſhouldſt thou change *aire*, and *ſoile*, and *all*, it were not in thy power to change *thy ſelfe*: yet as ſoon *thy ſelfe* as thy *Diſpoſition*, which ever accompanies and attends thee, moving in thee a like or diſlike, juſt as ſhe is affected.

What Diſpoſition is moſt generous.

HAving thus proved, that the *Diſpoſition is not to bee forced*; we are now to deſcend to diſcourſe of the *Nobleſt* and moſt *generous Diſpoſition*: which we intend to make knowne by certaine infallible markes, which ſeldom erre in their attendance, being vowed *Servants* to ſuch as are vertuouſly affected. The firſt is *Mildneſſe*; the ſecond *Munificence*; the third *Fortitude* or *Stoutneſſe*.

Mildneſſe.

Mildneſſe is a quality ſo inherent, or more properly individuate to a *Gentleman*, as his affability will expreſſe him, were there no other meanes to know him. *Hee* is ſo farre from contemning the meaneſt, as his *Countenance* is not ſo cheerefull, as his *Heart* compaſſionate: though the one be no leſſe gracious in promiſing, than the other generous in his performing. *Hee* poizeth the wrongs of the weakeſt, as if they were his owne, and vowes their redreſſe as his owne. *Hee* is none of theſe ſtaſy *Fire*,

whoſe aime is to be capp'd and congied; for ſuch *Gentility* taſtes too much of the *Muſtrom*. You ſhall never ſee one new ſtept into *Honour*, but he expects more obſervance than an Ancient: for though he be but new come from *Mint*, he knowes how to looke *bigge*, and ſhew a ſtorme in his *Brow*. This *Meekneſſe* admits of *Humility* to keepe her company; in whoſe ſweet familiarity ſhe ſo much glories, as ſhe cannot enjoy her ſelfe without her. And in very deede, there is no *Ornament* which may adde more beauty or true luſtre to a *Gentleman*, than to be humbly minded; being as low in conceit, as he is high in place; with which vertue (like two kinde *Turtles* in one yoke) is *Compaſſion* (as I noted before) linked and coupled: which *Compaſſion* hath many times appeared in the renowneſt and moſt glorious *Princes*. When *Pompeyes* head was offered to *Ceſar*, as a moſt gratefull and acceptable Preſent, it is reported that hee waſhed the Head with teares of princely *compaſſion*, and inflicted due puniſhment upon his Murderers. The like is written of *Titus*, that *Love* and *Darling* of *Mankinde*, in his taking and deſtroying of *Ieruſalem*, uſing theſe words; *I take God to witneſſe, I am not the cauſe of the deſtruction of this people, but their ſinnes:* mixing his words with teares, and tempering his victorious ſucceſſe with royall moderation. The like is related of *Marcus Marcellus*, who having wonne the moſt flouriſhing City of *Syracuſa*, ſtood upon the walls, ſhedding plenty of teares before he ſhed any bloud. And this *Compaſſion* attracts ever unto it a kinde of princely *Majeſty*, gaining more love than any other affection. For as proud *Spirits*, whoſe boundleſſe ambition keepes them ever a-float, till they ſinke downe for altogether, uſe to triumph in others miſeries, till miſery in the end finde them out: ſo *theſe*, in a diſcreet *moderation* or noble temper, will never aſſume more glory to themſelves for any exploit, how ſucceſſively or proſperouſly ſoever managed. Such is the native *Modeſty*, wherewith they are endued, as their victories are never ſo numerous or glorious, as to tranſport them above themſelves. Which *Modeſty* ſurely becommeth men of all *Degrees*, but eſpecially men of eminent and noble ranke, to the end they may underſtand and acknowledge in every action that there is a *God*, from whom all things proceed and are derived.

Diſpoſition.

Plutrch. in vit. Pomp.

Ioſeph. in Hiſt. Iud.

In vit. Marcel.

Comin.

Now as there is no glory equall to the command or ſoveraingtie over our owne *paſſions*; the conqueſt whereof makes Man an abſolute Commander: ſo there is no ornament which confers more true or native grace to one ennobled by place or birth, than to put on the *Spirit of Meekneſſe*, being expreſly commanded, and ſo highly commended of God, as the goodneſſe thereof is confirmed by a promiſe; *The meeke ſhall inherit the earth*. So *Humility* is ſaid to purchaſe Gods favour; for by that one vertue wee become to have a reſemblance of him, whoſe glory it was to diſeſteeme all glory to faſhion us like unto himſelfe. Now how precious may that exquiſite *Treaſure* appeare unto us, which conferres ſo much light on us, as by it we are brought to know our ſelves: being *ſtrangers*, as it were, and *aliens* unto our ſelves, till *Humility* tooke off the veile, & ſhewed man his *Anatomy*. So rare was this divine vertue, and ſo few her profeſſors in former time, eſpecially amongſt ſuch whoſe *titles* had advanced them above inferiour ranke, as the *place* which they held made them forget the *mould* whereof they were made. An excellent hiſtoricall demonſtration we have hereof, as we receive it from venerable *Beda*, who reports it thus: *Aidan* a religious Biſhop, weeping for King *Oſwinus*, and demanded by the King

Matth. 5. 5. Dan. 10. 11. 1 King 21. 27, 29.

Deut. 8. 16.

Beda.

Disposition.

Chaplaine why he wept; *I know* (said he) *that the King shall not live long: for never before this time have I seene an humble King.* Which hapned accordingly, for hee was cruelly murdered by *Osmin*. But (thanks to him who became *humble* for us) wee have in these declining dayes, among so many proud *Simeons*, many humble *Iosephs*, whose chiefest *honour* they make it to abase themselves on *earth*, to adde to their complement of glory in *heaven*; so much slighting the popular applause of men, as their onely aime is to have a sincere and blamelesse *conscience* in them, to witnesse in that *judiciall day* for them. These have not (like those *furies* of revenge) hearts full of wrath, but with all *meekenesse* and long-suffering will rather endure an injury, than inflict too violent *revenge*, though they have ready power to effect or performe it.

It is reported of *Thomas Linacre*, a learned Englishman, much commended for his sanctitie of life, that when hee heard it read in the fifth Chapter of *S. Matt. Diligite inimicos*; *Blesse them that curse you*, &c. he brake forth into these words, *O amici, aut hæc vera non sunt, aut nos Christiani non sumus! O my friends, either these things are not true, or we are no Christians!* True it is indeed, that so strangely are some men affected, as they tender *revenge* equally deare as their owne life: their plots are how to circumvent, their traines how to surprize, their whole consultations how to inflict due *revenge*, where they have alreadie conceived distaste. And these are those *Bulls* of *Basan*, who rome and rore, and when the *prey* falleth, they seaze on it, and teare it with their teeth. On these men may that of the Poet be truly verified;

They feare no Lawes, *their wrath gives way to might,*
And what they plot they act, be't wrong or right.

Nec leges metuunt, sed cedit viribus æquum, Mæstaque victrici jura sub ense jacent.

But how farre the *Disposition* of these men may seeme removed from the *meeke* and humble affected, whose only glory is to redresse wrong, and render right judgement unto all, there is none but may at the first sight apparently discerne. For these *humble* and mildly-affected spirits, stand so firme and irremoveable, as no *adversitie* can depresse them, no *prosperitie* raise them above themselves. For *adversities*, they account them with that excellent *Morall*, nothing else than *exercises* to trie them, not to tire them. And for *Prosperities*, they receive them as they come; not so much admiring them, as making a profitable use of them; and with a thankfull remembrance of divine Bountie, blessing *God* for them. These are those impregnable *rockes* (as one aptly compared them) subject to no piercing; those greene *Bayes* in midst of hoarie Winter, never fading; those fresh *Springs* in the Sandie Desart, never drying. Whose many eminent vertues, as they deserve your imitation, (*Gentlemen*) so especiallly their *Meeknesse*, being the first marke I tooke to distinguish true *Gentilitie*.

Omnia adversa exercitationes putant Seneca.

Cyprian.

Munificence.

THe second was *Munificence*; that is, to be of a bountifull *Disposition*, open-handed, yet with some necessary caution, as to know what we give, and the worth of that person to whom we give. For without these considerations, Bountie may incline to profuseness, and Liberalitie to indiscretion. This moved that *Mirror* of *Roman* Princes, the Emperour

Titus,

Titus, to keep a *Booke* of the Names of ſuch, whoſe deſerts had purchaſed them eſteeme, but had not as yet taſted of his Bountie. So as, it is obſerved of him, that no day came over his head, wherein he expreſt not his princely *Munificence* to ſuch, whoſe names he had recorded: which, if at any time through more urgent occaſions he neglected, he would uſe theſe words to ſuch as were about him: *O my friends, I have loſt this day!* No leſſe was the bountie which *Cyrus* expreſſed, firſt in words, but afterward in deeds, to ſuch Souldiers as tooke his part againſt his grand-father *Aſtyages*; that ſuch as were *Footmen*, he would make them *Horſe-men*, and ſuch as were *Horſe-men*, hee would make them *ride* in their *Chariots*. It is ſaid of the Houſe of the *Agrigentine Gillias*, that it ſeemed as if it had beene a certaine *Storehouſe* or repoſitory of all Bountie. Such indeed was the *Hoſpitalitie* (eſteemed in this *Iland* formerly, one of the apparanteſt ſignals of *Gentrie*) which was ſhowne to all ſuch as made recourſe to that Manſion. And becauſe I have accidentally fallen into this Diſcourſe, let me ſpeake a word or two touching this neglect of *Hoſpitalitie*, which may be obſerved in moſt places throughout this Kingdome. What the reaſon may ſeeme to be I know not, unleſſe riot and prodigalitie, the very *Gulfes* which ſwallow up much *Gentrie*: why ſo many ſumptuous and goodly *Buildings*, whoſe faire *Frontiſpice* promiſe much comfort to the wearied *Traveller*, ſhould want their *Maſters*. But ſurely I thinke, as *Diogenes* jeſted upon the *Mindians*, for making their gates larger than their Citie; bidding them take heed, leſt the Citie run out at the gates: ſo their *Store-houſe* being made ſo ſtrait, and their *Gates* ſo broad, I much feare me, that *Proviſion* (the life of *Hoſpitalitie*) hath run out at their *gates*, leaving vaſt penurious houſes apt enough to receive, but unprovided to releeve. But indeed, the reaſon why this defect of noble *Hoſpitalitie* hath ſo generally poſſeſſed this Realme, is their love to the *Court*. This moved his *Highneſſe* of late, to declare his gracious pleaſure to our *Gentry*; that all perſons of ranke and quality ſhould retire from the Citty, and returne to their Countrey; where they might beſtowe that on Hoſpitality, which the liberty of the time; too much beſotted with faſhion and forraine imitation, uſeth to diſgorge on vanity. Their ancient *Predeceſſours*, whoſe chiefeſt glory it was to releeve the hungrie, refreſh the thirſtie, and give quiet repoſe to the weary, are but accounted by theſe ſweet-ſented *Humoriſts*, for men of ruſticke condition, meere home-ſpun fellowes, whoſe rurall life might ſeeme to derogate from the true worth of a *Gentleman*, whoſe onely humour is to be phantaſtically humorous. O the miſery of errour! how farre hath vanity carried you aſtray (ye *generous* ſpirits) that you ſhould eſteeme noble bountie, which conſiſts not ſo much in *Bravery* as *Hoſpitality*, booriſh *Ruſticitie*? How much are you deluded by apiſh formalitie, as if the only qualitie of a *Gentleman* were novell complement? or as if there were no good in man beſides ſome outlandiſh congie or ſalute? Alas *Gentlemen*, is this all that can be expected at your hands? Muſt your *Countrey* which bred you, your *friends* who love you, the *poore*, whoſe prayers or curſes will attend you, be all deprived of their hopes in you? No; rather returne to your *Houſes*, where you may beſt expreſſe your *Bountie*, by entertaining into your boſome, that which perchance hath beene long time eſtranged from you, *Charitie*. For beleeve it (as aſſuredly yee ſhall finde it) that your ſumptuous Banqueting, your midnight revelling, your unſeaſonable rioting, your phantaſticke attiring, your

Diſcourſe.

Amici, perdidimus diem. Sext. Aurel. Iuſtin.

Cujus domus quaſi quædam munificentiæ officina crederetur. Val. Max. l. 5.

Paucos beavit aula, plures perdidit: Sed & hos quoque ipſos, quos beavit, perdidit. Farn. in Emb.

Diſpoſition.

your formall courting ſhall *witneſſe* againſt you in the day of revenge. *For beholde the Lord commandeth, and he will ſmite the great houſe with breaches, and the little houſe with clefts.* Returne therefore before the *evill day* come: diſtribute to the *Neceſſitie* of the *Saints*, become good *Diſpenſers* of what you have received, that yee may gaine your ſelves grace in the *high Court* of Heaven. *But as for yee that put farre away the evill day, and approach to the Seat of iniquitie; Ye that ſing to the ſound of the Viall, and invent your ſelves inſtruments of Muſicke, yee ſhall goe captive with the firſt that goe captive.* O miſerie! that *Man* with ſo beauteous an Image adorned, with ſuch exquiſite ornaments of *Art* and *Nature* accompliſhed, to ſo high a *ranke* above others advanced, ſhould delude himſelfe ſo with the ſhade of vanitie, as to become forgetfull of his chiefeſt glory! But experience (I doubt not) will unſeale thoſe eyes which lightneſſe and folly have blinded; till which happie diſcovery of *Youthfull* errour, I leave them, and returne to my former Diſcourſe.

Amos 6. 11.

Amos 6. 3, 7.

You may perceive now, how requiſite *Bountie* is for a *Gentleman*, being an eſpeciall marke (as I obſerved before) whereby we may diſcerne him. Amongſt ſundrie other Bleſſings conferred by God on *Solomon*, this was not one of the leaſt, in that he gave him *a large heart*: Not onely abundance of ſubſtance and treaſure to poſſeſſe, but a *large heart* to diſpoſe. Indeed this is a rare vertue: worldlings there are, who poſſeſſe much, but they enjoy little, becomming ſubject to that which they ſhould command. The difference betwixt the *poore* wanting, and *rich* not uſing, is by theſe two expreſſed; the one *Carendo*, the other *Non fruendo*. Of which two, the greater miſery is the *latter*; for he ſlaves himſelfe to the unworthieſt Servitude, being a *Servant* to obey, where he ſhould be a *Maſter* to command. To conclude this point in a word; if wee ought to ſhew ſuch contempt to all earthly ſubſtance as hardly to entertaine it, much leſſe affect it; let us make it a benefit, let us ſhew humanitie in it, by making choice of the *poore*, on whom we may beſtow it. This which we waſte in rioting, might ſave many from famiſhing: let us beſtow therefore leſſe of our own backs, that we may cloth them; leſſe of our owne bellies, that we may feed them; leſſe of our owne palats, that we may refreſh them. For that's the beſt and nobleſt bountie, when our *Liberalitie* is on *ſuch* beſtowed, by whom there is no hope that it ſhould be required.

Nihil liberale, quod non idem eſt juſtum Cic.

Calvin. Inſtit. lib. 3. cap. 23.

Fortitude.

THe third and laſt marke whereby a true *generous Diſpoſition* is diſtinguiſhed, is *Fortitude* or ſtoutneſſe: being indeed the argument of a prepared or compoſed minde, which is not to be diſmayed or diſturbed by any ſharpe or adverſe thing, how croſſe or contrary ſoever it come. Excellently is this *Fortitude* defined by the *Stoicks*, terming it a vertue which ſtandeth ever in defence of equitie: not doing, but repelling an injurie. Thoſe *Heires* of true *Honour*, who are poſſeſt of this vertue, dare oppoſe themſelves to all occurrents in defence of reputation; preferring death before ſervitude and diſhonour. If at any time (as many times ſuch immerited cenſures occurre) they die for vertues cauſe, they meet death with a cheereſull countenance; they put not on a childiſh feare, like that *Bandite* in *Genoa*, who, condemned to die, and carried to the place of execution, trembled ſo exceedingly, that he had two men to ſupport him all the way, and yet he ſhivered extremely. Or (as *Maldonatus* relates)

Maldon. in 26. Matt. cap. 2.

relates) how he heard of thoſe which ſaw a ſtrong man at *Paris* condemned to death, to ſweat *bloud* for very feare: proving out of *Ariſtotle*, that this effect may bee naturall. But theſe whoſe *generous* ſpirits ſcorne ſuch baſeneſſe, never ſaw that enterpriſe which they durſt not attempt, nor that death which could amate them; where *Honour* grounded on *Vertue*, without which there is no true *Honour*, moved them either to attempt or ſuffer.

Diſcourſe.

Ariſt lib. 7. de Hiſt animal c. 16. & l. 3. de part. anim. c. 5.

But now to wipe off certaine aſperſions laid on valour or *fortitude*: wee are not to admit of all *daring Spirits* to be men of this ranke: For ſuch, whoſe *Ambition* excites them to attempt unlawfull things; as to *depoſe* thoſe whom they ought to ſerve, or lay violent hand on thoſe whom loyall fidelitie bids them obey; oppoſing themſelves to all dangers to obtaine their purpoſe, are not to be termed valiant or reſolute, but ſeditious and diſſolute. For unleſſe the enterpriſe be *honeſt* which they take in hand, be their *Spirits* never ſo reſolute, or their minds prepared, it is raſhneſſe, but not valour, having their actions ever ſuted by diſhonour. Sometimes likewiſe the enterprize may be good and honeſt; the cauſe for which they encounter with danger, vertuous; the Agents in their enterprize couragious; yet the iſſue taſte more of deſpaire than valour. Example hereof wee have in the *Maccabees*, in the death of *Razis* one of the *Elders* of *Ieruſalem*, a lover of the City, and a man of very good report; which for his love was called a *Father* of the *Iewes*. One, who did offer to ſpend his body and life with all conſtancie for the religion of the *Iewes*; yet being ready to be taken on every ſide, through the fury of *Nicanor*, who ſo eagerly aſſaulted and hotly purſued him, he fell on his Sword: yea, when his bloud was utterly gone, he tooke out his owne bowels with both his hands, and threw them upon the people, calling upon the Lord of life and ſpirit, that he would reſtore them againe unto him; And thus he died. Whence *Auguſtine*, that devout Father and moſt excellent light of the Church, concludeth, that this was done *magnè, non benè*, more reſolutely than rightly: for hee was not to lay violent hand upon himſelfe, though there were no hope of ſafetie, but imminent danger in reſpect of the furious and bloudy enemie.

Fortis non eſt qui in arenam deſcendendo, dimicare audet, ſed qui nocendi cauſam ſecum diſcutit, priuſquàm audet. 1. Macchab. 14.

Now this *Fortitude*, whereof wee here diſcourſe, as it is grounded upon a juſt foundation, ſo it never ends in baſeneſſe or raſhneſſe: in *Baſeneſſe*, as in not daring; in *Raſhneſſe*, as in too inconſiderately attempting. It is ſo farre from any act of *Deſpaire*, as it hopes ſo long as it breathes; for to deſpaire, is to entertaine the extremeſt act of feare, which is farre from her condition. Now to diſcourſe of the *aime* or *end* whereto all her actions are directed: it is not any *peculiar* intereſt which moves true reſolution ſo much as *publike* good. For *ſuch*, whoſe *aimes* are glorious, are ever converſant in redreſſing wrongs, miniſtring comfort both by advice and aſſiſtance to ſuch, whoſe weakneſſe hath felt the power of greatneſſe. For as in every *good man* there is naturally implanted a *deſire* of *goodneſſe*; ſo in every valiant man there is a native deſire to gaine *honour* by redreſſing injuries: yea, admit no *honour* were to accrue unto him by endevouring to right or releeve ſuch as are diſtreſſed, yet for vertues ſake (which is a ſufficient reward to her ſelfe) he undertakes the taſke. For *Charitie*, being a good and a gracious effect of the Soule, whereby mans heart hath no fancie to eſteeme, value or prize any thing in this wide world beſide or before the care and ſtudie of God, ſo inflameth a *well-diſpoſed* man, as his deſire

The proper aime or end whereto the actions of true reſolution are directed. *Cicero. Boet.*

In *Lupſ.* treatiſe of Charitie.

Diſpoſition.

deſire is only to doe *good*, whereby he might in ſo doing glorifie *God*, the beginner and accompliſher of all good.

Now there are many motives to excite men to valour, as may be collected from Hiſtories properly and profitably tending to this purpoſe. But the uſualleſt motive is *Anger*, being indeed the *Whetſtone* of *Fortitude*: Or the *Princes preſence*; as wee reade of the *Macedonians*, who being once overcome in battell by their enemies, thought the only remedie to animate their Souldiers, was to carry *Philip* being then a childe in a cradle to the field; thereby ſtirring up the zeale of loyall and faithfull Subjects to defend their innocent Prince: and this *Whetſtone* ſo ſharpned their ſwords, that indeed they won the battell. Or the *renowme of Anceſtors*; as the people of *Tungia* in *America* alwayes in their warres carried the bones & reliques of their memorable predeceſſors, to encourage their Souldiers with the memory of them, to avoid and eſchew all timiditie. So *Tacitus* reports how the *Germans* inflame their ſpirits to reſolution & valour, by ſinging the memorable acts of *Hercules*. Or the *ſound of warlike alarmes*; as the *Nairians* in *India* ſtirre up their people to battell, by hanging at the pummels of their ſwords certaine plates to make a noiſe, to animate & incenſe them to warre. So *Alexander* the great hearing *Antigenida* that excellent Trumpetter ſound his trumpet to battell, was ſtirred up in ſuch ſort to fight, that his very friends were not ſecure from blowes which ſtood about him. Or the *paſſionate effects of Muſicke*; as *S. Baſil* recounteth one *Timothie* to be ſo excellent in *Muſicke*, that if he uſed a ſharpe and ſevere harmony, he ſtirred up men to anger, and preſently by changing his note to a more remiſſe and effeminate ſtraine, he moved them to peace: both which effects he once produced in *Alexander* the great at a banquet. Or *Conceit of the Generalls diſcipline and magnanimity*; As may appeare by the victorious *Swede*, his late proſperous attempts, and numerous conqueſts: whoſe martiall diſcipline, and perſonall valour, hath (no doubt) begot in his Souldiers an emulation of honour. Or *opinion of the enemies crueltie*; as in the yeere 1562. appeared in *Agria* a City in *Hungaria*, engirt with long ſiege by *Mahomet Baſſa* with an Army of *Turkes* amounting to threeſcore thouſand, and battered with ſixtie Cannons; in the Citie were only two thouſand *Hungarians*, who with incredible valour repelled thirteene moſt terrible aſſaults: reſolved to endure famine, or any extremitie ſoever, rather than yeeld to their truculent and inſatiable deſires. Wherefore they never came to parley of truce, but to anſwer their Enemies fury with Cannons and Calivers. At laſt, when the *Baſſa* had offered them many favours, they hung over the wall a *Coffin*, covered with *blacke*, betwixt two ſpeares, ſignifying thereby, that in that Citie they would be buried. So the *Turkes* deſpaired of ſucceſſe, and the *Hungarians*, to their eternall glory and renowne, prevailed: preſerving themſelves and their Citie, whoſe libertie they defended from the *Turks* ſlaverie.

Cic. 4. lib. Tuſc. queſt.

And hence I might take occaſion to advance with due deſerved praiſe the glorious memory of *ſuch*, whoſe reſolution hath had no other ayme, than defence of the *Truth* againſt thoſe profeſt foes of *Chriſtendome*; who have alreadie taken poſſeſſion of the *Holy Land*, making the *Keepers* of that Sacred *Sepulchre* (the moſt bleſſed Monument that ere was erected on Earth) to pay them tribute, whoſe high-ſwelling pride is growne to that height, as their *Empire* ſeemes to labour with her owne greatneſſe. O what tender Chriſtian eye can behold theſe wofull diſtractions in *Chriſtendome*,

The prudent obſervation of *Cortugal*, one of the *Turkiſh* Princes, in his Oration per-

ſtendome, and abſtaine from teares? To ſee Chriſtian armed againſt Chriſtian, while the common foe of Chriſtians laughs at theſe diviſions, taking advantage of the time to enlarge his Dominions. O who can endure to ſee *Pagans* and *Infidels* plant, where the bleſſed feet of our *Saviour* once trod? To heare *Mahomet* called upon, where *Chriſt* once taught? To have them uſurpe and prophane thoſe *Temples*, where he once preached? To reare them *Altars* for their *falſe Prophets*, where thoſe *true Prophets* of God once propheſied? To ſee *Mahomets* Oratorie erected, where the *Iewiſh Temple* was once ſeated? To behold his Palace in the Cathedrall Church of SAN SOPHIA, now become his *Seraglia*; where ſtood once the *High-Altar* or *Communion-Table*, and *Patriarchall Throne*, now made, and ſo uſed as a *Turkiſh Moſchie*, with uncleane hands polluted, by unbeleeving hearts poſſeſſed? alas for ſorrow! that Soveraigntie ſhould ſo much blind, or deſire of command beare ſo much ſway, that Chriſts * Enemie ſhould get advantage by our diſcord. O thrice happie (and may it be ſoone ſo happie) were the ſtate of *Chriſtendom*, if all civill and unnaturall broiles (for unnaturall it is for Chriſtian to ſhed Chriſtians bloud) were appeaſed and ended! that they with one conſent might aſſaile this common Enemie, marching even to *Conſtantinople* (once the glorious ſeat of a victorious *Emperour*) crying with one voice, *Downe with it, Downe with it even to the ground.* And eaſily might this be atchieved, if *Chriſtendom* would joyne minde with might, that this *Vncircumciſed Philiſtine* might bee diſcomfited, till which time *Chriſtendome* can never be ſecured.

But to conclude this Diſcourſe, (for I feare I have enlarged my ſelfe too much in my digreſſion;) as *Fortitude* is that noble marke which giveth a *Gentleman* his true character, ſhewing reſolution as well in ſuffering, as acting: my exhortation to our *Engliſh Gentrie* ſhall bee, that they ſo demeane themſelves, that their *Countrey* may bee honoured by them, true worth expreſſed in them, and their *Predeceſſours* vertues ſeconded, if not ſurpaſſed by them.

Diſpoſition.

I wish ve to his Lord to beſiege *Rhodes*, was this *Chriſtianus occaſus diſcordiis inteſtinis corroboratur.*

Sitting

εἰς τὸν γαὸν τοῦ Θεοῦ.

THE ENGLISH GENTLEMAN.

Argument.

What Education *is; The effects of it. How a* Gentleman *may be best enabled by it.*

EDVCATION.

Ducation is the Seasoner or instructesse of *Youth*, in principles of *Knowledge*, *Discourse*, and *Action*. Of all *inferiour* knowledges, none more behoovefull than the knowledge *of Mans-selfe*; of all *superiour*, none more usefull nor divinely fruitfull than the knowledge of *God*, who for *Man* gave *himselfe*. By view had of the *One*, *Man* shall have a sight of his *misery*; by view had to the *Other*, *Man* shall finde cause to admire Gods *Mercy*. Hence that hony-tongued Father desired that his *Knowledge* might extend it selfe onely to these two: *To know God; To know himselfe*; Now as the beauty and splendor of the *Sunne* is best discerned by his *Beames*; so is the greatnesse of *God* best apprehended by his *Workes*. Whereof I may say, as *Simonides* did of *God*, that when hee had required but one day to resolve what *God was*: when the day was expired, hee was more unable to answere, than at the first. So as *Hermes* termes the *Sunne-beames* of *God* to be his Workes and Miracles; the *Sun-beames* of the *World* to be the variety of formes and features; and the *Sunne-beames* of *Man*, diversity of Arts and Sciences.

Observ. 3. What *Education* is. *Knowledge.*

Vt cognoscam te; ut cognoscam me. Bern. Knowledge of God.

TOuching *Knowledge*, it is in *God* to know all things; in *Man* to know some things; in *Beasts* to know nothing. As we cannot extend to the

Education.

the diſtinct *knowledge* of the *Creator*, ſo let us extend our *Knowledge* above the reach of the inferiour'ſt of Gods creatures. It is written of *Alcibiades*, that he was skilfull in all things, in all exerciſes: ſo that he ſeemed in every Nation to obtaine the conqueſt, in what prize or maſtery ſoever hee tooke in hand. It is not for us to labour the attaining of ſuch exactneſſe: *Vnum eſt neceſſarium*: One onely *Knowledge* tranſcends all others, the attaining whereof makes the *knower* happy; as the want of it makes *Man*, how *Knowing* ſoever in all other Sciences, moſt unhappy. For what skills it to have *knowledge* in reaſoning of high and deepe points concerning the bleſſed *Trinity*, and want *Charity*, whereby wee offend the *Trinity*? Let us therefore eſteeme it the *Crowne* of our *Hope*, to attaine to the excellent and incomparable *knowledge* of *him* who made us, whoſe *bloud* did ſave us, and whoſe holy *Spirit* daily and hourely ſhields and ſhadowes us. Next is to *know himſelfe*; an excellent *knowledge* grounded on true *Humility*: where *Man* ſhall finde how many things he is ignorant of; and of theſe things which he *knows*, how far ſhort he comes of that perfection which is required of him, it was a ſaying of a grave Philoſopher, *By learning alwayes ſomething, I grow old.* Now how fruitfully were our time from *Infancie* to *Youth*, from *Youth* to *Man-hood*, from *Man-hood* to *Old-age* imployed, if our aimes were ſo to direct our *knowledge*, that we might attaine the underſtanding and *knowledge* of *our ſelves*. Then would not ſelfe-conceit tranſport us, nor opinion of our own *knowledge* entraunce us, but wee would divinely conclude; wee have reaped more ſpirituall profit by diſ-eſteeme, than ſelfe-eſteeme. *Alphonſus* of *Arragon* anſwered an Orator, who had recited a long Panegyricall Oration in his praiſe: *If that thou haſt ſaid conſent with truth, I thanke God for it; If not, I pray God grant me grace that I may doe it.* The like temper I could wiſh in each *Gentleman*, who in reſpect of meanes more than merit, ſhall many times heare himſelfe approved and applauded by ſuch *Tame-beaſts* or glozing Sycophants, who feed on the *Prodigalls* trencher. Let not applauſe ſo much tranſport, or praiſe ſo farre remove man from himſelfe, as to become (by the vaine blaſt of others breath) forgetfull of himſelfe. Humbly eſteemed hee of his *knowledge*, who concluded: *This I onely know, that I know nothing.* Nothing in reſpect of that I ſhould know; Nothing in reſpect of that which is injoyned me to know; Nothing in reſpect of others who know farre more than ere I may know. *For* (ſaith *Bernard*) *how canſt thou poſſibly be a proficient, if thou thinkeſt thy ſelfe already ſufficient?* But alas, how farre hath ſelfe-opinion eſtranged *Man* from *knowledge* of *himſelfe*; who rather than he will be found ignorant in any thing, will aſſume upon him a ſuppoſed *knowledge* in every thing? Hee will rather lye upon his *knowledge*, than ſeeme defective in any *knowledge*. Whence one ſpeaking of the *knowledge* of *Mans ſelfe*, moſt divinely concludeth; *Noſce teipſum* firſt deſcended from *Heaven* to *Earth*, is now aſcended from *Earth* to *Heaven*, leaving miſerable *Man* admiring his owne feature, as if he were his owne Maker. And whence proceedeth this, but becauſe he hath aſcended unto that *Mountaine*, to which the firſt *Angell* aſcended, and as a *Devill* deſcended? whereas, if *he* duely conſidered thoſe many imperfections whereto he is engaged; thoſe many debts and bills of errours, which, as yet, are undiſcharged; that *naturall* or *originall* ſinne wherein he was conceived; and that *actuall* ſinne wherewith hee is daily polluted; hee would queſtionleſſe conclude;

Knowledge of Mans ſelfe.

'Ενὸς ἐς χρεία. Luke. 10. 42.

Γερασκόμενος αἰεὶ πολλὰ διδασκόμενος. *Multum ſemper diſcens, ſeneſco. Socrat. Panorm. de reb. geſt. Alphon. lib. 1.*

Prodigi præda, parciſti præda. Socrat.

Quomodo proficis, ſi jam tibi ſufficis? Bern.

Aug. in Soliloq. cap. 29.

What's man whoſe firſt conception's miſery,
Birth baine, life paine, and death neceſſity?

Which divine *Meditation* is of power to ſubdue the whole *Man* of *Sinne*, and bring him under the yoke of obedience, by an inceſſant conſideration had of Gods *mercy*, and mans *miſery*; which may produce in him a more bleſſed effect, by extenuating and humbling himſelfe, both in reſpect of the *Subſtance* or *matter* of his creation, and in reſpect of the *degenerate* courſe of his converſation: as alſo in contemplating the ineffable *mercie* of the *Almighty*; whoſe *grace* it is, that directs miſerable man, and reduceth him from erring; whoſe *compaſſion* it is, that raiſeth him from falling; and whoſe tender *mercy* it is, that ſupporteth him in his riſing. But in my conceit, there is no one motive more effectuall, or divinely powerfull, to bring us to a true and perfect *knowledge* of *our ſelves*, than to obſerve with what *paſſions* or *perturbations* we are encountred; eſpecially when through immoderate exceſſe, wee are in the cup of forgetfulneſſe drowned. Which Saint *Baſil* confirmeth, ſaying: That *paſſions* riſe up in a drunken man, like a *Swarme* of *Bees* buzzing on every ſide. Which *paſſions* are not ſuch as are prevented by *reaſon*, and directed by *vertue*: for theſe are not altogether to bee extinguiſhed, as the *Stoicks* ſuppoſed, but to bee provoked as movers of *vertue*, as *Plutarch* teacheth. But rather ſuch diſtempered or indiſpoſed *affections* as are ſuggeſted to *Man* by his implacable Enemies: labouring to undermine and ruine the glorious palace of his deare-bought ſoule. Vpon which *affections* ſeriouſly to meditate, were to expell all ſelfe-conceited or opinionate arrogance; to become humble in our owne thoughts: concluding, that our *knowledge* is *ignorance*, our *ſtrength weakneſſe*, and our *wiſedome foliſhneſſe*. Being (as one well obſerveth) like a *Spring-locke*, ready of our ſelves to ſhut, but not to open; apter to ſhut grace from us, than to receive grace into us: or like ſtones upon the top of a hill, by reaſon of our heavie and earthy nature, ready enough to tumble downe, but without the helpe or motion of *another*, ſlow enough to mount up. Saint *Anſelme* walking abroad in the field, and beholding a Shepheards Boy, who had caught a *Bird*, and tied a *ſtone* to her leg with a threed; and ever as the *Bird* mounted, the *ſtone* haled her backe againe. The venerable old man moved with this ſight, fell a weeping pitifully, lamenting the miſerable condition of *Men*, who endevouring to aſcend up to heaven by *Contemplation*, are detained by the *paſſions* of the fleſh; which enforce the ſoule to lye there like a Beaſt, and not ſoare to heaven by that proper motion, which was firſt given her by her Creator. Now to conclude this firſt point, (by making a fruitfull uſe or application of what hath beene already ſpoken) I could wiſh *Young Gentlemen*, whoſe aimes, perchance, are addreſſed to purchaſe rather the light freight of *forraine faſhions*, than the precious gemme of *Selfe-knowledge*, to bee otherwiſe minded, by conforming themſelves to his * patterne and example, who though he knew *all things*, boaſted not of his *knowledge*, but abaſed himſelfe to make us rich in all *ſpirituall knowledge*. As for ſuch as are *puft up and know nothing, but dote about queſtions and ſtrife of words, whereof commeth envie, ſtrife, railings, evill ſurmiſings, perverſe diſputings of men of corrupt minds, and deſtitute of the truth*; wee are taught to withdraw our ſelves from them, becauſe their fellowſhip is not of *Light*, but

Education.

Bern. Medit. cap. 3.

Plutarch. in l. de virt. amor. Motus animæ (ſaith S. Aug.) quos Græci πα'θη appellant. Ex Latinis quidã (ut Cic. 3. Tuſ.) Perturbationes dixerunt, alii affectiones, alii affectus, alii expreſſas paſſiones vocaverunt. Damaſcen defineth other affections of the minde. *Motio ſenſualis appetitivæ virtutis, ob boni vel mali imaginationem. l. 2. de fid. orthodox. 6. 22. Zeno ap. Cic. in 4. Tuſc. ita definit: Perturbatio ſeu πα'θος averſa recta ratione contra naturam animi commotio. In vit. Anſelmi.*

**Vt à Chriſto accepimus beneficium, præſtemus Chriſtiani officium. præbendo membris Chriſti hoſpicium. Erige oculum in humilitatis ſpeculum, ejus enim exemplum, ſpecioſus Deo præparabit templum. Quantumcunque te dejeceris, humilior*

Education.

non erat Christio. Hieron. 1 Tim. 6. 4.

A right profitable exhortation to all such as are drawne away by strange doctrine.

Sacerdotes nominamur, non sumus. Gr. Humilium sumus Doctores, superbiæ duces. ibid. Nemo tam impius est, quem Hæreticus impietate non vincat. S Hieron l. 7. in Esaiam. Si enim Hæretici sunt, Christiani esse non possunt. Tertul. de præscr. cap. 37. Cypr. de Vnitate. Et Hier. contra Luciferianos.

but *Darkenesse*; their *knowledge* no perfect nor sincere *knowledge*, but palpable *ignorance*; their *wisedome* no sound nor substantiall *wisedome*, but meere *foolishnesse*. Their wayes are not by the *flockes* of the *Shepherds*, but ragged and uneven wayes, leading their deluded followers head-long to all perdition.

Deare Christians, though I know this point to have beene gravely and exactly handled by many solid and learned *Divines*, whose *holy oyle* hath beene fruitfully imployed in unmasking and discovering these dangerous *Separatists*, who have sowne the seed of pernicious doctrine in the eares of their weake Auditory: yet I thinke it not amisse to presse this exhortation further, lest your speedy ruine prevent you of all hope hereafter. Beware of these *Pharisaicall* Doctors, whose purity onely consists in semblance and outward appearance; whose doctrine hath ever a taste of pride; whose counsels ever tend to faction; and wose wayes are ever *Antipodes* to the truth. These are called *Prophets*, but they are none: being *humble* Teachers, but *proud* Doctors. Outwardly specious, but inwardly vicious: having faire *rindes*, but false *hearts*: having a shew of godlinesse, but denying the power thereof. Come from among them and leave them, for their wayes lead to death, and their paths to destruction. Saint *John* would not come in the Bath where the Hereticke *Cerinthus* was. Another holy Man (though most innocent) could endure to be accounted a Whoremaster, an uncleane person, and the like; but when one called him *Heretike*, hee could beare no longer. Wee have here (thankes to our Maker) more pleasant and delightfull *Springs* to retire to, than these troubled and corrupted Puddles, which taste of nothing but pollution. Leave these, and love those. Where can there be *Vnity*, where there is no *Conformity*, Where a holy zeale or compassionate fervour, when nothing is spoke but by the *sonnes of thunder*? Bee ye *wise* unto *salvation*; may *godlinesse* bee yourbest *knowledge*; that, dissolved from this Tabernacle of earth, yee may keepe consort with the Angells in a blessed Harmony, because ye resembled them on earthin mutual love and unity. And let this suffice for the first *branch*, to wit, *Knowledge*: Now we will descend to the second, to wit, *Discourse*, with some necessary Cautions very profitable, if put in use, to direct (or rather limit) *such*, whose too liberall and profuse *Speech* oft-times brings them within the censure of indiscretion.

Discourse.

Lært. lib. 6.

Democritus calls *Speech* εἴδωλον τοῦ βίου, *the image of life*, because it represents to *man* the occurrents and passages of his life. Now foramuch as through the subtility of time, men use to shroud and conceale their thoughts, by expressing least what they intend most; *Speech* becomes a *darke Image*, representing man not as he is, but as hee seemes. *Diogenes* wondred that men would not buy *earthen pots* before they proved by the sound whether they were whole or broken: yet they would bee contented to buy men by their *Speech*. The old proverbe used by *Socrates*, and approved by ancient Philosophers, was this: *Loquere ut te videam*. Subtill purposes were not then shadowed or gilded with faire pretences; but so simple were their meanings, as they needed no words of *Art* (meerely invented to delude) nor the gawdy ornaments of perswasive *Oratory* to colour them. But to propose some necessary cautions worthy observation of the *Generous* in their *Discourse*; I would have *Young*

Two especiall errors incident to subjects of Discourse;

Gen-

Education.

Affectation, Imitation: whereof Gentlemen are ſeriouſly cautioned

Affectation. Stub ſer. 34.

Gentlemen to beware eſpecially of two errours, uſually occurring in Subjects of this Nature; *Affectation*, and *Imitation*: The *one* for the moſt part ariſing from our ſelves, the *other* from too ardent a deſire of *imitating* others.

The firſt ſort generally, are ſo miſerably enamoured of *words*, as they little care for *ſubſtance*. Theſe are ever drawing a *Leaden ſword* out of a *gilded ſheath*; and will not loſe a dram of *Rhetoricke* for a pound of *Reaſon*: having, as *Theocritus* ſaid of *Anaximenes, a flood of words, but a drop of reaſon*. Theſe are ever talking, till their *Mint* of words faile them, and then of neceſſity they turne ſilent. Theſe will lay themſelves open to their profeſſed'ſt enemie, ſo they may gaine applauſe, and get the opinion of *good ſpeakers*, being the onely marke they ſhoot at. And indeed, theſe ſeldome hurt others, but many times themſelves: for theſe are thoſe *fooles*, which carry their *Hearts* in their *Mouthes*; and farre from thoſe *wiſe men*, which carry their *Mouthes* in their *Hearts*. Though diſcretion of *Speech* be more than Eloquence, theſe preferre a little unſeaſoned Eloquence before the beſt temper of diſcretion. And thus much of *Affectation*.

Imitation.

Imitation taſtes no leſſe of barrenneſſe, than the other of phantaſtickneſſe: though I muſt confeſſe, this draweth neerer true *Humility*, in that it diſ-values it ſelfe, to become a ſerious obſerver and *imitator* of others. But great men eſpecially cannot want *imitators*, be the occaſion never ſo unworthy *imitation*. If *Cæſar* have an uſe to hold his necke aſide in his *diſcourſe* or pleading, hee ſhall have one to affect and *imitate* that deformity. If *Veſpaſian* draw in his face in a purſe, (as if it went *hard* with him) hee ſhall have one to repreſent it, as it were naturally. And, which is of all others moſt intolerable, ſo habitually are theſe grounded on *Imitation*, as they are conceited that nothing can ſo well beſeeme them, as this uncomely faſhion which they have obſerved; and now *imitate* in others. Whereas if they would conſider, how nothing *forced* may appeare with that decencie, as when it is *naturally* deſcended, they would ingenuouſly confeſſe, that this apiſh or ſervile *imitation* detracts much from the worth of man, who ſhould ſubſiſt on himſelfe, and not relye on others poſtures. In briefe, that *Diſcourſe* is moſt *generous*, which is moſt *genuine*: *Nature* may beſeeme that, which *Imitation* cannot; but to addreſſe our ſelves to *imitation* of others, in that which even appeares ridiculous in the perſons themſelves, this inferreth groſſe ſtupidity. It is an excellent Leſſon which a holy Father giveth to all *Diſcourſers*, *That they ſhould rather bee given to heare, than ſpeake*: and in matters of argument, *to aſſoile a needleſſe queſtion with ſilence*. So as *Cicero* preferreth *wiſedome* attired with *ignorance*, before *ſpeech* attended by *folly*. Now becauſe the beſt of *Diſcourſe* tendeth to perſwaſion, which is the life and efficacie of *Speech*; and this perſwaſion conſiſteth on three parts; *Life* of the *Speaker*; *Truth* of the *Subject*; and *Sobriety* of *Speech*; of neceſſity theſe three muſt be obſerved, ere we can have our Audience ſufficiently perſwaded.

Vinc. de vit. ſpirit. Ibid. Cicero.

Pic. Mirand. ad Hermol.

Life of the Speaker.

Firſt, for the *Life* of the *Speaker*: if *Speech* (as wee have ſaid) be the *Image* of *Life*, why ſhould not we conforme our *Life* to our *Speech*? We would be loth to be taxed of indiſcretion in our *Speech*; let us labour likewiſe to appeare blameleſſe and unreproveable in our *Life*. For he that forgetteth to conforme or faſhion his *Life* to his *Speech*, his *Speech* to his *Life* *is like unto a man beholding his naturall face in a glaſſe: for he beholdeth himſelfe, and goeth his way, and ſtraightway forgetteth what manner of man he was*. Wherefore

Iam. 1, 24.

Education.

fore *Gentlemen*, of all others, ought to be moſt reſpective of their converſation; for a little ſoile is a great blemiſh in them, whoſe *Education* promiſeth more than inferiour men. Such men, for moſt part, gaine beſt authority or approbation in *Diſcourſe*, who having beene ever obſerved to ſpeake probably, and not of *Subjects* above the reach or pitch of humane conceit. Neither can any thing diſparage or lay a deeper aſperſion upon the face of *Gentry*, than to be taxed for fabulous relations. Eſpecially therefore ſhould they inure themſelves to probable *diſcourſes*, being ſuch as may gaine them an opinion of reputation, and bee a meanes to conferre more authority on their *diſcourſe*.

Truth of the Subject.

The ſecond is the *truth* of the *Subject*, which muſt needs import much authority: for how ſhould wee perſwade, where the *Subject* admits no probability of *Truth*? Therefore were it meet, that wee make choice of what wee relate, not mainetaining whatſoever wee heare by report, for undoubted *Truth*: for ſo ſhould we be made * *Knights of poſt* to all *Newesmongers*, being no leſſe ready to ſweare, than they to report. I have caſually fallen into the company of *ſome*, whoſe onely relation was novelty: theſe would entertaine no *Diſcourſe* but forraine, ſpeaking as familiarly of the ſtates of Princes, and their aimes, as if they had new crept from their Boſomes. But alas, how ridiculous are theſe in the ſight of judicious men, whoſe eyes are not ſo ſealed, but they may eaſily diſcerne the arrogancy of theſe, who affect rather to be admired than beleeved? Excellent and proper for our preſent purpoſe, is that Fable of the *Fowler* and the *Bird*: A *Fowler* having taken a *Bird* in his ſnare, was humbly intreated by the *Bird*, that he would free her and give her liberty, and ſhee would requite this courteſie with three good Leſſons; which (if duly obſerved) would profit him more than her ſmall body. Vpon theſe conditions, the *Fowler* was contented to releaſe the poore *Bird*, provided, that the Leſſons were ſo profitable and uſefull unto him, as ſhee pretended. Which, in briefe, were theſe: *Not to loſe a certainty for an incertainety*: *Not to give credit to things beyond probability*: *Nor to grieve for that which is paſt remedy*. Theſe leſſons received, the *Bird* was forth with releaſed: who being now at liberty, and mounting aloft in the aire, and triumphing in ſo bleſt a freedome, chanted out this merry Madrigall;

Had'ſt thou knowne the wealth I had,
Thou would'ſt nere have let me gone,
For it would have made thee glad
To enjoy ſo rich a one.
In my bladder there's a ſtone,
Than which, never earth brought forth
One of more unvalued worth.

This the diſcontented *Fowler* had no ſooner heard, than preſently he repented himſelfe of ſo rare and ineſtimable a loſſe; which the nimble *Bird* perceiving, thus replied:

How apt's man for to forget
What might give him moſt content?
Thou at Liberty me ſet,
When I taught thee to repent

Nothing

**Equites Aſiani, Iuven.*

Nothing *how the world went*;
Nor what crosse ere fell on thee,
If past hope of remedy.

But thou griev'st *thou canst not have*
What thou canst not get *againe:*
Thus thou mak'st thy selfe a slave
To thy selfe, and mourn'st in vaine:
And long may'st thou so complaine.
For my Lessons I was free,
Yet thou keep'st not one of three.

Education.

The perplexed *Fowler* inquisitive of knowing further pressed the *Bird* againe; asking her in what particular he had broken any of her Lessons? To whom the *Bird*, flickring a little with her wings, as one that gloried in her unexpected Liberty, answered;

The Lessons *which I gave thou sleight'st,*
And weig'st them but a rush,
Or else thou would'st not lose *one Bird*
In hand, for two in Bush.
The next *was, things incredible*
Were credited should be,
Yet thou beleev'st *a precious stone*
Worth worlds is hid in me.
The last, *for things remediless*
Thou never shouldst complaine,
And now when I am flowne from thee,
Thou wishest me againe.

Many excellent *Morals* are shadowed in these *Fables*, which may deserve observation of the pregnant'st and maturest conceit; not onely in the *Subject* or substance of the admonition, but in the person which giveth this admonition. Where the Poets smoothly, but tartly, used to introduce Beasts, Birds, and such like creatures; admonishing man, the noblest of all creatures, of his duty. Yea of Beasts, they made choice sometimes of the grossest and contemptiblest, as the *Asse*, to expresse the want of consideration in *Man*; whose diviner parts drowned in the Lees of sensuall corruption, or carnall security, become forgetfull of that, for which they were principally created. It were easie to enlarge this *Subject* with much variety of examples; but my purpose is, in digressions, rather to touch than treat. We have handled two particulars, effectually moving to perswasion; The *Life* of the *Speaker*, that it bee unreprovable; The *Nature* of the *Subject* whereof hee speakes, that it be probable.

Now wee are to descend to the Third, which is *Sobriety* of *Speech*: an especiall Motive to attention, being that which *Cicero* much commendeth, and for which *Hortensius* was much commended. Albeit, arguing in *Syla's* cause, he was taxed by *L. Torquatus*, and called for his too much *effeminacy* in apparell, as also for his too much *action* of *body*, not onely a *Common Actor*, but even a *Dionysia*, who was famous for her moving and wanton gesture. To whom *Hortensius* answered, *Callest thou me* Dionysia? *Sure I had rather be a* Dionysia *than as thou art*, Torquatus: ἀμαθὴς, ἀγραμμάτος καὶ ἀπροσήγορος: *one without Learning, barbarous and uncivill.* Now this

Sobriety of Speech.

Gell. in Noct. Attic.

Education.

this *Sobriety* consists not onely in the pronunciation of *Speech*, but *Sober* carriage or deportment of the Body, which indeed addeth no little lustre to *Discourse*. I have observed in some, a kinde of *carelesnesse* in their forme of speaking; which, though it gaine approbation in men of *eminent ranke*, it would seeme harsh and contemptible in men of *inferiour condition*. Others there are, who can never enter into any set or serious *Discourse*, but they must play with a button; or like some of our clodded *Elders*, who for helps to *Discourse*, *milch* their *gloves*, as if they drained their *Subject* from such trifling action: and these, me thinks, resemble our *Common-Fidlers*, who cannot play a stroke, to gaine a world, without motion or wagging of their head, as if they had rare *Crochets* in their braine: but this mimicke and apish action keepes small concurrence with the Postures of a *Gentleman*, whose *Speech* as it should bee free, native and generous; so should the *action* of his *body* admit of no phantasticke *imitation* or servile *affectation*, which expresseth little, save a degenerate quality or disposition. Others I have likewise noted, to conclude their *Set speeches* with winkes and nods, as if the understanding of the whole world were confined to the circumference of their braine: and these usually expresse more soliditie of conceit in the action of their bodies, than the motion of their tongues. For oft-times, through want of matter (being gravell'd with an affected gravity) they are forced to trifle time in impertinencies, and leave that matter untouched for which they came. I could wish that *Young Gentlemen* would principally observe this Lesson, to be *sober* in arguments of *Discourse*, but especially in *reasoning*: for there is nothing that darkeneth or obscureth the Light of *reason*, more than the boundlesse effects of *Passion*, which makes a man forgetful of that he should say, no lesse than indiscreet in that he doth say. But especially in publike assemblies, where difference of judgements oft-times racke our *speeches* to a higher pin, ought deliberation to be had: for there we cannot recall so soone what we have spoke amisse, as in private, where lesse premeditation may afford matter of satisfaction. I approve likewise of his opinion, who would have such, whose pleasant conceits minister content to the hearer, if they meane to jest publikely, & force their wits to stem the streame of the worlds judgements, (which, I say, are different, and therefore more observant) that they use *Pericles* custome, who determining to speake any thing publikely, desired the immortall gods, that no improvident word, should passe his mouth. Certainly, whosoever he bee that speakes and never meditates, may bee compared to the *nucleane beast*, who digests and never ruminates. Neither is it hard to gather this, even by their *Discourse*, which consists meerly on ventosity, digressive and impertinent, spending much wind to small purpose: resembling *Pythias* that foolish Orator, who would never leave his babbling. Hee that meditates before hee bee prepared (saith one) builds his house before stones be gathered. But sure I am, he that *discourseth* before he bee provided, serves up his dishes before they be seasoned. Albeit *Tiberius* bee said to doe better in any Oration *ex tempore*, than premeditate.

Immoderate passion, in arguments of Discourse and reasoning, to be avoided.

Plutarch. in vit. Phoc.

Now I could reduce these *discursive* motives of Perswasion, to two generall heads: to wit, *vehemencie* of *Passion*; or *instantie* of *Demonstration*: and first for *vehemencie* of *Passion*, here may wee produce an apt and proper example. There came a man to *Demosthenes*, desiring his help to defend his cause, and told him how one had beaten him: *Demosthenes* answered him againe, saying, *I doe not beleeve this to be true*: the Plaintiffe then

Two powerfull motives of perswasion: Vehemencie of Passion: and Instancie of Demonstration.

then thruſting out his voice aloud, ſaid, *What, hath he not beaten me? Yes indeed* (quoth *Demoſthenes*) *I beleeve it now, for I heare the voice of a man that was beaten indeed.* Whence appeareth, what effects *vehemencie* of *Paſſion* produceth, expreſſing her wrongs ſo well in words, as they enforce beleefe to the Hearer. Likewiſe, becauſe examples illuſtrate, though they doe not prove; touching *inſtancie* of *Demonſtration*, we have an excellent one in that of *Cato*: who determined to ſtrike the *Senate* and *Romans* in feare, *diſcourſed* at large of the *Carthaginian* warres, aggravating the danger by proper circumſtances, which threatned the publike State; and *inſtancing* the ruine of many eminent and flouriſhing States occaſioned by the ſecuritie of their people. But they objecting againe, that *Carthage* was farre from them; He ſhewed them *greene figs*, implying thereby that *Carthage* was not farre diſtant, for otherwiſe the *figges* would have beene dried and withered. Theſe kindes of *Diſcourſes*, ſeconded by *inſtance*, are very moving and perſwaſive; for as *Speech* is called the *object* of the *eare*, ſo is ſuch kinde of *inſtance* an *object* to the *eye*, which muſt needs be more perſwading, becauſe viſibly appearing. But wee have inlarged this *Subject* too much; wherefore to draw in our ſailes, and apply particularly, what in generall hath beene *diſcourſed*: I could wiſh *Young Gentlemen* conſiderate in what they ſpeak, becauſe *Speech* is termed the *Index* of the *Minde*, and can beſt expreſſe him, whether he taſte of *rinde* or *pith*. Now becauſe moderation of the tongue is ſuch an abſolute vertue, as it diſplayeth the wiſdome of him that hath it; whence the wiſeſt of all Princes, *He that bridleth his tongue is moſt wiſe*: I muſt needs preferre diſcreet Silence before loquacitie, *for in much ſpeech there ſhall want no ſinne* (ſaith *Solomon*:) whereas Silence is exempted from all Cenſure, ſo it bee mixed with diſcretion. It is ſaid, that *Pythagoras* would deſire two things of God (if the poſſibility thereof could ſtand with the conſervation of humane ſociety:) that hee might not *ſpeake*, that hee might not *eat*: for by the *one*, hee ſhould prevent offence in *diſcourſe*; by the *other*, avoid ſurfet through exceſſe Whence the Poet;

Silence is ſuch a ſoule-entrauncing charme,
It may doe good, but can doe little harme.

Albeit, that *Pythagorian* ſilence I cannot approve of, being many times prejudiciall to the publike ſtate: for by ſilence (ſaith the Orator) is errour approved, the luſtre of vertue darkned, good and wholeſome precepts ſuppreſſed; whereby *Youth* might be inſtructed, private families directed, all inordinate motions corrected, and the whole ſtructure of this little world, *Man*, rectified and repaired. But eſpecially in divine profeſſors and diſpencers of the ſacred word, is *Silence* moſt hurtfull: for theſe ſhould bee ſhrill *Trumpets* in ſounding and delivering the *ſweet tidings of ſalvation*, the tidings of peace and ſpirituall conſolation. The *Paſtor* (ſaith a bleſſed Father) *by holding his peace, doubtleſſy killeth ſinners*: that is, when he will not tell the houſe of *Iacob* his ſinnes, nor *Iſrael* her tranſgreſſions; but cries, *peace, peace*, when there can be no true peace: for *what peace unto the wicked, ſaith the Lord?* So as the word of the Lord which came unto the Prophet, rouzed him up with this fearfull caveat: *If thou giveſt not the ungodly warning, he ſhall periſh but his blood will I require at thy hand.* With whom the Apoſtle harmoniouſly joyneth; *Woe unto me if I preach not the Goſpell.* For in that

Education.

Qualis Sermo oſtenditur, talis & animus comprobatur. Iſid.

Eſt enim fidelis tuta ſilentio merces. Hor. carm. 3. ad 2.

Silentio culpa creſcit. Iſidor.

Neque Imperiale eſt libertatem dicendi negare, neque Sacerdotale quod ſentias, non dicere. Ambr. epiſt. 27. Gr.

Ezek. 3. 18.

1 Cor. 9. 16.

Education.

Quicquid non licet, Paſtoris eſt prohibere ne fiat. Aug.

that cauſe wherein the faithfull and painfull *Paſtor* is to pleaſe God, he is to ſleight the pleaſure or diſpleaſure of men.

Now *Gentlemen*, yee whoſe *Education* hath engaged you farre in the expectance and opinion of others; yee whoſe more *generous breeding* promiſeth more than others; yee whoſe *nobler parts* ſhould diſtinguiſh you from others; let not thoſe innate *ſeeds* of *Gentilitie* firſt ſowne in you, as in a hopefull *Seed-plot*, be nipped in their riſing: which, that yee may the better prevent, exerciſe your ſelves in noble *diſcourſes*, not wanton or petulant, for theſe breed a dangerous corruption even in the life and converſation of man. *Quintilian* would not have *Nurſes* to be of an immodeſt or uncomely *Speech*, adding this cauſe; *Leſt* (ſaith hee) *ſuch manners, precepts, and diſcourſes as young children learne in their nurſery yeeres, remaine ſo deeply rooted, as they ſhall ſcarce ever be relinquiſhed.* Sure I am, that the *firſt impreſſions*, whether good or evill, are moſt continuate, and with leaſt difficultie preſerved. How neceſſary then is it, that an eſpeciall care or reſpect be had herein, that choice be made of ſuch, whoſe modeſt and blameleſſe converſation may tender you their breſts in your infancie, and furniſh you with grave and ſerious precepts in your minoritie? that your *Knowledge* may be fruitfull; your *Diſcourſes* uſefull; and your *actions* in the eyes of the *Almighty* gratefull. Of which *Action*, we are now to ſpeake; being the third *Branch* which we obſerved in our definition of *Education*.

Ludov. Viv. inſtruct. Chriſt. Mul.

Adeoq; ut erroremcum lacte Nutricis ſugunt. Cic.

Vberalacti is & lucis, alent vos mulites Supremi Ducis,

Action.

πᾶν πρᾶγμα δύο ἔχει λαβάς.

Cic. Sen. de tranq. anim.

THat *Education* is the *ſeaſoner* of our *actions*, wee ſhall eaſily prove, if we obſerve the rare and incredible effects derived from it: which, that wee may the better doe, you are to know, that every *Action* hath two handles; the *One* whereof conſiſts in contriving; the *other* in performing.

In the *former*, we are to obſerve deliberation: whence the Orator, before wee take any thing in hand, wee are to uſe a diligent or ſerious *preparation*, that we may effect what we intend, and more proſperouſly ſucceed in that we take in hand.

Appian. Alex.

In the *Latter*, is diligence required; for what is premeditation or preparation worth, if it be not by diligence ſeconded? When *Annibal* was a childe and at his fathers commandement, he was brought into the place where he made ſacrifice, and laying his hand upon the Altar, ſwore, that ſo ſoone as he had any rule in the Common-wealth, he would be a profeſſed enemie to the *Romans*: nor did hee infringe the vow which his infancie had profeſſed, but expreſſed when he came to be a man, what he had proteſted to performe being a childe. No Device unaſſayed; no Stratagem uncontrived, no Labour neglected, no Taske unattempted, which might conferre honour on *Carthage*, or expreſſe his mortall and implacable hate to *Rome*.

The admirable effects of Education.

Educatio & doctrina efficiunt mores. Seneca.

In this one example, we ſhall ſee the ſtrength of *Education*: for though *Annibal* had no cauſe perſonally given him, to vow all hoſtilitie rather on *Rome* than any other place; yet in reſpect he received his breeding from ſuch as were profeſſed foes to the *Romans*, he ſeconds their hate, reſolving to live and die *Romes* enemy. The like may be obſerved in the demeanour & converſation of men: In which reſpect alſo, *Education* diſcovereth her abſolute power. For ſhall wee not ſee ſome, whoſe faire *outſides* promiſe aſſured arguments of ſingular worth, for want of *breeding* more *ſained*

Trunks,

Trunks, glorious features, yet ſhallow Creatures? and whence commeth this, but through want of that which makes man accompliſhed, ſeconding Nature with ſuch exquiſite ornaments, as they enabled him for all managements publike or private? *Licurgus* brought two dogges, the one ſavage, wild, and cruell; the other trayned; to let the people ſee the difference betwixt men brought up well, and badly: and withall to let them underſtand the great good of keeping lawes. Now what are theſe ſavage and wild dogges, but reſemblances of *ſuch*, whoſe untrained *Youth* never received the firſt impreſſions of a *generous Education*? Theſe, as they were bred in the *Mountaines*, ſo their converſation is mountainous, their behaviour harſh and furious, their condition diſtempered and odious. Yet ſee the miſery of cuſtome! what delight theſe will take in *actions* of incivility! nothing reliſheth with them, ſave what they themſelves affect; nor can they affect ought worthy of approbation: for *Education* (which one cals an *early cuſtome*) hath ſo farre wrought with them, as they approve of nought freely, affect nought truly, nor intend ought purpoſely, ſave what the rudeneſſe of *Education* hath inured them to. Theſe mens aimes are ſo farre from attaining *honour*, as they partake of nothing which may ſo much as have the leaſt ſhare in the purchaſe of *Honour*. Their minds are depreſſed, and as it were earth-turned: for they aſpire to nothing which may have *bring* above them; neither can they ſtoop any lower, for nothing can be under them. Nor can their *actions* be noble, when their diſpoſitions by a malevolent cuſtome are grown ſo deſpicable. Hence it is, that the Philoſopher ſaith; *The divine part in ſuch men is drowned*, becauſe not accommodated to what it was firſt ordained. For how is it poſſible that their affections ſhould mount above the verge of earth, whoſe *breeding* and *being* hath beene ever in earth? They (ſaith *Phavorinus*) *who ſucke ſowes milke, will love wallowing in the mire*: inferring that as our *Education* hath formed us, ſo will we addreſſe our ſelves in the paſſage and current of our life. For as *Nature* is too ſtrong to bee forced, ſo *Education* (being a *ſecond Nature*) hath kept too long poſſeſſion to be removed. She it is, that in ſome ſort moulds our *actions* and *affections*, framing us to her owne bent, as if we received all our diſcipline from her, by whom we were firſt nouriſhed, and ſince tutored.

But you may object, if *Education* expreſſe ſuch power, as her firſt native impreſſions cannot be ſuppreſſed; how did thoſe men appeare *educated*, whoſe firſt *breeding* was in mountaines, and afterwards advanced to no leſſe glory than a *Diadem*? Such were *Romulus* and *Remus*; that tranſlator of the *Median* Empire to the *Perſians*, victorious *Cyrus*; and hee who from the Plow-ſtilts was elected Emperour, to wit, *Gordius*. Surely their *Education* came farre ſhort of that which is expected in the majeſty of a Prince; yet what inimitable preſidents of renown were theſe, ſhewing much reſolution in conquering, and no leſſe policie in retaining what they had conquered.

To begin with the firſt, to wit, *Romulus*; truth is, he laid the firſt foundation of a glorious and flouriſhing *State*; yet as his *Nurſe* was a *Wolfe*, he plaid the *Wolfe* to his brother. He planted his Kingdome in blood, as his infancie received food from *her*, whoſe native diſpoſition affecteth blood. Neither can I be perſwaded, that his *carriage* could be ſo civill, as that his firſt *breeding* left no reliques nor reliſh of Barbariſme; eſpecially,

Education.

Without learning *Hercules* becomes a Tyrant, *Darius* inſolent, *Achilles* inordinate.

Pars divinain homine merſa. Sen. Lipſ.

Phavorinus.

Vid. Tit. Liv. Luc. Flor. Plut. in vit. Rom

Among Wolves was his Education, by Vultures his Inauguration.

Education.

when I reade what injuries or indignities were offered the *Sabines* by him, what cruelties were acted upon his owne Vncle, what impieties were committed upon the neighbouring Heardſ-men: the multitude whereof expreſſed how cruelly he was naturally addicted, and that the *firſt ſeeds* which his ſavage *Education* had ſowne in him, could hardly be ſuppreſſed. Touching *Cyrus*, no queſtion his *breeding* was not altogether in the *Mountaines*, for he had recourſe or reſort (though unknown) to *Aſtyages* Court, where he received no ſmall bettering in the progreſſe of his reigne. Neither (as it may probably be collected) would *Harpagus* permit ſo great nopes, as were treaſured in him, and by all *Anguries* and Predictions likely to be confirmed of him, to be deſtitute of inſtructions fit and accommodate for ſo high a perſon. For elſe, how ſhould ſuch excellent *Lawes* have been deviſed; ſuch exquiſite Cautions for ſtate government provided; the Empire of the *Medes*, with whom it had ſo long continued, to the *Perſians* peaceably tranſlated, and without faction eſtabliſhed? Theſe (I ſay) might probably confirme, how well this victorious *Shepherd* was furniſhed with all precepts apt to informe him; ſtored with all princely habiliments fit to accompliſh him; and exerciſed in all regall diſcipline, the better to prepare him againſt all occurrents that ſhould aſſaile him. For the *laſt*, as he was from obſcurity rayſed, ſo did hee little in all his time that could be worthily prayſed, being more skilful in ſetting of a *Turnep*, than ſetling of a ſtate; more experienced in correcting the luxurious growth of his *Vine*, than rectifying thoſe abuſes raging and reigning in his time: ſo as, his ſmall acquaintance in ſtate-affaires, during his *Minority*, made him leſſe affected to thoſe imployments in his riper yeares. Whereas, if we reflect upon the noble and inimitable exployts of *Alexander* the great, whoſe fame hath given life to many Volumes, we ſhal ſee that his princely *Education*, gave him ſuch rare impreſſions of glorious emulation in his father *Philip*, as it rayſed him to thoſe hopes he afterwards attayned. For where was that *Enemy* he encountred with, that he overcame not? that *Citie* he beſieged and won not? that *Nation* he aſſailed and ſubdued not? yet who more mildly affected, though a Souldier; or more humble-minded, though a Conquerour? which may appeare by that anſwer of this invincible *Chieftaine* to his *Mother*; who deſirous to execute an innocent harmleſſe man, the better to prevaile with him, remembred him, that her ſelfe for the ſpace of nine moneths had carried him in her wombe, and for that reaſon he muſt not ſay her nay. But what replyed he? *Aske* (ſaith he) *good mother ſome other gift of me: for the life of a Man can be recompenced by no benefit.* Behold a princely diſpoſition lively charactred, having an eye no leſſe to ſaving than ſubduing; to retaine mercy than to gaine a victory; to preſerve the conquered than become a conquerour; to get a friend than to win a field: which, as it requires a noble and free diſpoſition, not engaged to cruelty, boundleſſe ambition, deſire of tryumph without compaſſion; ſo queſtionleſſe it ſhewes a compoſed, civill, and generous *Education*: for theſe exclaime not with the Poet:

Hi paſtores pecorum, magis quàm reges gentium.

Xenophon in Cyropædia.

Quint. Curt. Plutarch. in vit. Alex.

Hominis enim ſalus nullo beneficio perſatur.

Omnis in ferro eſt ſalus:

Seneca.

But eſteeme it the moſt glorious conqueſt to be ſubduers of their owne wils, preferring the ſaving of a *life* before the gayning of an *Empire*. Yet doe I not conclude theſe men to be exquiſite, as if they were freed from all

ſuch

ſuch inſulting affections as uſually invade the breſts of theſe high aſpirers: for ſo ſhould I renounce the credit and authority of all Hiſtories. *Themiſtocles* (as I have elſewhere noted) walked in the open ſtreet becauſe hee could not ſleepe: the cauſe whereof when ſome did enquire, he anſwered, that the tryumph of *Miltiades* would not ſuffer him to take his reſt: ſee the ſtrength of *Ambition*, how powerfully it ſubdued a man of approved reſolution and exquiſite temper! *Pauſanias* killed *Philip* of *Macedon* only for fame and vaine-glory: ſee the weakneſſe of a *high ſpirit*, whom the leaſt blaſt of flickring fame could ſo tranſport, as to embrue his hands in blood to gaine him an infamous glory! No, my aime is rather to expreſſe the noble acts & atchievements of ſuch whoſe *breeding* had ſhewn them as wel by Precept as example, what might beſt become ſuch eminent Perſonages.

Education.

Tuſc quæſt. lib. quart.

Hippocrates recounteth of a certaine ſort of men, who to be different from the vulgar (being men more nobly deſcended) choſe for a token of their Nobility, to have their head like a *Sugar-loafe*: and to ſhape his figure by *Art*, when the child was borne, the Midwives tooke care to bind their heads with ſwathes and bands, untill they were faſhioned to the forme. And this artificialneſſe grew to ſuch force, as it was converted into nature: for in proceſſe of time, all the children that were borne of Nobility, had their heads *ſharpe* from their mothers wombe. For the truth of this Relation I will not argue much, but ſure I am, if *Art* have ſuch power on the outward forme, *Education* which is termed a *ſecond Nature*, can produce no leſſe effect from the inward man. For have we not read, how divers naturally addicted to all licentious motions, by reading morall Precepts, and converſing with Philoſophers, became abſolute commanders of their owne affections? Have they not (ſome I meane, and thoſe of place and eſteeme) even in the height of their deſires, when opportunity was offered, an occaſion miniſtred, and all motives to a ſenſuall banquet muſtered, reſtrayned their deſires, ſubjected ſenſe to the obedience of reaſon, and became *Kings* by not conſenting; whereas they had become deſpicable *Slaves* by yeelding? Yes, and in that more remarkable, that they were *Heathens*, who had no knowledge of *God*, but directed by the light of *Nature* only.

Stilpho. Alcibiades. African. Marcellus.

How a *Gentleman* may be beſt enabled by *Education.*

* For *Ariſtotle*, howſoever termed his *maſter*, is thought to have flouriſhed when he came to ripet yeares. *Vid. Ep Alex. ad Ariſt. con. ſcripteam, de ſit. & ſtat Ind.*

Three things moved *Tiberius* to ſend *Druſus* into *Illyricum*: the firſt was *ſeneſcere militiæ*: the ſecond, *ſtudia exercituum*, rare the

What then may we imagine might be done by long *Education* and continuall practice, during the time of *Infancy*, which (as the Philoſopher ſaith) is that *ſmooth* and unwritten *Table*, apt to receive any impreſſion either of good or evill? For which cauſe, as all times require inſtruction, ſo this time eſpecially, becauſe ſubject to correction; which moved ſundry *Peeres* to ſend for certaine wiſe and diſcreet men to inſtruct their children during their greener yeares. *Achilles* had his *Phœnix*, * *Alexander* his * *Calliſthenes*; *Alcibiades* his *Socrates*; *Cyrus* his *Xenophon*; *Epaminondas* his *Lycias*; *Themiſtocles* his *Symmachus*: to whom they ought more (as they themſelves confeſſed) than to their owne naturall parents: for, from them (their parents I ſay) they received onely *living*, but from theſe they received meanes of *living well*. But me thinkes we decline rather to *Knowledge* than *Action*; let us therefore preſſe this point a little further, and returne to where we left.

During that proſperous and ſucceſſive time of victorious *Sylla*, *Pompey* the great then a young man and ſerving under him, received ſuch *ſeaſoning* from his military diſcipline, as made him afterwards choſen amongſt ſo many brave Spirits, to try the hazards of fortune with the victorious

Cæſar.

Education.

third, *ſimul juvenem urbano luxu laſcivientem melius in caſtris haberi reputatur Tiberius.* Tacit.

Militis ira non lyra, ſed turba ſonat. Nec telis eſt nota chelys.

Cic. in Bruto.

Iſocrates.

Sext. Philoſophus.

This may be confirmed by that elegant diſtich: *Virtus inertis habet, tituli tumulum ſepelire beatum; virtus amanda parit culta, ſepulta perit.*

Cæſar. Nor was his judgement inferiour (if we may build on the credit of Hiſtory) to his potent *Adverſary*, though Fortune made him her Slave, tryumphing no leſſe in the queſt of his death, than view of his conqueſt. *Themiſtocles* (whoſe name as wee have oft repeated, ſo in all Records worthily renowned) having been trained from his *Infancy* in the diſcipline of warre, became ſo affected, and withall ſo opiniomate in himſelfe of Martiall affaires, as being moved on a time at a publike feaſt to play upon the Lute, anſwered; *I cannot fiddle, but I can make a ſmall Towne a great Citie.* See what long uſe in experiments of warre had brought a Noble Souldier to! His *actions* were for the publike ſtate; his aimes not to delight himſelfe or others with the effeminate ſound of the *Lute*, but to ſtrike terrour in his foe with his ſharp pointed *Launce*. Now what ſhould we thinke of theſe, whoſe more erected minds are removed from the refuſe and rubbiſh of earth, (which our baſe Groundlins ſo much toyle for) but that their thoughts are ſphered above the Orbe of feare? Death cannot amate them, imminent peril deterre them, diſadvantage of place or inequality of power diſcourage them; this is their *Canto*, and they ſing it cheerfully:

The only health (what's ever doe befall)
That we expect, is for no health at all.

This might be confirmed by ſindry Hiſtories of ſerious conſequence, eſpecially in thoſe memorable *Sieges* of *Rhodes*, *Belgrade*, *Vienna*, and many other; where the reſolution of their *Governours* ſleighted the affronts of that grand Enemy of Chriſtendome, the *Turke*, and by their valour purchaſed to themſelves both ſafety and Honour.

Thus farre have we proceeded in our diſcourſe of *Education*, which we have ſufficiently proved to be a *Seaſoner* of *Action*, as well as of *Speech* or *knowledge*. Neither in *actions military* onely, but in all *Mannal Arts* practiſed in *Rome*, during her glorious and flouriſhing State; from which even many ancient Families received their name, beginning and being. As the *Figuli* from the *Potters*; the *Vitrei* from the *Glaziars*, the *Lignle* from the *Jointers*; the *Pictores* from the *Painters*; the *Piſtores* from the *Bakers*. All which (as wee may reade in moſt of the *Roman* Authors) had applyed themſelves, even in the firſt grounds of their *Education* to theſe Arts, wherein they grew ſo excellent, as they inriched their poſterity by their carefull induſtry. But to ſpeake truly of *Action*, as it is generally taken, neither *Speech*, nor *Knowledge*, of which wee have heretofore ſpoken, can well want it. Wherefore *Demoſthenes* defining the principall part of an Oration, ſaid it was *Action*: the ſecond the *Same*: the third no other than *Action*. *Iſocrates* for lack of a good voyce, (otherwiſe called the father of Elequence) never pleaded publikely. And *Cicero* ſaith, ſome men are *diſerti viri*, but for lack of *Action*, or rather untowardneſſe, *habiti ſunt infantes*. Whence it is, that *Sextus Philoſophus* ſaith, our Body is, *Imago animi*. For the *Mind* is ever in *action*; it reſteth not, but is ever labouring, plotting or contriving, addreſſing it ſelfe ever to imployment. The like affinity hath *Action* with *knowledge* which is not reduced to *Action*. Whence it is, that many (too many, heaven knows) bury their *knowledge* in the grave of obſcurity, reaping content in being knowne to themſelves without communicating their *Talent* to others. But this is *hiding* of their *Talent* in a *Napkin*, putting their *Candle* under a *Buſhell*; reſembling

the

the enviouſ ſpiteſull man, who wil not open his mouth to direct the poore *Paſſenger* in his way, or ſuſſer his neighbour to light his candle at his: for both imply one thing, as the Poet excellently ſingeth; *Education.*

Who ſets the trav'ller in his journey right,
Doth with his candle give his neighbour light.
Yet ſhines his candle ſtill, and doth beſtow
Light on himſelfe, and on his neighbour too. *Ennius.*

For this burying or ſuppreſſing of *knowledge*, it may be aptly compared to the rich *Miſer*, whoſe beſt of having is onely poſſeſſing; for that *Communicative good* hee knowes not, but admires ſo much the *Golden Number*, as he preferres it before the *Numbring of his dayes*. Yea, as it is much better not to have poſſeſſed, than to miſ-imploy that whereof wee were poſſeſſed; ſo is he in a happier caſe who never knew any thing, than ſuch a *Man* who knew much, yet never made a *Communicative* or edifying uſe of his *Knowledge*. As may appeare by the Parable of the *Talents*. The *Contemplative* part indeed affords infinite content to the Spirituall man, whoſe more erected thoughts are not engaged to the Meditations of earth, but are ſpheared in a higher Orbe. This mans *Minde*, like *Archimedes* ayme, ſhould Enemies invade him, death and danger threaten him, inevitable ruine ſurprize him, his deſire is onely to preforme his *taske*, and that taske the higheſt pitch of a ſoule-ſolacing *Contemplation*. And this kinde of *Rapſodie*, or intrauncing of the Soule (as I may terme it) miniſters unſpeakable delight to the *Minde* of that man, who is uſually affected to theſe *divine aſpirations*, as a godly Father termes them. Yet theſe *contemplative* perſons, whoſe retirednеſſe of eſtate, immunitie, or vacation from publike governement have drawne their affections wholly from the thought of earth or converſing with men; as they reliſh more of the Cloiſter, than ſociety of Nature; more of the Cell or frocke, than Community which affords the moſt fruit; ſo they never extend further than ſatisfying their owne diſconſorting humor. I confeſſe indeed, their *contemplations* farre exceed the wordly mans, for his are to *earth* confined; or the *voluptuous* mans, for his are to *pleaſures* chained; or the *ambitious*, for his are to *Honours* gaged; or the deluded *Alchymiſt* (whoſe *knowledge* is a palpable miſt) for his are to impoſſible hopes reſtrained; yet as profit and pleaſure make the ſweeteſt *Muſicke*: ſo *Contemplation* joyned with *Practice*, make the fruitfulleſt *knowledge*. *Plut. in vita Marcel.*

Habet ornatū ſatis illo majorem; habet aliud ſpectaculum, ad illud ſpectaculum te compone. Quod ergo tibi eſt ſpectaculum? Cœlum, Angelorum innumera multitudo. Chryſoſt. hom. 28. in epiſt. 12. ad Hebræos.

To conclude our Diſcourſe touching *Education*, on which as the principall'ſt *Seaſoner* of *Youth*, wee have long inſiſted; may the *firſt Seeds* of your more hopefull harveſt (worthy *Gentlemen*) be ſo ſowne, as they may neither by extremity of *Winter*, that is, by too awfull *rigour*, be nipped; nor by the ſcorching heat of *Summer*, that is, too much connivencie of your Tutor, parched. So may your Countrey reape what ſhee hath with long hope expected, and receive a plentifull croppe of that which ſhee her ſelfe, by hopefull *Education*, hath long manured.

THE ENGLISH GENTLEMAN.

Argument.

Of the neceſſity of a Vocation; *No man is exempted from it; of* Vocation *in generall; Of the* Vocation *of a* Gentleman *in particular; And how he is to imploy himſelfe therein.*

VOCATION.



Vocation is a peculiar calling allotted to every one according to his degree. Wherein wee are to conſider; Firſt, a *Neceſſity* of *Vocation*; Secondly, no *Exemption* from that *Vocation*: and firſt of the firſt. *Obſerv.* 4.

In that originall or primitive purity of mans *Nature*, I ſay before his *Fall*, there was no ſuch command exhibited, as was afterwards injoyned. For then He was created pure, and deputed Soveraigne over a pleaſant and flouriſhing *Empire*, a delightfull *Eden*, receiving no inhibition after ſo large and ample a commiſſion, ſave this, *That of the Tree of good and evill, hee ſhould not eat of it.* But when *Adam* had tranſgreſſed, this command was forthwith directed to him and his ſin-ſtained poſterity: *in the ſweat of his face ſhould he eat bread.* Then, then, and not till then began *Adam* to delve, *Eve* to ſpin; inferring that the *Sweat* of their *browes* ſhould earne them a Living. There where none that did *gallant* it in the *workes of a Wormes.* There were none that pierced the bowels of the [b] *Earth* for *precious ſtones* to adorne them; None that had minde of *precious* [c] *Odours* and aromaticall ſweets to perfume them. In briefe, None held it then a grace Gen. 2. 17:

Gen. 3. 19.

[a] *Qui luxuriant in vermiũ operibus. Chriſ. tom. 1. hom. 18. in Geneſ.*

dam ex India vermiculi, hujuſmodi facere veſtes. Idem tom. 4. hom. 2. in 1 ad Timoth. [b] *Inuia in & in ſede manium operes quærimus? eiuſq; penetrat luxuria, Plin. hiſt. Natural. l. 33.* [c] *Quid memorem pretioſorũ aromatum, quæ ex India, ex Arabia, & ex Perſide conveh untur. Sunt ſi vũ unguenta pretioſa, quæ*

Vocation.

to have the out-caſt [d] *Feathers* of Birds to plume them; The very *excrements* of [e] *Beaſts* to ſent them; The bowels and intralls of [f] *Wormes* to cloath them; The white excretions of [g] *Shell-fiſh* to decke them. Thoſe *Leathern* coats were provided to cover mans *ſhame*, and to evince him of [h] *Sinne*. They were provided likewiſe to repell the extremity of [i] *Heat* and *Cold*, to ſhelter him againſt the violence of all ſeaſons. There were other *Vocations* then intended and attended, other labours propoſed and ſuſtained, other faſhions uſed and obſerved than the vanities of this age, where the *Devill* that μιμητικον ζῶον, that imitating and apiſh thing, as [k] *Damaſcen* cals him, *peccati fomenta ſuccendit*, kindles thoſe foments of ſinne to traine wretched man to the Lake of perdition. Hence it is, that he ſets up that *vexillum ſuperbiæ*, to which all the ſonnes and daughters of vanitie repaire; affecting incivilitie before modeſtie, inquiring after the *faſhion*, not how *neat* it is, but how *new* it is. Theſe imagine it a Labour ſufficient, a *Vocation* for their *ſtate* and *degree* equivalent, to ſpend the whole Morne till the Mid-day in tricking, trimming, painting and purfling, ſtudying rather to *Die* well, than *Live* well. Theſe are they who beautifie themſelves for the *Stage*, to become deluding *Spectacles* to the unbounded affections of *Youth*. They make time only a *Stale* for their vanities, and ſo proſtitute their houres (thoſe ſwift Courſers of mans pilgrimage) to all enormous Libertie. Theſe are *Penelopes wooers*, gilded gallants, whoſe beſt of diſcourſe is complement, or apiſh formalitie; whoſe beſt thoughts reach but to where they ſhall dine, or the choice of an *Ordinary*; and whoſe beſt actions are but raviſhing of favours from the *Idolls* of their fancie. But how farre ſhort come theſe of that *Neceſſitie* of *Vocation* injoyned them? They thinke it ſufficient ſo to attire themſelves, as they may become gracious in the eye of their *Miſtreſſe*: whereas that, wherein they ſeeme to themſelves moſt gracious, to the eye of a grave and conſiderate man may ſeeme moſt odious: as in apparell, wee ſay that onely to be commendable which is comely, that laudable which is ſeemely: for it is an *ornament* which adorneth. Now how deformed are many of our rayments drawne from forren Nations, and as illſeeming our *Ilanders*, as *Cockle-chaines Agricola's* ſouldiers? Certainly, this attire becommeth not a *Chriſtian*, but ſuch as are proſtitutes to the whore of *Babylon*. The garment of a true follower of *Chriſt*, is innocencie, which, becauſe it cannot be ſimple or abſolute, wee ſhould endevour to leſſen our imperfections daily, becomming conformable to his *Image*, who being free from ſinne, tooke upon him our ſinne, to free us from the guilt of ſinne, and puniſhement due unto ſinne. Let us therefore endevour our ſelves, I ſay, to attaine the *reward* of our *high calling* in Chriſt: which that wee may the better obtaine and purchaſe at his hands, by whom wee expect reward, wee are in the meane time to ſerve him in our *Vocation* here on earth, that we may reigne with him in heaven.

The neceſſitie of a vocation.

Ezek. 16. 49.

NOw that there is a *Neceſſitie* of *Vocation* injoined all, of what ranke or degree ſoever, wee may prove by many pregnant places of Scripture, inveighing againſt *Idleneſſe*, and commending imployment unto us. Amongſt which, that of the Prophet *Ezechiel* may be properly applied to our purpoſe. *Behold* (ſaith he, ſpeaking of the ſinnes of *Ieruſalem*) *this was*

the

non ex *Arabia*, vel ex *Perſide*, ſed ex ipſo convehuntur cœlo, quæ emuntur, non auro ſed fide non ficta. *Chr. c. 1. tom. 4. hom 2. in 1 ad Tim. Aug. tom. 10. Serm. de Temp.* [d] *Animaliumq; vento feruntur delitiæ. Cl. Alex. Pæd. l. 2. c. 10.* [e] *Et ſua veſtimenta & veſtes ſtragulas ſuſſumigãt, & aſpergunt: atq; adeo ut ipſas propemodum matulas, Clem. Alex. Pæd. l. 2. c. 8.* [f] *Vermium texturæ. Chryſ. tom. 1. hom. 37. in Gen.* [g] *Maximi autem pretii Margarita mulierum corclave invaſit. ea autem naſcitur in quodũ oſtreo. Clem. Alex. Pæd. lib. 1. c. 12.* [h] *Quæ peccatorem factum convincerent. Aug. l. 11. de Gen. ad lit. & c. 32.* [i] *Dico ergo hominem, non alia de cauſa opus habere veſtimentis, quàm ut tegatur corpus, ad maxima frigora & vel venientes æſtus propulſandos: hic eſt veſtis ſcopus. Clem Alex. Pæd. l. 2. c. 10. Vertera ventorum imbreſque coactos. Lucr. l. 5.* [k] *Libel. de Imag Hor. l. 1. ep. 2. Ornamentum eſt quod vitare autem quod honeſtiorem mulierem facit. Plutarch. in Præcept. Connubial. Hoc ipſum, quod vos non ornatis ornatum eſt. Ambroſ lib. 1. de Virg. Ambroſ. tom. 4. lib. 1. Offic. cap. 18. Phil. 3. 13, 14.*

the iniquitie of thy ſiſter Sodome; pride, fulneſſe of bread, and abundance of idleneſſe was in her, and in her daughters: neither did ſhee ſtrengthen the hand of the poore and needy. Againe, in that of the *Proverbs*: *He that tilleth his land, ſhall be ſatisfied with bread: but he that followeth the idle, is deſtitute of underſtanding.* Againe; *Hee that is ſloathfull in his worke, is even the brother of him that is a great waſter.* Againe, that of the *Sonne of Sirach*: *If thou ſet thy ſervant to labour, thou ſhalt find reſt: but if thou let him goe idle, hee ſhall ſeeke liberty.* Againe; *Send him to labour, that he goe not idle: for idleneſſe bringeth much evill.* This likewiſe the bleſſed Apoſtle admoniſheth the *Theſſalonians* of, ſaying, *For even when we were with you, this we warned you of, that if there were any which would not worke, that he ſhould not eat. For we heare, that there are ſome which walke among you inordinately, and worke not at all, but are buſie-bodies. Therefore them that are ſuch, we warn and exhort by our Lord Ieſus Chriſt, that they worke with quietneſſe, and eat their owne bread.* Againe, that ſerious exhortation of the Apoſtle to *Timothy*, deſcribing the natures of ſuch factious and *buſie-bodies* as intend themſelves to no ſetled imployment: *but being idle, they learne to goe about from houſe to houſe: yea, they are not only idle, but alſo pratlers and buſie-bodies, ſpeaking things which are not comely.* Againe, that expreſſe charge given by the Apoſtle touching everyones diſtinct profeſſion or *Vocation*: *Let every man abide in the ſame vocation wherein he was called.* See here how much *Idleneſſe* is condemned, & labour commended: the *former* being the mother of all vices; the *latter* a cheerer, cheriſher, and ſupporter of all vertues. For wherein may man better expreſſe himſelfe than in the diſplay and diſpatch of ſuch offices, to the management and execution whereof he was firſt created? *Vertue*, as it conſiſts in *action*, *time* in *revolution*, ſo the *maze* of mans life in perpetuall *motion*: wherein *non progredi eſt regredi, non procedere recedere eſt.* It is given to man to labour, for life it ſelfe is a continuate labour. See then the *Neceſſity* of a *Vocation*, being a peculiar labour allotted or deputed to any one perſon in particular. Whence ſprung up firſt the diverſity of trades and occupations, which now by proceſſe of time have aſpired to the name of *Companies*, gained daily new prerogatives, the better to encourage them in their ſeverall Offices. It is a ſaying of *Cn. Dentatus*; *That he had rather be dead, than live dead*: meaning that vacancie from affaires, and retiring from ſuch actions as tend to the conſervation of humane ſociety, was rather to dye than to live. For *Life*, that is compared to a * *Lampe* or burning Taper, ſo long as it is fed with oyle, giveth light; being an *Embleme* of mans life, which ſhould not be obſcured or darkned, but ever ſending forth her rayes or beames both to light it ſelfe, and others. Whence the Poet:

> Life *is a* Lampe *whoſe oyle yeelds light enough:*
> *But ſpent, it ends, and leaves a ſtinking ſnuffe.*

Gellius compares mans *life* to *Iron*: *Iron* (ſaith he) if exerciſed, is in time conſumed; if not exerciſed, is with ruſt waſted. So as this *ruſt*, which indeed is *reſt* from imployment, doth no leſſe conſume the *Light* or *Lampe* of our *Life*, than labour or exerciſe: for our *life* decayes no leſſe when we are eating, drinking, or ſleeping, than toyling or travelling about our worldly affaires. So much of our life is ſhortned, as we are even in theſe things, which preſerve and ſuſtaine nature, imployed: thus *death* creeps on us when we leaſt think of it, ſuprizing us when we leaſt expect it.

Vocation.

Prov. 12. 11. 8. 9.

Eccluſ. 33. 25. 27.

2 Theſſ. 3. 10. 11. 12.

1 Tim. 5. 13.

1 Cor. 7. 20.

Health commeth not from the clouds without ſeeking, nor wealth from the clods without digging.

Vocation a peculiar labour or function, particularly allotted to any one perſon.

* *Alijs micans, conſumor.*

Aul. Gell. in Noct. Attic. Adde quod ingenium longâ rubigine læſum Torpet, & eſt multo quam fuit ante, minus. Vita quanto magis procedit, tanto propius ad mortem accedit. Aug. Soliloq. c. 2.

Education.

Some with *Amnon* carouſing, others with *Haman* perſecuting, or with *Senacherib* blaſpheming, or with *Belſhazzar* ſacrilegiouſly profaning, *Ahitophel* plotting, the *Children* mocking, that incredulous *Prince* of *Iſrael* diſtruſting, or that *rich man* in the Goſpel preſuming. Few or none with *Iacob* exhorting, with Martyr-crowned *Steven* bleſſing, with the *Apoſtles* rejoycing, or with all thoſe glorious *Martyrs*, whoſe garments were deepe dyed in the blood of zeale, ſinging and tryumphing. And a good reaſon may be here produced, why many dye ſo wofully dejected: for how ſhould they cloſe their dayes cheerefully, who have ſpent all their dayes idly? If they that diſobey God, ſhall *plant* the *vineyard*, and others ſhall *eat* the *fruit*; how may thoſe expect to be partakers of the *fruit* of the *vineyard*, who neither obey God nor plant vineyard? How long have many, whoſe exquiſite endowments were at firſt addreſſed for better imployments, ſtood *idling* in the *market-place*, never making recourſe to Gods *vineyard*, either to dung or water it, refreſh or cheriſh it; labouring rather to breake downe her branches, than ſuſtaine it? How many bee there, who will rather employ whole yeares in contriving ſome curious *Banquetting-houſe*, than one moneth in erecting one poore *Almeſ-houſe*? How choice and ſingular will the moſt be in their Tabernacles of clay, while the inward Temple goes to ruine? As *Charles* the Emperour ſaid of the Duke of *Venice* his building, when he had ſeene his princely Palace like a Paradiſe on earth: *Hæc ſunt, quæ nos invitos facinnt mori.* They draw us backe indeed, and hale us from *meditation* of a more glorious building, which needs not from the inhabitant any repairing. How neceſſary is it for us then, to addreſſe our ſelves to ſuch imployments, as may conferre on the ſtate publike a benefit? For as we have inſiſted on the *Neceſſity* of a *Vocation*, ſo are wee to obſerve the *conveniencies* of a *Vocation*. Which that wee may the better doe, wee are to conſider three eſpeciall things, which as Scales or Greeſes may bring us to the right uſe and exerciſe of our *Vocation*. The firſt Conſideration is *Divine*, or to God-ward; the ſecond *Civill*, or to Man-ward; the third *Peculiar*, and to our ſelves-ward.

1 Sam. 13. 29.
Eſter. 7. 10.
2 King. 19. 37
Dan. 5. 4.
2 Sam. 17. 23.
2 King. 2. 24.
Ibid. 3. 17.
Luke 12. 20.
Gen. 49 33.
Act. 7, 60.
1 Cor. 15. 57.
Eccleſ. Hiſt.
Deut. 28. 30.

Xiſta potius quàm Zenodochia, regia potius palatia, quàm teſtain pauperum ſalatia, erigent. Horti delitiæ, Herrei divitiæ, elegantiæ ædificij, mœrientium oculis dolores inimiciſſimi, ib.

Three neceſſary conſiderations touching the conveniencie of a Vocation.

A divine conſideration.

For the *firſt*, becauſe indeed the reſt have dependance on it, and could have no ſubſiſtance but from it; we are to conſider by *whom* we are deputed to ſuch a place or office, and for what end. The *perſon* by whom wee are ſo deputed, is *God*, who in his goodneſſe as he hath beſtowed an *Image* more noble and glorious on us than on any other creature, ſo hath he enabled us to execute our *place* under him with due feare and reverence to his name, ever obſerving the *end* for which we were to ſuch places deputed; which is, to honour him, and be helpefull unto others who reſemble him: which is the *ſecond* Conſideration we before obſerved, and termed *Civill*, becauſe in Civil ſociety requiſite to be performed.

A civill conſideration.

Amore Dei amor vicini gignitur, amore vicini amor Dei nutritur. Bern.

By the love of God (ſaith a good Father) *is love to our Neighbour ingendred, by the love of our Neighbour is our love towards God increaſed.* Now if wee ſhould *communicate* all that wee poſſeſſe unto our Neighbours, and want this *Love*, which only maketh the worke fruitfull and effectuall, we were but as *tinkling cymbals*; we are therefore inceſſantly to crave of God by *prayer*, which (as that godly Divine ſaith) *is to be numbred amongſt the greateſt workes of Charity*; that he would infuſe into us the fervour of his *Love*, by which only is granted us to attaine true Neighbourly *Love*, performing ſuch *workes* of *Charity* in our *vocation*, as we may preſerve that *union* and *communion*, which members of one myſticall

Oratio inter maxima charitatis opera numeranda eſt.

The effect of prayer confirmed.

Exod. 17. 2.

body

body have one with another. And this *Love* thus planted, cannot bee ſo ſilenced or ſmothered, but it will be diſcovered, and that by ſuch effects as are uſually derived from *charitie*: for theſe will not *grinde* the *face* of the *poore* by extortion, or draw teares from the *Orphans* eyes by oppreſſion, or ſow the ſeed of *diſcord* betwixt neighbour and neighbour by the ſpirit of Contention. No, as they are placed in a *vocation*, they will ſhew themſelves to all helpfull, to none hurtfull. They will be an *eye* to the *blinde* to direct them, a *ſtaffe* to the *Lame* to ſupport them, a *viſitant* to the *Sicke* to comfort them, a Samaritan to the *wounded* to heale them, a *garment* to the *naked* to cover them, *meat* to the *hungry* to releeve them, *drinke* to the *thirſtie* to refreſh them: *being all unto all, that by all meanes they might gaine ſome.* Theſe are the effects of this *Love*, which with adamantine tyes becomes linked to the love of God, and to man for God.

Vocation.

The *third* conſideration is *peculiar*; wherein we are principally to take heed of *ſelfe-love*, a vice no leſſe fatall than univerſall. Which *ſelfe-love* as it hath many branches, or Siens, according, to the diſpoſition of the owner, ſo it produceth no leſſe variety of effects. The *Ambitious* man being ever aiming, ever aſpiring, thirſteth after *honour*, and never leaves hunting after it, till hee fall with his owne grandure. His pie-coloured flagge of *vanity* is diſplayed, and his thoughts (ſo open hearted is he) as if hee had windowes in his breaſt, diſcovered. His agents are weake and unſteady; his aymes indirected and maligned by envie, concluding his Comicke beginning with a Tragicke Cataſtrophe. Yet ſee how *ſelfe-conceit* tranſports him, Sycophancy deludes him, and an aſſured expectance of an impoſſibility detaines him. Now ſee him uncaſed; He uſeth rather with *Catiline* to ſpeake much and do little, than with *Iugurth* to ſpeake little and doe much. He entertaines *all* with broad-ſpread armes, and proclaimes *Liberty*, but none will beleeve him. For how ſhould he proclaime, or proclaiming conferre that on others, which he enjoyes not in himſelfe? or how ſhould he enjoy that ineſtimable *Libertie*, which the earthly-Sainted or contented only enjoy; when he is become a Slave to his owne unbounded deſires, and through *ſelfe-conceit*, is made a prey to his foes deceit, falling in that loweſt, where his expectance raiſed him higheſt? yet ſee whence theſe effects proceed! ſurely from no other *ſpring* than that troubled well-ſpring of *ſelfe-love*, which leaves her diſtreſſed Maſter engaged to ſundry extremes. The like may be obſerved in the *avaritious* man; (for to theſe two inſtances is my preſent diſcourſe reſtrained:) whoſe miſery it is to *admire* rather than *imploy* what he enjoyes. The difference betwixt the poore wanting, and the rich not uſing, is by theſe two expreſſed; the one *carendo*, the other *non fruendo*. Of theſe it may bee truly ſaid, that their *gaine* is not *godlineſſe*, but their *godlineſſe* is to reape *gaine*. And though apparent [a] *loſſe* be to be preferred before *filthy gaine*: yet they wholly and onely embrace ſuch [b] *arts, trades*, or *ſciences, from which a certaine gayne may bee procured.* They know (and that knowledge makes them more culpable) that [c] *gaine cannot accrue to one, without loſſe to another*: yet they will rather prejudice another in the greateſt, than bee an inconvenience to themſelves in the leaſt. They have felt by experience, that *wealth* is a great nouriſher of vice, and *poverty* of vertue; yet will they erect an *Idoll* to honour *her* by whom vice is nouriſhed, but diſeſteeme *her* from whom many vertuous motions and affections are derived. True it is indeed, that when any [d] *Object of profit is tendred us, neceſſarily are we induced*

A peculiar Conſideration.

Vid. Saluſt. in bell. Iug.

Nec enim Libertas tutior ulla eſt, quam domino ſervire tuo.

Prima eſt Libertas carere criminibus. Aug.

[a] *Damnum potius quam turpe lucrum eligendum eſt. Laert.* [b] *Omnes complectuntur artes ex quibus lucrum conſequi poterint. Plat. de leg.* *Lucri bonum odor ex re qualibet. Iuvenal.*

[c] *Lucrum ſine damno alterius fieri nō poteſt. Sen. Epiſt. 95.*

[d] *Cum aliqua*

to

Vocation.

to condeſcend to the meanes of acquiring that profit. Againe, *we all ſeeke profit, and are* (as it were) *haled unto it*: yet this is to be intended ſuch *profit*, as holds concurrence with *honeſty*. They know, (and wofull it is that they make no better uſe of their knowledge) how [c] *gaine maketh men worſe*: and but for *gaine no man had beene evill*. For this *filthy* [f] *gaine accuſeth nature*, and reproveth us that our life being ſo ſhort, ſhould have deſires ſo long, labouring to *joyne land to land*, when ſo ſmall a *ſcantling* will ſerve our turne at our departing. They know how truly that ſententious Poet ſung;

[g] *Wealth diſeſteemes all Learning, and all arts,*
Faith, honeſty, and all our better parts.

There is a [h] *native will or inclination to ſining and lying in all ſuch as ſeeke after wealth, and deſire gaine*. See how ſervile and ignoble their Condition is, whoſe affections, *ſlaved* to *private profit*, embrace any courſe how indirect ſoever, for *ſelfe-love*, or *ſelfe-gaine!* That are ever harping upon that of the Poet;

[i] *He ſhall be noble, valiant, wiſe, a Prince, or what he will,*
That ha's but wealth, *no matter how he got it, well or ill.*

but how farre ſhort comes *vulgar* opinion of truth, whoſe judgement is in their eyes or eares, not meaſuring man, nor his worth, by thoſe *nobler parts* within him, but by his *wealth* or *habit*, whoſe beſt of glory is without him? Little know theſe *earth-worms* how they ſhall bee uncaſed, and with what miſery then incloſed. For if they did, they would preferre (right ſure I am) the ineſtimable purchaſe of *vertue*, before this ruſt or rubbiſh, which leaveth the *poſſeſſor* as full charged with *care*, as his *cheſt* ſtored with *coine*. *Vertue* is of that noble and unconfined nature, as ſhe [k] *ſeeketh nothing that is without her*; there is her *glory*. Againe, there can bee no *vertue* which is not [l] *free and voluntary*; there is her *Liberty*. Againe, ſhe [m] *ſubdueth all things*; there is her *ſoveraingty*. Againe, [n] *fortune gives place to her*; there is her *precedency*. For [o] *fortune can take nothing away but what ſhe her ſelfe giveth*. Againe, they onely are [p] *rich which are enriched with vertue*; there is her *felicity*. So as howſoever the Philoſophers axiome be, *that riches is a ſigne of eternall glory*; ſure I am, that *vertue* directeth man in this *Maze* of *miſery*, to the true ſight and light of *glory*. This is that *Morning-ſtarre* ſent from that *Sun* of the *Morning* to direct us; that *Brazen wall* reared by that *Brazen Serpent* to ſhield and protect us; that faire *Lily* of the valley cropt by that *faireſt of ten thouſand* to beautifie and adorne us; that ſweet *oderiferous plant* budding out of the *root* of *Ieſſe* to ſweeten and perfume us. What skils it then, if wee bee deprived of all, poſſeſſing *vertue* that includeth all? *The *Levites* who were choſen for the Altar and for Gods owne ſervice, were to have no poſſeſſions: *for the Lord was their inheritance*. Againe, *God chuſeth the poore for an inheritance of his heavenly Kingdome*. Againe, *Bleſſed are you that be poore, for yours is the kingdome of heaven*. And againe, *Miſerable are you rich men, who in your riches have all your conſolation*. Againe, *O Death, how bitter is the remembrance of thee to that man, whoſe peace is in his ſubſtance*! Hence wee ſee the difference betwixt the ſtate and condition of the *wordling*, whoſe affections are

wholly

ſpecies utilitatis objecta eſt, nos commoveri neceſſe eſt Cic. de offic. 3.

Omnes appetimus utilitatem, & adeò rapimur. ibid.

[c] *Lucrum facit homines deteriores. Polit. 3. Niſi lucrũ eſſet, nemo juiſſet improbus.*

[f] *Nam tale turpe lucrum accuſatio Naturæ eſt. apud Stobæum.* [g] *Pecuniæ ſtudium, fidem, probitatem, cæteraſq; bonas artes ſubvertit.*

Hor. [h] *Voluntas fingendi, & mentiendi eſt eorum qui opes appetunt, & lucrum deſiderant. Lact. de falſ. rel.* [i] *Clarus ubique juit, fortis, ſapiens, etiam rex, & quicquid volet. Horat. Si fortuna volet, fies de Rhetore Conſul; Si volet hæc eadem, fies de Conſule Rhetor. Iuvenal. Sat. 7.*

[k] *Virtus nihil quod extra ſe eſt quærit. Pontan. lib. de Prud.* [l] *Nulla poteſt eſſe virtus niſi gratuita Cic. in Tuſ.* [m] *Domat omnia virtus. Saluſt. Quicquid homines arant, navigant, ædificant, virtuti omnia parent. ibid.* [n] *Virtuti fortuna cedit. Plut.* [o] *Nihil eripit fortuna, niſi quod ipſa dedit. Sen. de trang. an.* [p] *Virtute qui præditi ſunt, ſoli ſunt divites. Cicero.* *Deut. 10. 9. *Pauperes eligit Deus adhæreditatem regni cæleſtis.* 1. Cor. 16. 18. Luk. 6. 20. 24. *O mors, quàm amara eſt memoria tuæ homini habenti pacem in ſubſtantiis ſuis!*

wholly planted and placed upon earth, and *his* whoſe deſires tranſcend the pitch of earth, having his *feet* below, but his *faith* above. The *Poet* very covertly and wittily in deriſion of ſuch, whoſe delights were wholly fixed on mould, Satyrically concludeth;

Not only Vertue, *winged* Fame, *and* Honour *too I ſay*,
But things divine *and* humane *too*, *muſt* Riches *all obey*;

Vocation.

Non ſolũ virtus, ſed etiam fama, decus; divina humanaq; pulchrà divitiùparent. Horat. lib 2. Sat. 3.

But to returne where we left; whence commeth this ſo avaricious and illimited deſire, but only from a *Selfe-love* which theſe men have to their owne private and peculiar profit? Which that wee may the beter prevent, being ſuch a ſhelfe as it endangers the ſhippe that commeth neere it; wee are daily to examine our ſelves, and obſerve what eſpeciall *affection* wee are moſt prone unto: which found out, wee are to apply ſuch remedies, or receits, as may beſt cure ſuch enormities, as ariſe from the vicious and corrupted ſource of our affections.

Now to come to the cure; becauſe Medicines provided and not applied, are fruitleſly imployed. Are ye naturally ſubject to *vaine-glory*? Labour to ſuppreſſe thoſe motions even in their riſing, by becomming vile and contemptible in your owne ſight. Are yee affected to *wantonneſſe* and effeminacie? Impoſe your ſelves a Taske, inure your bodies to labour, reſerve ſome houres for reading, as well thoſe exquiſite Morall precepts of *Heathen* Writers, as thoſe bleſſed *Patternes* of continencie recorded in ſacred Writ. Are ye ſlaved to the miſery of a worldling? Wraſtle with your affections, entertaine bounty, affect hoſpitality, ſo in time yee ſhall become weaned from baſe and ſervile Parcimony. To be briefe, as *Vices* are beſt cured by their *Contraries*, ever oppoſe your ſelves to that which your Natures affect moſt; for this is the way to make you, that were *ſlaves* before, *commanders* of your owne affections: which ſoveraignty ſurpaſſeth all inferiour command, for by this meanes you command *thoſe*, who have had the greateſt *Monarchs* in ſubjection.

We are to reſiſt vices, by practiſing & doing acts of the contrary vertues.

Thus have wee propoſed the *Neceſſity* of a *Vocation*, and what eſpeciall rules were to bee obſerved in the undertaking of that *Vocation*: which obſerved, yee ſhall conferre no leſſe good on your *Country*, who expects much good from you; than yee ſhall miniſter content unto your ſelves, finding all depraved or diſtempered affections buried in you. And ſo wee deſcend from the *Neceſſity* of a *Vocation*, to inquire whether any from the higheſt to the loweſt be *exempted* from it.

No man exempted from a VOCATION.

NOleſſe authenticke than ancient is that poſition, *The higher place the heavier charge*. So as, howſoever that erring opinion which vulgar weakeneſſe hath introduced, ſeeme approved, that *Men* whom *Fortune* hath made *Great*, may hold themſelves *exempted* from all *Vocations*, becauſe either *Nobleneſſe* of *blood* may ſeeme too worthy to partake of them, or *greatneſſe* of *Succeſſe* (little ſubject to the feare of want) hath made them too high to ſtope unto them: I may ſafely averre, that of all other degrees, none are leſſe *exempted* from a *Calling* than great men, who ſet like high *Peeres* or *Mounts*, ſhould ſo over-view others, as their lives may bee lines of direction unto others. Hee ſinnes doubly, that ſinnes exemplarily: whence is meant, that *ſuch*, whoſe very perſons ſhould bee examples

Vocation.

or patternes of vigilancy, providence and industry, must not sleepe out their time under the fruitlesse shadow of Security. Men in great place (saith one) are thrice servants; servants of the Soveraigne, or state; servans of Fame; and servants of Businesse. So as they have no freedome, neither in their persons, nor in their actions, nor in their times. First, they, are *Servants* to their *Soveraigne* or *State*, for as they are by place sett neere his *Person*, so are they with due and tender respect ever to observe him, in affaires tending to the safety of his *Person*, and generall good of the *State*. They are *Servants* (likewise) of *Fame*: for howsoever the actions of inferiour men may seeme sleighted with neglect, or clouded with contempt, *they* are sure to have their deeds bruted by *Fame*, either to their glory or disgrace. Yea, *these* are also eager hunters after *Fame*, preferring opinion before all other inferiour respects, and wishing rather themselves to dye, than it should die. Whence it was, that *Anaxagoras* telling *Alexander* that there were many worlds; *Alexander* wept, replying, *That he had not wonne one*: implying, that his *Fame*, being that which he principally tendred, having scarce yet dispersed it selfe to the circumference of one world; it would be long, ere it could diffuse or dilate it selfe to many worlds. Lastly, they are *Servants* of *Businesse*; being placed neere the *Helme* of the *State* and therefore like wise and vigilant *Pilots*, must be carefull lest the *Rudder* of the *State* be not shaken by their security.

Non vestra magis ira, quàm fame cõsulatis. Cæs. in orat. pro Cat. de libertate vindicanda. Vide Salust.

Neither is their *State* so sure, that it should move them to be secure: for men in high places are for most part pursued by many Enemies, whose eyes are ever prying into their actions, which they invert, by labouring to bring the *State* in distaste with their proceedings. Now what meanes better to frustrate their practices, than by a serious and cautelous eye, to looke into their owne actions? *Diogenes* being asked, how one should bee revenged of his Enemie, answered; *By being a vertuous and honest man.* Which badge (I meane honesty) as it should be the *Cognizance* of every *Christian*; so should it shew her full lustre or splendour in these persons whom *Descent* or *Place* hath so ennobled. Now these Enemies of *Greatnesse*, if right use be made of them, may conferre no small profit to such as they hate. NASICA, when the *Roman* Common-weale was supposed to bee in most secure estate, because freed of their enemies, affirmed, that though the *Achaians* and *Carthaginians* were both brought under the yoke of bondage, yet they were in most danger, because none were left, whom they might either feare for danger, or who should keepe them in awe. This wee shall finde verified even in our selves: for tell me, are wee not most circumspect in all our actions, wherein wee have to deale with our enemie? Are wee not fearefull lest by some inconsiderate or prejudicate act, he take advantage of us, and consequently circumvent us? So as our *Enemies* may bee used as *Tutors* or *Monitors* to instruct us, warning us to bee advised what wee undertake, lest they take hold of us in our mistake.

There is also another benefit redounding to us, of which it were likely we should be deprived, if wee wanted *Enemies*, by whom this benefit is on us conferred. And it is this; wanting *Enemies*, wee many times make of our best friends, *Enemies*. Whence *Oenomadamus* in a faction in the Ile of *Chios*, counselled his fellowes that they should not expell all their *Enemies*, but still leave some in the City, *lest* (quoth he) *being void of all our Enemies wee should begin to quarrell with our friends.*

Thus

Thus you ſee, how *Men* of *Place* are of all others leaſt *exempted* from a *Vocation*; for as *Idleneſſe* would give them occaſion to ſinne, ſo by their *Enemies* ſhould they be ſoone detected of ſhame: being more ſubject to Detraction in thoſe actions which are their beſt, than likely to plead a protection for ſuch as are their worſt. We may well then conclude this point, with that of a true and noble Hiſtorian; *In the greateſt fortune, there is the leaſt liberty*; for by how much any man is higher placed, by ſo much is he more generally noted. Wee ſay, that there is required the greateſt care, where there is the greateſt danger: Now what danger more preſently imminent, or more powerfully violent, than highneſſe of *Place*, threatning ruine daily to the poſſeſſour? Where *Honour* feeds the fuell of Envie, and enmity ever purſues in chace ſuch as are advanced by fortune: whence our moderne Poet excellently concludeth;

Study thou vertue, Honour's Envies bait,
So entring heav'n thou ſhalt be graduate.

Vocation.

In maxima fortuna, minima licentia eſt. Saluſt.

-bene pauper-tas Humili te-ſto contenta lateſ. Quatiũt altas ſæpe procella; Aut evertit fortuna domus. Sen. in Agam. Quicquid exceſſum eſt, cadat. in Octav.

How neceſſary then even in private reſpects to themſelves is circumſpection; not only in labouring to prevent occaſions of feare, but the finall and fatall effects thereof? So may thoſe, whom either *Fortune* hath raiſed, or *Nobleneſſe* of birth advanced, ſay with majeſtike *Marius*: *They envy my Honour: Let them alſo envie my labour, innocencie, yea, thoſe admirable dangers which I have paſſed, for by theſe was my Honour purchaſed.* Now then, how ſhould *ſuch* whoſe height of *Place* hath raiſed them above the lower ranke of men, imagine that their *Place* may *exempt* them from their *Taske*? Offices are peculiarly aſſigned to all men, and *Vocation* to all rankes of men. Whence came that ancient Edict amongſt the *Romaas*, mentioned by *Cicero in lib. de Leg.* (as wee have elſe-where noted) that no *Roman* ſhould goe thorow the ſtreets of the City, unleſſe hee carried with him the Badge of that trade whereby he lived: inſomuch that *Marcus Aurelius*, ſpeaking of the diligence of the *Romans*, writeth, *That all of them followed their Labour.* So as, there was no difference betwixt the *Patricians* and *Plebeians*; *inter facem & florem civitatis* (as one well obſerveth;) but an expreſſe taske was impoſed and exacted on every Subject. Whence it grew that the *Roman* Empire became abſolute Soveraigneſſe of many other ample Dominions: whoſe flouriſhing eſtate (as it was deſcribed to King *Pyrrhus*) appeared ſuch; *That the City ſeemed a Temple, the Senate a Parliament of Kings.* Neither is it to be doubted, but even as God is *no accepter of perſons*, ſo his command was generall, without exception of perſons; *In the ſweat of thy face ſhalt thou eate bread* Albeit I doe not hence conclude, that all are to intend the *Plough*, or betake themſelves to *Manuall* Trades: for ſo I might ſeeme to preſſe that expoſition which a Frier once urged againſt *Latimer*, touching reading of Scripture in a vulgar tongue: If the rude people (objected hee) ſhould heare the Scripture read in *Engliſh*, the Plow-man when hee heareth, *Hee that holdeth the Plough and looketh backe, is not apt for the Kingdome of God*; would there upon ceaſe to plow any more: & the Baker, when hee heareth it read, *A little Leaven corrupteth the whole lumpe*; might be moved not to uſe Leaven at all: and when the *Scripture* ſaith, *If thine eye offend thee, plucke it out*; the ignorant might bee perſwaded to pull out their eyes; and therefore it was not good to have the Scripture in *Engliſh*. To which

Invident Honori meo, ergo invideant labori, & innocentiæ, periculis etiam meis, quoniam per hæc illum cepi. Saluſt. in bell. Iug. Cic. in l. de leg.

Agendo, audendoque res Romana crevit. Saluſt.

L. Flor. lib. 1. cap. 18.

Gen. 3. 19.

Vocation.

In iis linguis quas nõ intelligimus, ſurdi ſumus. Tuſc. lib. 5.

Hoc nempe ab homine exigitur, ut proſit hominibus ſi fieri poteſt, multis; ſi minus, paucis; ſi minus, proximis; ſi minus, ſibi. Seneca de vitâ beatâ.

A reſemblance betwixt the offices in the Body of a State, & a Body naturall.

Oculos ad cælum, manus ad clavum.

Experimenta per mortes agunt. Hippocr.

objection *Latimer* vouchafed no other anſwer than this: Hee would wiſh the Scriptures to be no longer in *Engliſh*, till thereby either the *Plow-man* were perſwaded not to plow; or the *Baker* not to bake. No, I am not ſo ſtupid, as not to apprehend how ſeverall places or offices are deputed to ſundry men: how ſome are appointed for guiding and guarding the *State*; others for ranking and ranging Powers in the *Field*; others for teaching and training of *Youth* in the Schoole; others for propounding and expounding of the *Lawes* of our *Realme* at the *Barre*; others for caring and curing of *maladies* in the body; others for *breaking* the *bread* of *life*, and *breathing* the ſpirit of comfort to the afflicted. Whence wee gather, that of all degrees none are *exempted* or excepted: a *Vocation* is propoſed and impoſed, which, of neceſſity muſt be by one or other obſerved and intended. For as in the mutuall offices of our *Body*, every member intends that peculiar function or office to which it is aſſigned or limited; ſo in the *Body* of the *State* (being all members depending and ſubſiſting of that *State*) wee are all in our mutuall places or offices to diſcharge that Taske which is injoyned us. Wherein I ſhould thinke it convenient, if we obſerved the ſelfe-ſame rule, which the members of our *Body* uſe in the due performance of their offices. For wee ſee not one of them incroach or intrude into anothers place or imployment: The *Eye* it ſees, and handles not; the *Hand* it handles, and ſees not; the *Palat* it taſtes, and ſmels not; the *Noſe* it ſmels, and taſtes not; the *Eare* it heares, and walkes not; the *Foot* it walkes, and heares not. And ſo of the reſt: but contrariwiſe, how itching are men after ſuch imployments as leaſt concerne them? How officious in buſineſſe which leaſt touch them? The Dray-man hee will play the Divine; a Dairy-woman the Phyſician; the Collier the Informer; the Farmer the Lawyer. Wherein ſurely, I have obſerved in the ſmall *Progreſſe* of this my Pilgrimage, no ſmall inconvenience redounding to the publike State. For ſay, whence ſprung all theſe Schiſmes in the *Church*, theſe many *rents* in Chriſts *Stameleſſe-coat*, but from thoſe, who of *Mechanickes* became *Divines*, profeſſing to teach, before they were taught? Whence are ſo many mens dayes abridged, their eaſie maladies without hope of being cured, but by meanes of theſe *Horſe-leeches*, who gaine *experience* by the *death* of their *Patients*, profeſſing themſelves Artiſts, before they know the definition of an Art? Whence are ſo many unjuſtly vexed, ſo injuriouſly troubled, but by theſe baſe *Informers*, who become diſturbers rather than *Reformers*? whence ariſe theſe differences, betwixt party and party, but by meanes of ſome factious and ſeditious *Inſtruments*, who like the Serpent *Dipſas*, ſucke the moiſture and verdure of every hopefull Plant, building their foundation on the ruine of others? Surely, as wee have *Statutes* enacted, of purpoſe to have ſuch turbulent members duely curbed and cenſured; ſo were it to bee wiſhed that ſuch *Lawes* as are to this end provided, were likewiſe executed: for by this meanes the flourie borders of our *Realme* ſhould bee ſtored with grave *Divines*, and learned Profeſſors, leading their *flocks* to the *greene paſtures* of ghoſtly inſtruction, not to the by-paths of errour and confuſion; with judicious and expert *Phyſitians*, who are not to learne *experience* by the *death* of their *Patients*; with ſincere and uncorrupted *officers* whoſe ayme is not to gaine, but to redreſſe abuſes; with upright and conſcionable *Lawyers*, whoſe deſire is to purchaſe their *Clients* peace, and not by frivolous delayes to cram their purſes. O what a golden age were this! when each

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performing a mutuall office unto other, might ſo ſupport one another, as what one wanted, might be ſupplied by another. Then ſhould wee have no *Sectiſts* or *Separatiſts* divided from the unity of faith to diſturbe us; No artleſſe *Quack-ſalvers* or cheating *Mountebanks* to delude us; no factious *Brands* to ſet a fire of debate amongſt us; no corrupt or unconſcionable *Lawyers*, by practiſing upon our ſtates, to make a prey of us. Then ſhould we heare no ignorant *Laicks* familiarly diſputing of the too high points of *Predeſtination*, rejecting the ordinary meanes of attaining ſalvation: as may be ſeene in the Synodals or Conventicles of many ſeduced ſoules, even in theſe dayes, where ſome *Barbar* is made a Cathedrall *Doctor*, to improve, rebuke, and exhort: but how is it poſſible that ought ſhould bee hatched but errour, where ſingularity grounded on ignorance is made a Teacher? *S. Baſil* talking with the *Emperour Valens* of matters of religion, and the Cooke comming in ſaucily and telling the holy man his opinion, that it was but a ſmall matter to yeeld to his maſter the *Emperor* in a word or two; and that hee needed not to ſtand ſo preciſely in divine matters which ſeemed indifferent, or of no moment. *Yea, Sir Cook* (quoth S. *Baſil*) *it is your part to tend to your pottage, and not to boyle and chop up divine matters*: and then with great gravity (turning to the *Emperour*) ſaid, *that thoſe that were converſant in divine matters with conſcience, would rather ſuffer death, than ſuffer one jot of holy Scripture, much leſſe an article of faith to be altered or corrupted.* So carefull have former times beene of the reverence which ought to be had in diſpenſing the heavenly *Myſteries* of Gods word: admitting none to ſo holy and high a *vocation*, but ſuch who had *Vrim* and *Thummim*, *knowledge* and *holineſſe*: beautifying their *knowledge*, I ſay, with *holineſſe* of converſation: being not onely *Speakers* but *Doers*; for no *word-men* but *work-men* are fit for the Lords Vineyard.

Vocation.

Faces, fauces; & faces inſule. Nunc (ut Hier. ad Paul. conqueritur) ſcripturarum interpretationem paſſim ſibi vendicant omnes, hanc garrula anus, hanc delirus Senex, hanc Sophiſta verboſus, hanc univerſi præſumunt, lucerant docent antequam diſcant.

See the firſt riſing of all Novelliſme and innovated doctrine, how & upon what weak groundsplanted, and how ſtrangely by the bellows of Singularity increaſed, Exod. 28. 30.

The like complaint might bee made touching theſe *Phyſitians* of our Bodies: where artleſſe and ignorant Handicrafti-men, who perchance upon reading of ſome old *Herball*, wherein were preſcribed certaine doubtfull cures for certaine Maladies, will not ſticke to profeſſe themſelves *Galeniſts* the firſt houre: ſetting out a *painted Table* of unknowne cures to raiſe them credit. To whom in my opinion, that Tale may be properly applied, which is related of one *Alphonſo* an *Italian*; who profeſſing Phyſicke, wherein his fortune was to kill oftner than he did cure: one day as he and his man *Nicolao* rode on the way, he might ſee a great multitude of people aſſembled upon a hill; whereof being deſirous to know the cauſe, he ſent his man *Nicolao* to inquire further: who, underſtanding that there was one to be executed for committing a murder, put ſpurres to his horſe, and running with all ſpeed to his *Maſter*, wiſhed him to flie: where-with *Alphonſo* not a little aſtoniſhed, demanded the cauſe: *Why Maſter* (quoth *Nicolao*) *yonder is a poore wretch adjudged to die for killing one man, and you in your time have killed an hundred.*

Neither are wee leſſe to grieve for the preſſures which burden our *State* by *ſuch*, who ſow the ſeed of diſcord betwixt neighbour, & neighbour ſupporting *Champertie & Embracerie* in buying of Titles, maintaining ſuits out of a contentious or turbulent diſpoſition. Which enormities, as they are by apt and neceſſary *Lawes* thereto provided, duly cenſured; ſo were it to bee wiſhed, that for example ſake ſome one, whom the impunitie and indulgencie of this time hath made too preſuming, were puniſhed according to the extremitie of the *Law* thereto provided: for then ſhould wee enjoy

Weſt. 1. Weſt. 2. 28. Ed. 1. 33. Ed. 1. 8. H. 6. 19. H. 7. 32. H. 8. & 18. El.

Vocation.

thoſe happy *Halcyon* dayes, wherein *Baſil* the Emperour of *Conſtantinople* lived: who, whenſoever hee came to his Iudgement Seat, found neither *partie* to accuſe, nor *defendant* to anſwer.

To this end then and purpoſe tendeth our preſent diſcourſe, that as a peculiar *Vocation* is deputed to every one in this *Pilgrimage* of humane frailty; ſo hee ſhould not intermix himſelfe in affaires or offices of different nature. A man may be excellent in one, who cannot be exquiſite in many. Let us then ſo addreſſe our ſelves, as we may be rather fruitfull in one, than fruitleſſe in many. Doe wee feare by being excellent in one to purchaſe hate of many? Let us ſleight that hate which is procured by good means; for ſo long as wee live here, ſometimes *adverſe fortune* will croſſe us, oft times *envie* curbe us: but where the mind hath given way to the infirmities of nature, and beares with a prepared mind whatſoever may be inflicted on her, ſhee makes no account of *detraction*; for that vertuous reſolution which is in her, doth daily more and more rayſe and advance her. Neither are we to be ſtrong in *tongue* and weake in *act*; as thoſe, whoſe only valour is vaunting, and honour verball glorying: for of all others, ſuch men are the ſlothfulleſt, whoſe force and power is wholly ſeated in the tongue. No, rather let us know that *vertue* conſiſts in *action*, which by long *habit* becomes more *pleaſant* than the *habit* of *vice*, whoſe vaine delights tender no leſſe bitterneſſe in the end, than they did promiſe ſweetneſſe in the beginning. *Agendo audendoque res Romana crevit.* Let our eare, as it is a *ſenſe* of *inſtruction*, become a light of *direction*: for then we heare with *profit*, when we reduce what we heare to *practice*.

Thus you have heard both of the *Neceſſity* of a *Vocation*, and how none is to be *exempted* from a *Vocation*: wherein, *Gentlemen*, I could wiſh, that as *birth* and *breeding* have advanced you above others, ſo you would ſhew ſuch arguments of your *birth* and *education*, as may make you ſeeme worthy of a glorious *Vocation*; expreſſing ſuch exemplary vertues in your life, as might gaine you love even in death. And ſo I deſcend to ſpeake of *Vocation* in *generall*; wherein I will bee more briefe, becauſe I have partly glanced at it in our former diſcourſe.

Mala fama benè parta delectat. Sen. Nam vivos interdum fortuna, ſæpe invidia fatigat: ubi animæ naturæ ceſſit, demptis detrectatoribus, ipſa ſe virtus magis magiſq; extollit. Saluſt. Homines inertiſſimi quorum omnis vis virtus ſita eſt. Saluſt. in 2. orat. Virtus per ſe amara atq; aſpera eſt. Ad virtutem una atq; ardua via eſt. Ibid.

Vocation *in generall.*

Ezek. 16. 49. 1 Sam. 11, 1. Prov. 6. 6. Jerm. 34. 2. Zeph. 1. 4. Mich. 1. 6. Ion 3. 4.

Vocation may be taken equivocally or univocally; when wee ſpeak of *Vocation* in *generall*, it is equivocall; when of any ſpeciall *Vocation* in *particular*, it is univocall. Without *Vocations* no civill ſtate can ſubſiſt; becauſe *Idleneſſe* maketh of men women, of women beaſts, of beaſts monſters. It was one of the ſinnes of *Sodome*, as wee may reade in the Prophet *Ezekiel*. It was *that* which brought *David* the anoynted of the Lord, nay the *man after Gods owne heart*, to commit *adultery*. It was *this* which moved *Solomon* to bid *the ſluggard goe to the piſmire to learn good huſbandry*. To be ſhort, it was *this* which moved the *Prophets* to denounce *judgement* upon the flouriſhing'ſt *Cities*, for their ſecurity. How neceſſary then is it for all eſtates to be carefull, leſt they incurre a heavy and fearefull cenſure, to addreſſe themſelves to eſpeciall *Vocations*, beneficiall to the ſtate, and pleaſing to God, whoſe *glory* ſhould bee our *aime*, without any by-reſpect unto our ſelves? Wee ſhall ſee in moſt places both at home and abroad, how ſuch trades or *Vocations* are moſt uſed, as may beſt ſuit with the nature and condition of the place. As in our *Port-townes* traffick and commerce, conferring no leſſe benefit to the ſtate by importance, than profit

ſit to other Countries by exportance. Againe, in our *Townes* lying further within Land, the inhabitants uſe ſome eſpeciall Trade to keepe their *Youth* in labour; whereby they become not only beneficiall to themſelves, but uſefull and helpefull unto others. Amongſt which, I cannot be unmindfull of the diligence of the Towne of *Kendall*, and worthy care which they have to ſee their very young children put to worke, being a labour which requires no great ſtrength, to wit, *Woolworke*. Wherein, ſo approved hath their care and induſtry beene, as they have gained themſelves no ſmall eſteeme in forraine places, who are made partakers of the fruit of their labours. For I have knowne a family, conſiſting of ſeven or eight perſons, maintained by the worke of two or three ſtones of wooll, which amounted not above thirty ſhillings: and with this they maintained credit, living in an honeſt and decent manner. Whoſe labours as they were laudable, ſo have they beene no leſſe furthered, favoured, and encouraged by our late gracious Soveraigne of renowned memory; who of his princely clemency, hath damned all ſuch impoſitions or heavy taxations as might any way impaire or impeach the free uſe of that Trade. Since which time, upon renuall of their Charter, his Sacred Majeſty hath beene lately pleaſed, not onely to enlarge their *Liberties*, but likewiſe to dignifie their magiſtracy with a *title* of more eminence: which had it ſtood with his princely pleaſure, might have received high improvement by creation of a Burgeſſe. Albeit now of late, the Towne of *Kendall*, ſo famous for *Wool-work*, by reaſon of a late decreaſe or decay of trade in thoſe parts, is grown no leſs penurious than populous: ſo as (with griefe I ſpeake it) ſuch inhabitants as formerly by their paine & induſtry were able to give an alms at their door, are now forced to beg their almes from door to door. The redreſſe whereof, as it hath been by the Prince and thoſe prudent guides and guardians of our State, the Lords of his Privie Councell, duely intended; ſo no doubt, but by their wiſe care it ſhall be accordingly effected, and thoſe poore people after ſo many miſeries ſuſtayned, wholly releeved; to the advancement of Gods glory, the ſupportance of many a needfull family, and the ſucceeding renowne of his Majeſty, to whom every ſubject oweth his life, love and loyalty. The like commendation I could give to the *Copperworkes* uſed in the North; more eſpecially about *Keſwicke*, where divers *Dutchmen* being planted, have for many yeares expreſſed no leſſe judgement than induſtry in ſundry excellent and choice experiments, which to their ſucceeding fame may perpetuate their memory. For theſe, like cunning and experienced *Artizans*, have to doe in the bowels of the earth, whence they digge *copper*, which with incredible paines they bring to the *Hammer*. For ſo ſteepe, ragged and cliffie are thoſe mountaines, whence their *Copper* is digged, as it might ſeeme a matter of impoſſibility to effect ſo intricate a worke; but ſo infatigable are the Labourers which they employ, as their patience in ſuffering is no leſſe to be commended, than their skill in contriving to bee admired. But to ſpeake in generall of all *vocations*, ſciences, or Myſteries: wee are ever to obſerve the place and conveniencie, hereof, that wee may the better appropriate ſome eſpeciall *vocation* according to the neceſſity and conveniencie of the place. As *Ship-maſters* in places of traffieke and Navigation; *Shepherds*, *Graziers*, and *Farmers*, in places of plantation: according to that ancient Proverbe; *Gardiners in* Theſſalie, *Horſe-courſers in* Barbary.

Now if you ſhould object touching the difference of *vocations*, that ſome

Vocation.

Hinc alij aliis artibus incumbunt; hi in mari navigantes, hi in Montes aſcendentes et paſſuntes, &c. Viſne procedere in Theſſaliam? *artem diſces hortulanam; viſne in* Barbariam? *artem experieris equeſtrem.*

Vocation.

ſome are more neceſſary than others: yea ſuch as now ſeeme moſt neceſſary, have formerly (as may appeare) beene held Trades of indifferency: my anſwer is, I grant it; yet not ſo altogether as ſome might object againſt the neceſſity of a *Smiths* trade, by alleaging that of the Prophet *Samuel*; *There was no Smith found thorowout all the Land of* Iſrael. For this did not inferre that *Smiths* were of leaſt uſe or imployment in *Iſrael*, but rather the neceſſity of them made ſo few amongſt them, as may appeare in the latter part of the verſe: *For the* Philiſtines *ſaid, leſt the* Hebrewes *make them ſwords or ſpeares.* Here ſee the cauſe why there were ſo few in *Iſrael*, becauſe they would have beene moſt uſefull and behoofefull to the people of *Iſrael*. For this cauſe were they baniſhed, ſlaughtered and deprived of all meanes to aſſiſt their diſtreſſed Countrey, whoſe people hid themſelves *in caves, and in holds, and in rocks, and in towers, and in pits.*

1 Sam. 13. 19

1 Sam. 13. 6.

For the firſt *Invention* of trades, arts or ſciences, as they were in time and by degrees brought to perfection, ſo had they proper and peculiar perſons, from whom they received their beginning and foundation. For example, tillage from *Cain*, paſturage from *Abel*, vintage from *Noah*, navigation from *Zebulun*, brazery or Smith-worke from *Tubal-Cain*, muſick from *Iubal*; which by ſucceſſion of time came to ſuch perfection as they are now in. The *Satyre* at the firſt ſight of fire, would needs have kiſſed and imbraced it, but *Prometheus* checked him. So higly admired were things unknown, and ſo familiarly employed being once knowne. The like we may imagine at the firſt riſing of *Trades*, what difficulties attended them, and what imperfections were incident to them; being like the *Beares* whelpe, ever in licking, before they came to perfecting, ever in renuing & furbuſhing, ere they came to ſuch furniſhing, as they now expreſs.

Gen. 4. 2.
Gen. 9. 20.
Gen. 49. 13.
Gen. 4. 22.

Yea, if we ſhould make recourſe to all ſuch Scholaſtick ſciences or *vocations* (if I may ſo terme them) as have the name of *Liberall Sciences*: wee ſhall find that in their infancy or minority, there were many defects and blemiſhes in them, having not as then attayned that heighth or growth, which they have acquired at this day. For then wee had not a *Quintilian* to play the Grammarian; a ſubtill *Scotus* to play the Logician, an eloquent *Cicero* for a Rhetorician; a learned *Euclid* for a Mathematician; a ſtudious *Archimedes* for a Geometrician; a famous *Hippocrates* to renowne a Phyſician; a ſenſe-raviſhing *Orpheus* to eternize the Muſician. Many concluſions were then to bee ſought and explored, ere ſuch perfection as wee now enjoy could bee attayned. For to inſtance *Grammar*; how long may wee imagine, and tedious might the taske be, ere ſo many *rules* could bee ſo aptly digeſted, and diſpoſed? how long before ſuch *rules* could be by authority of ſo innumerable *Authors* approved? how long being approved, before they could ſo generally and without oppoſition be received? The like may be ſpoke of *Logicke*, which is rightly termed the *Locke* of *Knowledge*, opened by the *Key* of *Art*: what ſubtill and intricate *Sophiſmes*? what formall and effectuall *concluſions*? what *rules* of *art* to direct them in the maine current of their proceedings? Thoſe foure Queſtions produced by *Ariſt.* in his *poſteriors*, how fit are they to be obſerved in the managing of every Subject: *Quid nominis, quid rei, qualis ſit, propter quid ſit?* likewiſe his diſtinction or diviſion of *places*; *Topicall*, or *Rhetoricall*, called *inſita*, being intrinſecally ingraffed or inſerted in the Nature of the thing: alſo *places* derived *ab antecedentibus & conſequentibus*; as the *Sunne* hath ſhowne, whence it followeth, that *day* hath appeared;

Grammar.

Logicke.
Sera cogitatis quæ à clave artis reſeratur Ariſt. in poſter.

appeared; the *Sunne* is ſet, whence it followeth that *Night* is approached. Alſo *places* derived *à comparatione majorum minorum & æqualium.* As if *Chriſt* waſhed his *Diſciples* feet, much more ought wee to doe the ſame one to another. Likewiſe in thoſe *Locall circumſtances*, very neceſſary for ſearching and diſcuſſing the truth of any matter;

Who, what, what time, and where,
How, why, what helps were there?

Why; as the offence was more blame-worthy in *Iudas* than if it had beene done by any other, being his *Diſciple*; and ſo of the reſt. All which, as they tend properly to the office of an *Orator*; ſo miniſter they no little elegancy even to our familiar diſcourſe: wherein wee moſt commonly (though wee obſerve not ſo much) uſe ſome one of theſe *places*, to aggravate or extenuate the *Subject* whereof wee ſpeake. The like alſo of *Rhetoricke*; what perſwaſive *inductions*, what powerfull *arguments* are there to be found? The *definition* whereof, if wee ſhould expreſſe in one word, it is, *To make great things little, and little things great.* After *Æſchines* being baniſhed *Athens*, was come to *Rhodes*, he declared in an Oration the cauſe of his exile, the *Rhodians* no leſſe ſatisfied with the pregnancie of his reaſons, than raviſhed with the elegancy of his phraſe, wondred at the *Athenians* who had baniſhed him ſo undeſervedly. *O* (quoth he) *you heard not what* Demoſthenes *anſwered to my reaſons!* This moved *Philip* of *Macedon* in a treaty of league betwixt him and the *Olynthians*, to demand of them their *Orators:* little doubting, but having once deprived them of the *Stayes* and ſupporters of their *State*, by receiving them as *Hoſtages*, hee might quickly receive the Province into his ſubjection. It is above imagination to conſider of the rare effects derived from moving or perſwaſive *Rhetoricians*, reſembling in ſome ſort paſſionate Actors;

Who to move paſſion, *ſuch an order keepe,*
As they feigne teares *to make their hearers weepe.*

Now the difference betwixt *Actors* and *Orators* (ſaith *Cicero*) is, that the *one* intermixeth levity in their action, to make their hearers laugh; *The other* uſe all gravity, authority, and ſerious arguments (with a graceſull inſinuation) to perſwade. Wherefore *thoſe* are accounted ridiculous, *theſe* eſteemed prudent. Neither is this excellency of theirs onely in paſſion or efficacie of perſwaſion, but in a ſubject of more admiration: which is, they can make blacke ſeeme white, and cloath that which in the eye of the world ſeemes moſt deformed, in a beautifull habit. Which Art *Polycrates* that Athenian Rhetorician had, who praiſed the Tyrant *Buſyris*; the like had *Seneca*, who praiſed the diſſembling *Claudius*; *Favorinus*, who commended the deformed *Therſites*; no leſſe elegant was * *Maro* in commending his *Gnat*; *Lucian* a *Flie*; *Apuleius* his *Aſſe*; alſo *Favorinus* a *Quartan Ague*; *Glauco, Injuſtice*; *Syneſius, Baldneſſe*; *Lucian, Flattery*; *Eraſmus, Folly.* Which elegant *Paradoxes* they have ſo wittily and perſwaſively handled, as they gained more approbation, than if they had been *Themes* commonly received: for there is no diſcourſe, of what nature ſoever, that can comparably delight the *Reader* or *Hearer*, like theſe which ſeeme oppoſite

Vocation.

Vid. Melch. Can. in l. 12. de locis Theologicis.

Rhetorick.

Eraſ. lib. 8. apothegm.

Quint. Curt.

—Si vis me flere, dolendum eſt
Primùm ipſi tibi; tunc tua me infortunia lædunt. Hor. de art. poet. Cic. lib. 3. de Orat.

**Maro* both a *Poet* & an excellent *Orator*; who with *Iſocrates* for lacke of a good voice (otherwiſe called the Father of Eloquence)

Vocation.

never pleaded publikely: therefore was it ſaid of his Orations, that if *Maro* penned them, and *Cicero* pronounced them, nothing could bee more exquiſite.

Mathematicks.

Libenter ignoro quod neſcire. Deus noluit. Cætera quidem neſcio, hoc autem ſcio, quòd dii oderint curioſos. Euclid. Compeſcat igitur ſe humana temeritas, & id quod non eſt, nõ quærat, ne illud quod eſt, non inveniat. Maxim. Serm. 23.

Geometrie.

Vid Plut. in vit. Marcel. L. Flor. l. 2 c. 6.

Phyſick.

Vid. App. Al.

Hippocrates.

L. Flor. l. 3. c. 5.

poſite to opinion generally received, yet by ſtrong and effectuall reaſons uſe to be proved and maintained. Neither was this *Rhetoricall* Art leſſe required in the *Campe* than in the *Court:* for if wee ſhould peruſe Hiſtories both of ancient and ſucceeding times, wee ſhould finde what rare effects were brought to paſſe by this ſmooth inducing Art of *Rhetoricke*. How Souldiers became animated by hearing their *Leader* play the *Orator*, in extenuating the Enemies power, in propoſing aſſured hopes of victory, and putting them in mind of their *Anceſtors* glory; Againe, in ſhewing them the benefit of a rich booty, promiſing them much honour if they live, and no leſſe memory of their valour if they ſhould dye. The like (to deſcend to all thoſe *Arts* whereof wee have formerly ſpoken) may be ſaid of the rare and admirable effects of the *Mathematicks*: what ſingular *Concluſions* have beene drawne from thence by the Line of Art? What *Secrecies* above humane conceit have beene drained and derived from that myſterious knowledge? Wherein many have offended rather by being too curious, than by being too little ſolicitous. Whence it was, that *Euclid* being demanded by one too inquiſitive in the ſecrecies of Heaven, touching a queſtion, which (as hee thought) was more profound than profitable, hee anſwered; *Surely, I know not this, but thus much I know, that God hateth ſuch as are curious ſearchers after his ſecrets.* I might here produce the *Baſis* on which the ſtudy of the *Mathematicks* is grounded, as alſo the exquiſite and admirable effects or concluſions from thence derived, but I haſten to the reſt. The power of *Geometry* was ſhewne ſufficiently in that ſtudious Artiſt *Archimedes*, who by his owne proper power repelled the whole force of *Marcellus* and all his Army, laying ſiege to *Syracuſa:* ſo as it was imagined that this one man did more good in the defence of the city by his *Art*, than all the reſt of the inhabitants did by the force of *Armes*. Neither had *Marcellus* (as it was generally thought) in long time prevailed, although the City was in moſt places razed and ruined, if it had not beene by falſe and trecherous meanes privately yeelded and betrayed. Where this *Mirror* of his time, the famous *Archimedes*, was ſuddenly in his ſtudy ſurprized, and by a common ſouldier (much againſt *Marcellus* will) cruelly murdered. Touching *Phyſike*, what rare cures have beene wrought by ſuch excellent and expert *Artiſts* as have profeſſed this knowledge? It is wonderfull to read, what perfection *Mithridates* attained in this profeſſion, being the firſt that found and gave name to that knowne receit againſt all poiſon, *Mithridate*: with which he ſo inured his body, to repell the force of *poiſon*; as in his ebbe and decreaſe of fortune, when hee had loſt in one houre what hee had in ſo many yeeres gained, being deprived of all meanes to cure his miſery, he laboured to finde a way to end his miſery, and that was to deprive himſelfe of life; which the better to effect, he drunke *poiſon*; but ſo ſtrongly had his former receits fortified his body againſt ſuch baneful effects, as it would not worke, nor as hee expected, produce that tragicall iſſue with him. The rare cures of *Dioſcorides*; the admirable experiments of *Hippocrates*, to them that ſhall but peruſe their Workes, will confirme the excellency of this *Art*: where the *One* concludeth, that *Art is long, Life ſhort, Experience deceiving*: implying, that ſo rare an *Art* could not bee attained, but by much induſtry; *Life* being ſo *ſhort*, and a very *Embleme* of frailty, was to be uſed tenderly; and *Experience* being ſo *deceiving*, was to bee put in practice carefully. They give us this precept; in ſickeneſſe to reſpect health principally, and in health action. *Health*, that we might be

might bee made for *action*; *Action*, that wee might the better preſerve our *health*. Laſtly *Muſicke*, the firſt beginning or invention whereof, as it merits admiration; ſo the perfection of it, at this day deſerves applauſe:

Vocation.

Muſicke.

Finding an open Torteiſe *on the ground,*
From it the Art of Muſike *firſt was found.*

So obſerveth *Du Bartas*; which indeed may rather be limited to one kinde of *Inſtrument*, whereto the *Torteiſe* may ſeeme to have reſemblance, that is, the *Lute*. *Pythagoras* chanced once into a company of Drunkards, where a *Muſitian* ruled their laſcivious Banquet: hee preſently commanded him to change his harmony with a *Dorion*, (or an heavier tone) and ſo with this tragicke melody moved them to caſt off their garlands, aſhamed of whatſoever they had done, being brought by the accent of grave and ſolemne *Muſicke* to ſobriety. Whence it was, that *Ariſtotle* forbiddeth in his *Common-wealth*, certaine laſcivious *Muſicke*, & alloweth the *Doricall*, which is of another kinde. The Arcadians by *Muſicke* were transformed from ſavage and barbarous people to civility, and tranſported (as it were) from the violent current of naturall cruelty, to affability and courteſie. Shall wee deſcend to ſome diviner effects of *Muſicke*, confirmed by holy Writ? *Saul* being vexed with an *evill ſpirit*, when *David* played upon his *Harpe*, he was comforted, and the *evill ſpirit* departed. *Muſick* cauſeth *mirth* and *moane*; *divine mirth*, as appeareth in *Solomons* Songs; a holy *Turtle-like moane*, as appeareth in *Ieremies* lamentable *Threnes*, *Davids* Penitentiall *Pſalmes*. *Elizeus* prepared his ſpirit to receive the influence of prophecie by *Muſicke*. When *Iſrael* had paſſed the Red-ſea, *Moſes* with the men, and *Miriam* the propheteſſe, ſiſter of *Aaron*, with the women, ſung Panegyries of praiſe to God, with Hymnes and *Muſicall* Inſtruments. The like did *Iudith*, when ſhee had vanquiſhed *Holofernes*. So did *Deborah*, when *Siſera* was diſcomfited. *Auguſtine* reports of himſelfe, what comfort he conceived at the beginning of his Converſion; what teares hee ſhed, and how hee was inwardly moved with the *harmony* and *melody* which was uſed in *Churches*: yet thought that holy Father (as hee rightly thought) that he offended when he was delighted more with the *note* and melody of the *ſong*, than *ſenſe* of the *Pſalme*: and therefore highly commendeth Saint *Athanaſius*, who cauſed the reader of the *Pſalme* to ſound out the words with ſo ſmall a forcing of his voice, as it ſeemed rather like one that did pronounce it, than one that did ſing it. But I feare me. I have ſtrucke too long on this ſtring; wherefore, leſt I ſhould wrong your *generous* patience too much, for whom I addreſſed my ſelfe at firſt to this *Taske*: I purpoſe now to deſcend from ſpeaking of *Vocation* in *generall*, to ſpeake of the *Vocation* of a *Gentleman* in *particular*; hoping to make amends by refreſhing you in this, whoſe patience I have ſo much tired in the other.

Vt lyram vel citharam percutiat, &c.

1 Sam. 16. 23. Muſicke hath a different working Melody, Mirth & Melancholy.

2 King. 3. 15. Exod. 15. 20. Iudith 16. 2. Iudg. 5. 1.

Aug. Conf. lib. 10. cap. 33.

Qui tam modico flexu vocis faciebat ſonare Lectorem Pſalmi, ut pronuntianti vicinior eſſet quàm canenti. ibid.

The Vocation *of a* Gentleman *in particular.*

NOw are wee to addreſſe our ſelves in a more reſtrained and particular diſcourſe, to propoſe a *Gentleman* his *Vocation*; which, perchance, by our nicer and more curious *Gallants*, whoſe *ſenſe* conſiſts in *ſent*, will be diſtaſted and diſpalated: but to ſuch, whoſe underſtanding conſiſts not in *Perfumes*, nor tye themſelves, to the vaine garbe of complement, as the

Vocation.

Quæ retro ſunt obliviſci, & ad ea quæ antè ſunt Apoſtolum ſequi. Epiſt. 15.

Οὐδὲ ἐν τῷ κοσμῷ ἐστὶν ἀργία ὅλως ὅλῳ *Dial. 11.*

Exod. 24. 14. Gen. 28. 12. Pſal. 15. 2.

Ὁ ἐργάσαμενος.

Ὁ ἐργαζόμενος.

Μὴ ποιήσαν Μὴ ποιῆν.

Mark. 8. 24. 1 Cor. 15. 58.

Luke 10. 39.

40.

onely poſture whereon *Gentry* relyes, theſe enſuing *Obſervations* will not (I aſſure me) ſeeme altogether unwelcome.

Saint *Bernard* writing to one *Haimericus*, Chancellor of *Rome*, in his very firſt ſalutation, without further inſinuation, *Wiſheth him to forget thoſe things which are behind, and to follow the Apoſtle to thoſe things which are before.* Which no man can doe, that either ſtands ſtill, or is idle. Wherefore *Hermes* ſaith generally, *Nothing in the whole world is altogether idle.* The Wiſeman hath allowed a time for every thing elſe, but for *idleneſſe* he hath allowed no time. *Moſes* Arke had *rings*, and *barres* within the *rings*, to ſignifie that it was not made to ſtand ſtill, but to be removed from place to place. *Iacobs* Ladder had *ſtaves*, upon which he ſaw none *ſtanding ſtill*; but all either *aſcending* or elſe *deſcending* by it. *Aſcend* you likewiſe to the top of the *Ladder*, to heaven, and there you ſhall heare one ſay, *My Father doth now worke, and I worke alſo.* Whereupon *Baſil* noteth, that King *David* having firſt ſaid, *Lord, who ſhall dwell in thy Tabernacle?* addes then, *not hee that hath wrought righteouſneſſe heretofore, but hee that doth now worke righteouſneſſe*; even as Chriſt ſaith, *My father doth now worke, and I worke alſo.* *Deſcend* you likewiſe to the foot of the *Ladder*, to the earth, and there you ſhall heare that *Figtree* accurſed, which did beare leaves and no fruit. Whereupon *Theophylact* noteth, that *Iohn Baptiſt* having firſt ſaid, *The axe is laid to the root of the tree*; addes then, *Not every tree that hath not brought forth good fruit heretofore: but, every tree that doth not now bring forth good fruit ſhall be cut downe, even as that fruitleſſe* Fig-tree *was cut downe, and caſt into the fire.* Therefore we muſt ſo walke, as God ſeeing our continuall fruitfulneſſe, may ſay of us, *I ſee men walking like trees.* Men walke like *Trees*, when men are never *idle*, but alwayes *abounding in the worke of the Lord:* As the *Tree* of *Life* every moneth bringeth forth twelve manner of fruits. But that I may the better proceed in that which I have taken in hand; you are to know, that the life of man is either *active* or *contemplative*, ſo as all our imployments have relation to the one, or to the other. Which two were repreſented in *Mary* and *Martha.* The *One* whereof was very attentive, ſitting at *Ieſus* feet, and heard his preaching: but *Martha* was cumbred about much ſerving. The *former* ſitting at *Ieſus* feet, hearing him preaching, may ſignifie likewiſe the *ſpirituall man*, whoſe actions, affections, motions and intentions, are wholly bent to the ſervice of God, leaving all things to gaine him, who left his life upon the Croſſe to ſave him. The *latter* being cumbred about many things, ſignifies the *naturall man*, who betakes himſelfe to the employments of this life, miniſtring to the neceſſity of his family, labouring with his owne hands to get him a competent living. Neither are theſe to be divided one from the other, partaking indeed ſo neerly one of another. For as we are not altogether to imitate *Hermite* or *Anchorite* in being wholly retyred from the world; ſo like the *Libertine* or *looſe worldling* are wee not too much to bee cumbred or intangled with the world. For the *Firſt*, as it implyes a kind of hate to humane ſociety; ſo the *Latter* infers our too much care to the things of the Body. Now to obſerve that *golden meane*, which may free us from being taxed by the *one*, or tainted with the *other*: I doe thinke it fitting, that *Gentlemen* ſhould be ſociably affected, ever with a reſervancie, with whom they keepe company; likewiſe from worldly affections weaned, that being on earth they may have their minds ſeated above: being (I meane) ſo free in the inward man

man, as rather than they will ſlave the nobleſt motions of the ſoule to the unworthy bondage of the body, they will endure want, contempt, or whatſoever the blinde world can lay upon them.

Vocation.

The *Vocation* of a *Gentleman*, without more curioſitie of diviſion, is either *publike* or *private*. *Publike*, when imployed in affaires of State, either at home or abroad: at *home*, either in adviſing or acting; *abroad*, as by way of embaſſage, or perſonall exploits in the field. *Private*, when in domeſticke buſineſſe hee is detained, as in ordering his houſehold; or if not as yet attained to the name of *Houſholder*, in labouring to know ſuch things as may ripen his underſtanding when he comes unto it.

The *Vocation* of a *Gentleman* hath relation to imploiment publike or private.

Touching the *Firſt*, to wit, *Publike* affaires of State; as all are not fit for ſuch a charge or burden; ſo there is a *neceſſitie* injoyned ſuch, who are able to undertake ſo great and weightie a Taske, to ſubmit themſelves willingly to the command of their *Soveraigne*, whenſoever his pleaſure ſhall bee to make triall of their ſufficiencie in affaires of State. In the carriage whereof, divers neceſſarie cautions have beene formerly obſerved by Stateſmen. As firſt, to avoid all occaſions of diſtruſt, never to ſhew too much inwardneſſe with forraine States: for this may beget a ſuſpect in your *Prince*, that your aymes are neither faire nor loyall. It was this which broke *Byrons* necke, being accuſed to have had conference with one *Picote*, borne at *Orleans*, and fled into *Flanders* to have intelligence with the Arch-duke, to which *Picote* hee had given an hundred and fifty crowns for two voyages to that effect. Likewiſe, it was objected againſt him, that he had treated with the Duke of *Savoy* three dayes after his comming to *Paris*. Likewiſe, the intelligence he had from the *Duke* of *Savoy* in the taking of *Bourges*, giving him advice to attempt againſt the Kings Armie. Likewiſe, that he ſhould bring the King before S. *Katharines* to be ſlaine there: and to that end had written to the Governour, giving him ſome tokens to know his Majeſtie. Likewiſe, that he had ſent *La Fin* to treat with the Duke of *Savoy*, and the *Count* of *Fuentes*. To which, although hee replied, and in ſome ſort purged himſelfe, yet thoſe treaties or parlies which were proved againſt him, ſhewed him guiltie of divers indirect proceedings againſt him. It is dangerous therfore to entertain conference with *Strangers* in matters of State: for howſoever your aymes may be faithfull and honeſt, ſuch *Treaties* may bee ſo racked and miſconſtrued by ſuch as maligne your greatneſſe, as they will bring you in danger, if not to finall diſtreſſe. It is no leſſe dangerous to one imployed in affaires of State, to bee too credulous; and that in two reſpects: either by being too credulous in *giving truſt* to the relations of others, or by being too credulous in *imparting his thoughts* to the ſecrecie of others. For the *former*, it detracts much from the worth and eſtimate of man, yea (and if I may ſo ſay) argues great indiſcretion to have an eare open to all reports, ſeconding whatſoever is related, with an opinion of credulitie. For ſuch as theſe, whom either greatneſſe of *Place* by *Deſcent*, or ſome more noble and native characters of *perſonall* worth have advanced, need not want for *Relaters* in this kinde, eſpecially if they finde them apt to beleeve whatſoever they ſhall be readie to report. Neither are any ſort of men more ſubject to the garbe of ſtrange and novell relations than *Travellers*: who may arrogate to themſelves a libertie of invention in this kinde, by authoritie. Whence it is ſaid, that *Travellers*, *Poets* and *Lyars*, are three words al of one ſignification. Now there is no meanes better to avoid the company of theſe fabulous *Relaters*,

Objections framed againſt *Byron*, for his Treaty with forraine States.

Credulitie in two reſpects dangerous to perſons imployed in affaires of State.

Credulitie in beleeving the relations of others.

Vocation.

than by interrupting them, or by requiting their *Tales* (to argue their incredibility) telling ſtories farre more ſtrange, and indeed beyond the compaſſe of common ſenſe: whereof I have heard a merry conceited "*Tale* to this effect: A certaine *Traveller*, or at leaſt one who deſired "though hee never deſerved that *title*, reporting wonderfull and incre- "dible things which hee had ſeene in his travell, amongſt the reſt related "this: Vpon a time it befell (ſaid he) that I travelled along a certaine de- "ſart in *Arabia felix*, where I with others who then accompanied mee, "were aſſayled by a violent ſhowre, ſo as labouring to fly for ſhelter to "ſome covert, wee might perceive a little Coppice, wherein grew great "ſtore of Cabbages of ſuch huge proportion, as the very leaves thereof (ſo "largely extended were the ſpurges) might by their greatneſſe give ſha- "dow to five hundred men. This *Tale* being told, one amongſt the reſt, "to anſwer his *Tale*, makes this reply by way of diſcourſe upon ſuch oc- "currents as had hapned him in his Travell, proceeding thus; It fortu- "ned that I with ſome other Gentlemen of eminent ranke and quality, "travelled neere the *Riphean* Mountaines, in the clifts of which Moun- "taines abundance of all metals, but eſpecially of copper, is daily found: "Now as wee coaſted along, wee might perceive ſome three leagues "Weſtward from thoſe *Mountaines*, a great number of people beating and "knocking with inceſſant labour, but for what end we knew not: wher- "fore with one conſent wee reſolved to approach neerer them, and ſee "about what they ſo eagerly laboured. Where wee found five hundred "Braziers making of one Caldron, which was of ſo huge proportion, as "not any one of all thoſe Braziers, though they were all employed in one "worke, could heare one another ſtrike. Good God (quoth the former "*Traveller*) for what uſe was ſo huge a Caldron made? Surely (replyed "the ſecond) I cannot imagine for what uſe it ſhould be, unleſſe it were to "boyle your Cabbage in. This preſent and pregnant anſwer ſo daunted "that fabulous *Traveller*, as hee was ever after more ſparing in diſcourſe of his Travels. A *Stateſ-man* ought likewiſe to beware of giving credit to all forrain relations: for divers there be who preſuming of the diſtance of place, will invent and vent their inventions to curry favour: having ſo couched and digeſted their new-minted *Newes*, as they paſſe for currant, at leaſt they ſeeme probable for the preſent. And herein certainely have many beene abuſed, giving approbation to what was ſpoken only by way of inſinuation. The ſecond reſpect, wherein a *Stateſ-man* ought not to be too credulous, is this; hee muſt not be too open-breſted in *imparting his thoughts* to the ſecrecy of others. For if wee ſay, that even a private man committing his ſecrecy to another, becomes his *ſlave* to whom hee committed it: much more a *Stateſ-man*, whoſe affaires have no other limit than the *publike ſtate*, by imparting his thoughts, or rather laying himſelfe open to the truſt or ſecrecy of others, makes himſelfe bound, where he was before free; yea, hee endangers the body of the *State*, whereof hee is an eſpeciall member, by commending or committing her private intendments to the hazard of rumour, which ſhould not be ſo much as poſſeſſed of the leaſt intelligence given in matters of ſuch maine importance. To be full of *chinks* in affaires of ordinary conſequence, implyes a great weakneſſe: but eſpecially, where the *ſtate* is interreſted, there is enjoyned that Comicke Impreza: *If wiſe, ſeeme not to know that which thou knoweſt*: at leaſt, divulge not thy ſecret'ſt thoughts to the danger of diſcovery, whereby

Credulity in imparting his thoughts to the ſecrecy of others.

For Cabinet-counſell this may be their Motto; *Plenus ſum rimarum.*

whereby thou put'ſt thy head under anothers girdle. He is my dear friend (ſaith one) to whom I will *impart* my inferiour aimes; but he ſhall be incorporated with me, to whom I will make knowne what may endanger me. The like is requiſite to bee obſerved in affaires of *State*: where all Counſels and Conſultations tending to the ſafety and ſecurity of the *publike ſtate*, ſhould be layd up as a *ſecret Treaſure*, and not diſcovered to every mans truſt. This that prudent and politicke *Stateſ-man*, *Harpagus* rightly underſtood, when in diſcloſing a ſecret of State unto *Cyrus* that Perſian Monarch, hee commanded ſuch letters as included the Summe of his directions, to be incloſed and ſowed in the belly of a *Hare*, and ſo diſpatched the Meſſenger towards that victorious Commander. There is likewiſe required a noble and prepared reſolution in every *Stateſ-man*: being ſo affected, as neither *price* can taunt him, nor *power* over-awe him: addreſſing his aymes wholly for the benefit of the *State*, preferring death before his Countries prejudice. Of this reſolution or conſtancie of mind we have a notable example in *Lewis* Duke of *Bavaria* commended for his conſtancie; in ſo much as being threatned by *Albert* the Marqueſſe of *Brandenburgh*, that if hee would not condeſcend to ſome reaſonable ranſome for his liberty, hee would deliver him over into the hands of his enemy, anſwered, *Aske that thing of me being priſoner, that thou wouldſt aske of me at Liberty.* The like wee reade of *Pantaleon*, who reſtrayned in moſt ſtrait bondage, was never a whit diſmayed, nor ſo much as ſighted, when hee beheld his ſon *Paraxaſpis* thruſt to the heart. This reſolution or ſtoutneſſe of mind, might be illuſtrated by divers examples of the like kind, but my purpoſe hath ever beene (becauſe theſe doe rather illuſtrate than prove or confirme) to take them, as it were by the way, but in no caſe to dwell on them: wee will therefore deſcend to *forraine imployments* of *State*, as affaires of embaſſage or treaty with any Prince or State.

Now it is expedient that ſuch as be imployed in affaires of this Nature, be choyce and ſelect men both in gifts of Nature, and State-experience. For in *Nature* is the foundation layd, which by *experience* and continuall employment in ſtate-buſines, uſeth to be ſtored, furniſhed, and accompliſhed. So as I doe not altogether aſſent to his opinion, who thought that in choice of inſtruments to treat or negociate by way of Embaſſie betwixt Prince and Prince; it is better to chuſe men of a plainer ſort, who are like to doe that that is committed to them, and to report backe againe faithfully the ſucceſſe, than thoſe that are cunning to contrive out of other mens buſines, ſomewhat to grace themſelves, and will helpe the matter in report for ſatisfaction ſake. For his concluſion agrees not with his premiſes; *For* (ſaith he) *If you would worke any man, you muſt either know his nature, and faſhions, and ſo lead him; or his ends, and ſo perſwade him; or his weakneſſe and diſadvantages, and ſo awe him; or thoſe that have intereſt in him, and ſo governe him.* Now how ſhould a man, whom a ſimple plainneſſe only poſſeſſeth, one whom no diving or penetrating reach enableth, one whom the outward ſemblance only inſtructeth, how ſhould he (I ſay) by *working any man*, either know his nature or faſhion, and ſo *lead* him; ſince his eye can reach no farther than the outward ſeeming, which as oft deceives, as it receives diverſity of habits which it weares? or how ſhould he (I ſay) *know his ends* with whom he treats, and ſo *perſwade* him, ſince politicke men doe uſually pretend that which they leaſt intend: ſhewing a faire gloſſe, and putting on a falſe face to delude, and deluding to

Vocation.

Vt Theſaurus repoſitus.

Leporis ventri quam vento vulgi, multò ſatius mandari ſentiens. Iuſt.

Reſolution in ſuffering neither price to draw him, nor power to over-awe him.

Excitamur ad meliora magnitudine rerum, Saluſt. Herodotus l. 3. initio.

Vid. Hotman de Legat.

Legatus ipſam Reipub. faciem ſuam attuliſſe videtur.

Ad virtutem laudeſque habendas natura ſine doctrina, quam doctrinam ſine natura valuiſſe. Cic.

Vexation.

to colour their deſignes more cunningly? or how ſhould he diſcover the *weakneſſe* or *diſadvantages* of the perſon with whom he deales, when his owne weakneſſe ſo diſables him, as hee oft-times lets opportunity ſlip, when the beſt advantage is for him? or how diſcerne thoſe which have *intereſt* in him, when his aymes are onely to conclude with him, with whom hee deales, without relation to any intercedent meanes to effect his buſines? Neither is it to be doubted, but *ſuch* whoſe underſtanding hath attained a higher pitch, will be as ready to doe that which is committed to them, as thoſe on whom a more plainneſſe hath naturally ſeized: for *theſe* will duly conſider the great danger they are like to incurre, if they ſhould exceed their Commiſſion either in doing too much, or detract from their Commiſſion in doing too little. For in affaires of this nature, eſpecially *parum agendum eſt de proprio*, yea, though in the opinion of the party employed, it ſeeme that hee could goe more effectually to worke, than juſt as his Commiſſion directs him. *Manlius Torquatus* commanded his ſonne to be put to death, for fighting (albeit proſperouſly) againſt his commandement. *Pub. Craſſ. Mutianus* ſending to his Enginer to ſend him the bigger of his two ſhip-maſts that he had ſeene in *Athens*, to make a Ram to batter downe the wals; the Enginer ſent him the leſſe, imagining it to be fitter: wherefore *Mutianus* ſent for the Enginer, and cauſed him to bee ſo cruelly whipped with rods, that he dyed therewith. If diſobedience in ſuch affaires as theſe, being of leſſer conſequence, ſeemed among the *Heathen* cauſe ſufficient to pronounce ſentence of death upon the offender; what may they deſerve, who in conceit of their owne wiſedome, dare take upon them directions of their owne; without tying themſelves expreſly to their Commiſſion? And of theſe there bee two ſorts: The *one*, even in greateſt and moſt important matters, will preſume to take upon them without direction of Authority: wherein as they commonly erre, ſo they give advantage to him with whom they have to deale, of making his owne bargaine upon ſuch *Termes* as ſhall beſt pleaſe him: for how ſhould one mans judgement equall a whole judicious Councell? So as in dealing with cunning perſons, we muſt ever conſider their *ends*, to interpret their *Speeches*; and it is good to ſay little to them, and that which they leaſt looke for. The *other* ſort tye themſelves ſomething more ſtrictly or preciſely to their Commiſſion; for theſe will be loath to digreſſe from it in matters of weight and ſubſtance, but rather in ſome impertinent Ceremony or circumſtance: as wee reade in the generall Hiſtory of *Spaine*, that there came two Embaſſadours out of *France* unto King *Alfonſe* the ninth, to demand one of his daughters in mariage for their Soveraigne King *Philip* one of which Ladies was very faire, and named *Vrraca*; the other nothing ſo gracious, and called *Blanch*. They both comming into the preſence of the Embaſſadours, all men held it a matter reſolved, that their choyce would light upon *Vrraca*, as the elder and fairer, and better adorned: but the Embaſſadours enquiring each of their names, tooke offence at the name of *Vrraca*, and made choyce of the Lady *Blanch*; ſaying, that her name would be better received in *France* than the other. For matters of ſuch indifferencie as theſe, it is not to be doubted but they are left to the diſcretion of the inſtruments: but for affaires of *State*, as they require due deliberation in diſcuſſing; ſo require they the joynt aſſent and approbation of the *State* ere they come to concluding.

Diſobedience puniſhed in attempts moſt ſucceſſive.

Virgis cædi juſſit quibus miſerè periit. Plut. in apoth.

There

Vocation.

How a Gentleman is to imploy himſelfe in publike affaires.

THere are likewiſe *publike imployments*, wherein *Gentlemen* upon occaſion may be intereſſed, which extend themſelves to military affaires: in which, as it is not the *death*, but the *cauſe* of the death which makes a Martyr, ſo it is not the action, but the ground of the action which merits the name of valour. That act of *Razis*, in taking out his owne bowels, and throwing them upon the people, *it was an act* (ſaith *S. Auſtin*) *that taſted more of ſtoutneſſe than goodneſſe.* For what could that act of his benefit his Countrey? wherein could it adde ſpirit to the diſtreſſed *Maccabees?* wherein allay the heavy burden of their affliction, or miniſter the leaſt releefe in the time of their perſecution? That act of reſolution by that noble *Bohemian*, as it taſted more of true valour; ſo it reared a columne of perpetuitie to his ever-living honour; which exploit is thus recorded: When *Mahomet* the ſecond of that name beſieged *Belgrade* in *Servia*, one of his Captains at length got up upon the wall of the City, with banner diſplayed. Another *Bohemian* eſpying this, ran to the Captaine, and claſping him faſt about the middle, asked one *Capiſtranus* ſtanding beneath, whether it would bee any danger of damnation to his ſoule, if hee ſhould caſt himſelfe downe headlong with that dogge, (ſo hee termed the *Turke*) to be ſlaine with him? *Capiſtranus* anſwering, that it was no danger at all to his ſoule, the *Bohemian* forthwith tumbled himſelfe down with the *Turke* in his armes, and ſo (by his owne death only) ſaved the life of all the City. The like worthy exploits might bee inſtanced in thoſe heires of fame, the *Rhodians*, in the ſiege of their City: the Knights of *Malta* in their ſundry defeats and diſcomfitures of the *Turks*: the inhabitants of *Vienna*, who being but a handful in compariſon of their enemies, gave them not only the repulſe, but wholly defeated their deſignes. This *Valour* or *Fortitude*, which indeed appeareth ever in the freeſt and nobleſt minds, is excellently defined by the *Stoicks*, to be, *A vertue ever fighting in defence of equitie.* Theſe who are profeſſors of ſo peereleſſe a *vertue*, are more ready to ſpare than to ſpill: their aimes are faire and honeſt, free from the leaſt aſperſion either of crueltie or vain-glory: for as they ſcorne to triumph over an afflicted foe, ſo they diſlike that conqueſt (unleſſe neceſſitie enforce it) which is purchaſed by too much blood. The *Salmacian Spoiles* relliſh better to their palate: for they are ſo full of noble compaſſion, as the death of their enemy enforceth in them teares of pitty. This appeared in thoſe princely teares ſhed by *Cæſar* at the ſight of *Pompeys* head; and in *Titus* that *Darling* of *Mankind*, in thoſe teares hee ſhed at the ſight of thoſe innumerable ſlaughters committed upon the *Jewes*. Now as my purpoſe is not to inſiſt on the *poſtures* of warre; ſo I intend not to dwell upon every circumſtance remarkable in martiall affaires, but upon the maine ſcope of militarie diſcipline, whereto every *generous* and true bred Souldier is to direct his courſe.

Let your aime bee therefore, *Gentlemen*, to fight for the ſafetie and peace of your Countrey, in the defence of a good conſcience, which is to bee preferred before all the booties of warre: for as you have received your *birth* and *breeding* from your Countrey; ſo are you to ſtand for her, even to the ſacrifice of your deareſt lives; provided, that the cauſe which you entertaine in her defence be *honeſt*, without purpoſe of intruſion into anothers right, or labouring to enlarge her boundiers by an unlawfull force. For howſoever the ancient *Heathens* were in this reſpect faultie, being ſome

A Frier, who writte diverſe works viz. *De Papæ & Concilij, Auctoritate. Speculum Clericorum. &c. Zieglerus l. de illuſtribus viris Germaniæ, cap. 93. In Turc. Hiſt.*

Probè definitur à Stoicis fortitudo, cum eam virtutem dicunt eſſe propugnàtem pro æquitate. Cic. Salmacida ſpolia ſine ſanguine & ſudore. Si. lib. 4.

Plut. in vit. Jul. Cæſ. Joſeph. in bell. Iud. Clementiam tamen Imperatoris pro inertia ducebant. Ib. Dulce & decorum eſt pro patria mori. Hor. l. 3. od. 3.

Vocation.

Pœni fœdifragi. Cic. in Offic. Nulla ſancta ſocietas, nec fides regni. Philip. 4. 11.

A glorious enterprize recommended to the undertaking of all generous ſpirits.

Totum admit, quo ingrata refulget.

Coping with the *Perſian Sapor* in titular inſolence, who cauſed himſelf to be ſtiled, *Rex Regum, frater Solis & Lunæ, particeps Syderum.*

A glorious fight is ever accompanied by a noble fate.

Non debet timere hoſtem fortem, qui dominum habet fortiorem. Eſa. 63. 1. Pſal. 22. 12.

How a *Gentleman* is to demeane himſelf in private affaires.

of them *Truce breakers*, others violent intruders or uſurpers of what was little due unto them: wee for our parts have learned *better things*, being commanded not to take any thing from any man, *but in all things learne to be contended.* But of all enterprizes worthy the acceptance of a *Gentleman* in this kinde, if I ſhould inſtance any one in particular, none more noble or better deſerving (as I have elſe-where formerly touched) than to warre againſt the *Turk* that profeſt enemy of Chriſtendome; the increaſe of whoſe Empire may bee compared to the *milt* in mans body; for the grandure of it threatens ruine and deſtruction to all Chriſtian States, drawing light to his *Halfe Moone* by darkening of others, and ſhewing even by the multitude of his inſolent *Titles* what his aimes be, if the Lord put not a *hooke* in the *noſe* of that *Leviathan.* Praiſe-worthy therefore are thoſe glorious, and (no doubt) proſperous expeditions of ſuch *Engliſh* and other Chriſtian Voluntaries as have ſtood, and even at this day doe ſtand engaged in perſonall ſervice againſt the great *Turke*: for theſe, though they periſh in the battell, ſhall ſurvive time, and raiſe them a name out of the duſt, which ſhall never be extinguiſhed. Theſe are they who fight the *Lords battell*, and will rather die than it ſhould quaile: Theſe are thoſe glorious *Champions*, whoſe aime is to plant the *bleſſed tidings* of the *Goſpell* once againe in that *Holy Land*, which now remaines deprived of thoſe heavenly *Prophets* which ſhe once enjoyed, of thoſe godly *Apoſtles* which ſhe once poſſeſſed, of that *ſweet Singer* of *Iſrael* with which her fruitfull coaſts once reſounded.

O *Gentlemen*, if you deſire imployment in this kinde, what enterprize more glorious? If you aime at profit, what aſſay to your ſoules more commodious? If you ſeeke after fame, (the aime of moſt ſouldiers) what expedition more famous? ſince by this meanes the practices of Chriſts enemies ſhall be defeated, the borders of *Chriſtendome* enlarged, peace in *Sion* eſtabliſhed, and the tidings of peace every where preached. Neither did ever Time give fairer opportunity to effect it, than now, when the very Guard of his perſon, his Ianizaries begin to mutine and innovate, by interpoſing their ſuffrages in his government. Beſides, in aſſayes of this nature, being taken in hand for the peace and ſafety of *Chriſtendome*, aſſureth more ſecuritie to the perſon engaged: for little need hee to feare a ſtrong *foe*, that hath a ſtronger *friend.* Admit therefore that you returne, as one that commeth *with red garments from Bozra*, ſo as the Devill and his angels like *wilde Bulls of Baſan* run at you, you ſhall breake their *hornes* in his *Croſſe* for whom you fight.

As wee have diſcourſed of imployments *publike*, which wee divided into two ranks, *Civill* and *Military*; and of the manner how *Gentlemen* are to demean themſelves in *Court* or *Campe*; ſo are we now to deſcend to imployments *private*, wherein wee purpoſe to ſet downe ſuch neceſſary cautions or obſervances, as may ſeeme not altogether unprofitable or unuſefull for the conſideration of a *Gentleman.*

And firſt, I will ſpeake of the imployment of a private *Iuſtice* of *Peace*, wherein he is appointed and made choice of, not only to redreſſe ſuch annoyances as may ſeeme to prejudice the ſtate of that *Countie* wherein he lives, and is deputed *Iuſtice*; but likewiſe to mediate, attone and determine all ſuch differences as ariſe betwixt partie & partie; for to theſe alſo extends the office of *Iuſtice* of *Peace.* Yea, wee are to wiſh him to be, as well εἰρηνοποιὸν, as εἰρηναρχὸν, a *Compounder*, as a *Commiſſioner* of the *Peace.* Godlineſſe

lineſſe ſhould bee their chiefeſt gaine, and right and peace their greateſt joy: for ſuch are both *Pacidici*, & *Pacifici*, Pleaders for peace, and leaders to peace: Peace-lovers, and peaceable livers. As for the reſt, they are deſervedly blamed, that confine all their practice not within thoſe ancient bounds *uſque ad aras*, but with thoſe uſuall bounds, *uſque ad crumenas*. The old poſition was was, *Juſtice is to bee preferred before profit*; but now the termes are tranſpoſed in the propoſition, and the avaritious deſire of having never diſputeth of the equity of the cauſe, but of the utilitie. Kinde men ſuch are but where they doe take, hardening their hearts againſt the crie of the poore. If a man come to demand *juſtice*, hee ſhall ſpeed ill, having no money to give, no coine to preſent, no friends to ſpeake, his cauſe is like to fall. Suppoſe out of two *mites* hee give one: the rich adverſaries horſe eats up the poore Clients oats; there needs no *Oedipus* to unfold this riddle: in the end the poore *ſheepe*, that loſt but a locke of his woolll in the *Countrey*, loſeth his whole fleece in the *Citie*; conſumeth what he hath, ſpendeth his time, loſeth his hope, and falleth his ſuit, be it never ſo good and honeſt. Whereas ſuch (and of ſuch we only ſpeake) as doe [a] *right judgement* to the fatherleſſe and widow, beare a reſemblance of God, who is a loving Father to the Orphane, and a gracious Iudge to the widow. Theſe will not for conſcience ſake pervert the right of ſtrangers, fatherleſſe, &c. for ſuch as doe ſo, ſhall bee [b] *curſed* upon mount *Ebal*: but theſe like pure Lampes, diffuſe thoſe divine beames of unblemiſhed *juſtice*, to all places where they reſide, reſembling *David*, who [c] *executed judgement and juſtice to all his people:* or like that propheticall Dove, *Ieremiah*, ever [d] exhorting *to executo righteouſneſſe & judgement*. Or like that good Patriarke *Abraham*, ever [e] *commanding his Houſhold to doe righteouſneſſe and judgement*. For theſe know, how [f] *all the wayes of God are judgements*. And, that, [g] *juſt & like a great deepe are Gods judgements*. And the wicked [h] *tremble at Gods judgements*. And the wicked [i] *underſtand not Gods judgments*. And therfore ſtrive againſt [k] *perverſe judgements*. Becauſe they know what [l] *equitie is to bee required in judgements*. Having ever before their [m] *eyes Gods judgements*. O how pretious are the lips of thoſe who preſerve *judgement*, being an honour to their Countrey, a pillar to the State, leaving a memorable name to themſelves, which as that princely Prophet ſaith, *ſhall never rot*! Theſe are they, who have their faces [n] *covered*, leſt they ſhould have reſpect unto the perſon; as godlineſſe is their gaine, and the preſervation of a good conſcience their principall ayme; ſo if there were neither reward here, nor elſe where, for ſuch as executed *juſtice* and *judgement*; yet for conſcience ſake, and a ſincere love they bore to truth, would they continue in their zealous care to the profeſſion and protection thereof. Theſe are not of that Leaven who turne *Iudgement to worme-wood, and leave off righteouſneſſe in the earth*. For ſuch in ſtead of *judgment* and *equitie*, execute *crueltie* and *oppreſſion*. Theſe are not of that ſort, who preferre the *purple* before the *perſon*, the *perſon* before the *cauſe*; never examining the *cauſe* how good it is, but obſerving the *man* how great he is. No, their counſells and conſultations tend to the publike peace, and the redreſſe of ſuch enormities as ariſe from vicious humours, breeding and ſpreading in the State.

Now what imployment more fitting or accommodate for a *Gentleman* of what degree ſoever than this, which inables him in affaires tending as well to himſelfe in particular, as the *Sterne* of the State publike in generall? Would you ſee errours and abuſes in the State redreſſed? You

Vocation.

[a] *Sic crimine nota crumena eſt.*
Quid non ſperemus, ſi nummos poſſideamus? Omnia nummus habet quod vult, facit, addit & aufert.
This may be obſerved in Suits of Law, as well as private affaires of Juſtice:
[a] Deut. 10. 18.
[b] Deut. 27. 13.
[c] 2 Sam. 8. 15.
[d] Ierem. 22. 3.
[e] Gen. 18. 19.
[f] Deut. 32. 4.
[g] 2 Eſdr. 5. 40. Rom. 11. 33. Pſalm. 36. 6.
[h] Act. 24. 26.
[i] Prov. 28. 5.
[k] Eccluſ. 11. 7. 8. 9. Act. 28. 4. 6. 1 Tim. 1. 5. 19, 21.
[l] 23. 1. 7. to 10.
[m] 2 Sam. 22. 23.
[n] Iob 9. 24.

Amos. 5. 7.
Purpuram magis quam Deum colentes.

Vocation.

are ſeated where by your owne authoritie you may have them reformed. Would you have *Officers* execute their places under you honeſtly, being from corruption freed? Your *Prince*, by eſpeciall notice taken of you, hath ſo advanced you, that you may ſee all Offices under you duely executed, and where default ſhall bee, have them puniſhed. Would you further the poore mans cauſe, and ſee his wrongs releeved? It is in your hand to effect that which you have deſired. Would you purge your *Countrey* of ſuch ſuperfluous humours, as from long peace and too much proſperitie have oftimes iſſued? You are thoſe *Phyſitians* who may lance & cure thoſe broad-ſpreading ſores, with which the State hath beene ſo diſtempered. Would you curbe factious and contentious members, who like *Samſons fire-brands tyed to Foxes tailes*, kindle the fire of all diviſion, and labour to have them extinguiſhed? You have authoritie to ſee ſuch cenſured, that publike peace (as becommeth a civill State) might bee maintained. Now there are two extremes which (like two dangerous rocks) are carefully to bee avoided, leſt the precious freight of *Iuſtice* might thereby be endangered. The one is *rigour*, the other *indulgence*: I approve therefore of his opinion, who would have *intus mel, foris oleum*; as well *cordialls* as *corraſives*: for as ſome men (and thoſe of the baſeſt & ſervileſt condition) are onely to be deterred from doing evill by the cenſure or penalty of the Law; So there are others of a more *generous* and noble diſpoſition, who are only to be reclaimed by faire and affable meanes; & theſe are to bee brought in rather by love than awe. For as *wormewood* of it ſelfe, expels diſeaſes, yet is to bee anoynted with *honey*, that the improvident age of childhood might bee deluded, and they from their Nurſes teats the ſooner weaned: ſo though this *wormewood* of *rigour* and ſeverity bee of force to cure and expell moſt diſeaſes raging or reigning; yet being allayed with the *honey* of mercy and *indulgence*, it will ſooner weane *children*, that is to ſay, ſuch whoſe ſoft and eaſie temper is beſt perſwaded by courteſie, than *wormewood* untempered, that is, than the law to her higheſt pin wreſted. Indeed theſe *Boanerges*, the *ſonnes of thunder*, are powerfull in deterring ſuch, whoſe braving and domineering natures uſe to oppoſe themſelves to right: for perſwaſions are as little available to theſe, as to ſow ſand in the ayre; wherefore as the *Law* hath provided fit meanes to curbe and chaſtiſe *ſuch*, whoſe obſtinate and refractory natures will not by eaſie meanes be induced, ſo hath it qualified or attempered the *rigour* or bitterneſſe of ſuch proviſions, where there is aſſured hope, that the *partie* by eaſier perſwaſions will bee reclaimed. For if wee will reſemble that abſoluteſt patterne or abſtract of all Iuſtice, *God* himſelfe, wee ſhall reade that he came as well in a *ſtill voyce*, as in *Thunder*. So as, albeit [a] God when he delivered the Law, came downe in the *fire*; And the [b] glory of God appeared on Mount *Sinai*, as a *conſuming fire*; And out of Gods mouth went a [c] *conſuming fire*; And in Gods wrath againſt [d] *Iſrael* was kindled *fire*; And [e] *Eliah* was taken up into heaven by a *Chariot and horſes of fire*; And the [f] Angell appeared to *Moſes* in a *flame of fire*; And [g] every mans worke ſhall be tryed by *fire*; Yet God, as he is to the *wicked* a [h] *conſuming fire*; ſo to the *godly* he is a [i] *comfortable fire*. Bee not then ever cloathed with *fire*; reprove the enormities of the State with the ſpirit of mildneſſe, which if it will not prevaile, unſheath the ſword of *Iuſtice*, that ſuch may bee ſeverely curbed, who by gentleneſſe would not bee cured. It is not to bee doubted, but you ſhall encounter with delinquents of ſeverall natures: the chaſtizing of both which ſorts is left

Iudges 15. 4.

Two perilous ſhelfes which in danger Iuſtice.

Sicut abſynthia per ſe pellunt morbos, melle tamen illiniuntur, ut puerorum ætas improvida luduficetur. Pic. Mirand. ad Hermol.

Mark. 3. 17.

[a] Exod. 19. 18.
[b] Exod. 24. 17.
[c] 1 Sam. 22. 9.
[d] Deut. 31. 22.
[e] 2 King. 2. 11.
[f] Exod. 3. 2
[g] 1 Cor. 3. 13. 15.
[h] Deut. 4. 9. 10. 24. Heb. 12. 29.
[i] Exod. 13. 21, 22. Num. 9. 15.

left wholly to your diſcretion: for many things, though expreſly enacted, are in reſpect of the *manner*, referred to your diſcretion to ſee them executed. Many there are, who will rather die for the act, than diſcover the act: like *Epicharia* a Libertine of *Rome*, who made privie to a conſpiracie againſt *Nero*, would not diſcloſe the plotters thereof, though tormented with cruell puniſhments: or *Leena*, who conſpiratour againſt the Tyrant *Hyppeas*, was not agaſt at the death of her friends, though torne with extreme torments, but reſolute to the end would not reveale her partners, but bit in ſunder her owne tongue, and ſpit in the Tyrants face. There are others likewiſe, who will expoſe themſelves to all extremities that *Law* can inflict, onely to gaine themſelves a name; ſuch was *Heroſtratus*, who burned the Temple of *Diana* of *Epheſus*, onely for vaine-glory: but to theſe you are not to uſe *indulgence*; for they that *brave* it in ſinne, eſteeming miſchievous practices to bee their chiefeſt glory, are fallen into that *gall of bitterneſſe*, as in them there is ſmall hope of remedie. Better it is that *one* periſh, than that *unitie* periſh, and in theſe (ſure I am) that maxime is true; *He that ſpareth the evill, hurteth the good*: for it is impoſſible that any State ſhould flouriſh with increaſe of good men, where there is no difference made betwixt the good and evill. Wherefore you are to deale in the *State*, as skilfull gardners or vine-dreſſers doe with their *Vines*; they cauſe the wild branches to bee pruned, that their naturall Sients may bee better nouriſhed. Vnfruitfull members, and ſuch as are more burdenſome than behovefull to a *State*, are to bee purged and pruned, that *ſuch* whoſe honeſt care and providence deſerves due praiſe among you may bee the more encouraged, ſeeing theſe, who uſed to live on others labours, duly puniſhed. Yet in all your cenſures beware of this, that no *perſonall* diſtaſte aggravate in you the qualitie of the crime: I meane, let no private hate or diſlike to any *perſon*, cauſe you to puniſh him, for this is a partiall and indirect proceeding, relying rather upon the authority of your *place*, than equity of the *cauſe*. Farre more *generous* is it to bury all hate towards your foes, eſpecially when by meanes of your *place*, it reſts in your power to ſpare or puniſh. When *Cæſar* commanded the demoliſhed monuments of *Pompey* to bee ſet up againe; *Cicero* told him that in erecting *Pompeyes* trophies, hee eſtabliſhed his owne. And no leſſe *generous* was *Scaurus*, *Domitius* his enemy, who when a certaine ſervant of *Domitius* came before the judgement ſeat to accuſe his maſter, hee ſent him home to his maſter. The like of *Cato* and *Murena*. Be your cenſures likewiſe free from paſſion; for there is nothing that ſo troubles the pure current of *Juſtice*, or ſo much transformes man from himſelfe, as giving way to wrath. The ſaying of *Archytas* is much commended, who being angry with one of his Hindes, ſaid; *O how would I have beaten thee, had I not beene angry with thee!* Heare the poore mans cauſe with an equall and impartiall eare; let not the greatneſſe of his adverſary bee any barre to his plea, or any hinderance to his cauſe: beare your ſelves ſincerely with all ſingleneſſe, uprightly without partiall connivence; ſtanding for your foe equally as your friend, if your foes *cauſe* bee as honeſt as your friends. It was *Bias* ſaying, *that hee had rather bee a Judge amongſt his Enemies, than amongſt his Friends*: and this might probably bee his reaſon; becauſe his enemies would pry more narrowly into his actions than his friends; and therefore his deſire was to bee by them onely approved, by whom he was chiefly obſerved. Yea, herein might you partake of a right noble revenge upon

Vocation.

Melius eſt quod periat unum, quam unitas
Qui malis parcit, bonis nocet.
Luxuriantes amputantur ſurculi, ut genuini coaleſcant rami.
In putatione ſarmenta ſterilia reciduntur: ut ea quæ prævalent uberius fructum ferant. Greg. in Mor. Expoſit. in Iob.
Nimius amor & nimiũ odiũ omne pervertunt iudicium. Chryſoſt.

Malle ſe inter inimicos, quam amicos iudicare dicebat. Laert. in vit. Bian.
Perit omne iudicium cum res tranſit in affectum. Sen.

Vocation.

upon your enemies; in ſhewing apparent teſtimonies of your care and zeale to the truth; in preventing all occaſions of ſcandall; in preferring *Iuſtice* even in caſes which neerely concerne your friend, before all termes of friendſhip; having the *teſtimonie* of a good *conſcience* within you, as a *wall of braſſe* againſt all opponents: for hence it was that *Diogenes* being asked how one ſhould be revenged of his enemy, anſwered, *By being a vertuous and honeſt man.* For the whole life of every good man giveth teſtimony unto God of the integrity or uprightneſſe of his converſation. But beware above all things (as I formerly noted) of *accepting* or reſpecting perſons; for this is the very bane of *Iuſtice*. Let not the rich man with all his preſents tempt you, nor thoſe many friends which hee hath laid up in ſtore to ſpeake for him, taint you. *Fie for ſhame* (ſaith *Innocentius*) *now adayes man is eſteemed according to his money, whereas rather the mony ſhould bee eſteemed according to the man. Every one is reputed worthy, if hee be wealthy; and naught, if hee bee needy; whereas rather every one ſhould be reputed wealthy, if bee worthy; and needy, if hee bee naught.* *Marcus Calius* was ſaid to have a good *right hand*, but an ill *left hand*; becauſe hee could plead againſt a man, better than for him. Bee you ſo equally handed, as poyzing the weight of the cauſe ſincerely, you may miniſter right judgement to all parties, beeing as ready to defend the cauſe of the needy, as of the wealthy, giving him the beſt countenance, who hath the beſt cauſe. It was *Romes* fault, which preſages *Romes* fall, to bee *facunda inimicitiis, facunda præmiis*; farre be it from our *Iland*, who as ſhe hath enjoyed a long peace, ſo ought ſhe to become more thankfull to that God of peace, who in his mercy hath ſtrengthned her bulwarkes, encloſed her as a *hedged Garden*, fed her with the *flower of Wheat*, making her feete like *Hindes* feete to runne the wayes which hee hath appointed. And ſo I come to ſpeake of ſuch *private* affaires, as require the care and charge of a *Gentleman*, even within the compaſſe of his owne family.

Habeo in me, quod teſtetur pro me.

Omnis piorum vita teſtimonium reddit Deo. Cypr. de duplo martyrio, initio.

Proh pudor! ſecundum fortunam æſtimatur perſona, quum potius ſecundùm perſonam æſtimanda ſit fortuna: Tam bonus reputatur quàm dives; tam malus, quàm pauper; cum potius tam dives ſit reputandus quàm bonus, tam pauper quàm malus. De contem. mund. l. 1. cap. 16.

How a Gentleman *is to demeane himſelfe in his owne family.*

1 Tim. 5. 8. *Aug.*

If there bee any that provideth not for his owne, and namely for them of his Houſhould, hee denieth the faith, and is worſe than an Infidell, ſaith the Apoſtle. Now how carefull ſhould wee be to remove from us, ſo hatefull a title as the name of *Infidell*? Have wee not our appellation from Chriſt? but in vaine are wee named after *Chriſt*, if we doe not follow *Chriſt*. Wee were not borne to paſſe our time in an improvident or careleſſe ſenſualitie; wee were not created onely to cramme our ſelves, and ſpend our daies in ſecurity; *Man* (ſaith *Iob*) *was borne to labour, as the ſparkes to flie upward*; at leaſt to *provide* for his owne *family*, over which hee is made a Maſter, by releeving them outwardly with all neceſſaries, and inwardly with all good and wholeſome inſtructions.

Now to propoſe you a forme, in what manner you are to demeane your ſelves towards all degrees within your *family*: I ſhall little neede, ſince the Apoſtle himſelfe hath ſo notably laid downe every ones office or duty: where he ſheweth in what manner Wives are to ſubmit themſelves unto their Husbands; and againe, how Husbands ſhould love their Wives, *Even as Chriſt loved the Church, and gave himſelfe for it.* In the next enſuing Chapter, hee declareth the duty of Children in theſe words; *Children obey your Parents in the Lord, for this is right.* Then hee deſcendeth to the duty of Parents; *And yee Fathers, provoke not your children to wrath but bring*

Epheſ. 5. 21. *ad ult.*

Eph. 6. *ad* 10.

bring them up in inſtruction and information of the Lord. Then touching Servants; *Servants bee obedient unto them that are your maſters according to the fleſh, with feare and trembling, in ſinglenesſe of your hearts as unto Chriſt.* Concluding the laſt duty with maſters; *And yee Maſters doe the ſame thing unto them, putting away threatning; and know that even your Maſter alſo is in Heaven, neither is there reſpect of perſon with him.* Thus have wee briefly and curſorily runne over thoſe particular duties, deputed to every one from the higheſt to the loweſt in their peculiar places and offices; where wee can finde no *exemption* from the Servant to the Maſter, but that certaine particular duties are enjoyned either. As every mans houſe is his Caſtle, ſo is his *family* a private Common-wealth, wherein if due governement bee not obſerved, nothing but confuſion is to bee expected. For the better prevention whereof, I have thought good to ſet downe ſundry cautions, as well for direction in affaires *Temporall*, as *Spirituall*: which obſerved, it is not to be doubted, but that God will give you all good ſucceſſe to your endevours.

Vocation.

Domus, (inquit Ariſtoteles) eſt quaſi parva Civitas, & civitas quaſi magna domus. Every family a private Common-wealth.

FIrſt therefore, in affaires *Temporall* I could wiſh you to obſerve this courſe; ſo to *provide* for the releefe and ſupportance of your *familie*, as you may not onely have ſufficient for your ſelves, but alſo bee helpfull unto others; ſufficient for your ſelves in *providing food* and *apparell*, being all which *Iaakob* deſired of God; and helpfull unto others, in giving *food* and *rayment* to the fatherleſſe, in providing releefe for the deſolate and comfortleſſe, in harbouring the poore, needy and ſuccourleſſe, and briefly in miniſtring to the *neceſſity* of the *Saints*, and all ſuch as are of the *family of Faith.* And becauſe *providence* is the way by which releefe both to your ſelves and others, may bee ſufficiently miniſtred, beware of *Prodigality*, and exceſſe, *Leſt you give your honour unto others, and your yeeres to the cruell. Leſt the ſtrangers ſhould bee filled with your ſtrength, and your labours bee in the houſe of a ſtranger. Goe rather to the Piſmire, who though ſhee have no guide, governour, nor ruler, provideth in Summer her granary for Winter.* Neither is it ſufficient to gather, but frugally to diſpoſe of that which is gathered: This *Providence* admits of no *Vitellius* break-faſts, nor *Cleopatra's* bankets. The *Prodigals* dainty tooth brought him to feede on *huskes. Eſau's* to ſell his birth-right for a *meſſe of pottage. Ionathans* for a *honey-combe* to endanger his life. The *Iſraelites* to murmure againſt *Moſes. Babylons* golden cup, to fill her full of abominations.

How a Gentleman *is to beſtow himſelfe in Temporall affaires within his Family.* Gen. 28. 20. Deut. 10, 18.

Prov. 5. 9. 10. Prov. 6. 6, 7.

Luke 15. 16. Gen. 25. 33. 1 Sam. 14. 27. Exod. 14. 2.

I have obſerved, and no leſſe admired than obſerved how ſome have conſumed their eſtates in ſatisfying their appetites, and that only in the choice of meats & drinks; and was not this a great vanity? that thoſe whom meats, though leſſe delightfull, yet more healthfull, might have ſuſtained, and fewer diſeaſes occaſioned, could not content themſelves with that which might have better ſatisfied nature, but to ſhew themſelves *Epicures* rather than *Chriſtians*, will beſtow the revennues of a Manour upon the ſuperfluous charge of a ſupper. For theſe are they, who like the *Erythons* bowels, will diſgorge as much upon the boundleſſe expence of their own *Family*, as might ſerve wel for releeving a whole *Countrey*. Theſe are they who like the *Endive* or *Miſſelto*, ſuck up al the natiue verdure and vigor of ſuch plants as they inwreath: for by their exceſſe, though their owne luſcious palats taſte no want, the comonalty feeles it, when they goe

Vocation.

goe to the Markets, and finde the rate of all proviſion inhaunced by ſuch, whoſe *Prodigality* ſcarce extends a provident eye to themſelves, much leſſe to the behoofe of others. It is ſaid of *Cambletes* the gluttonous King of *Lydia*, that hee dreamed hee devoured his wife, while they lay ſleeping together in the ſame bed; & finding her hand betweene his teeth when hee awaked, hee ſlew himſelfe fearing diſhonour. Howſoever the Hiſtory bee authenticke; ſure I am the Morall taxeth ſuch, whoſe *Epicureall* mindes are only ſet upon prodigall expence, without reſpect either of preſent fortunes, or care to poſterity, whoſe want is oft-times procured by their riót. To bee ſhort, as *Parcimony* is too late when it comes to the *bottome*; ſo it may bee with diſcretion uſed, when it is at the *top*: for I approve of his opinion, who would have a *Gentleman* neither to *hoord up niggardly*, nor *laſh out all laviſhly*. For as the *former* argueth a miſerable and ignoble minde, ſo the *latter* ſheweth a minde improvident and indiſcreet; both which are to bee ſo avoided, that a *meane* betwixt both may bee duely obſerved. For as I would have a *Gentleman*, even in arguments of outward bounty, ſhew whence he was deſcended; ſo would I have him keepe a hanke, leſt his too free diſpoſition bee through neceſſity reſtrained. So as in matters of expence, I hold his reſolve authenticke, who ſaid; *I will never ſpare where reputation bids me ſpend, nor ſpend where honeſt frugality bids me ſpare.* It is a good rule, and worthy obſervation: for whoſoever ſpares, when with credit and reputation hee ſhould ſpend, is indiſcreetly ſparing: and whoſoever ſpends, when with honeſt frugality he may ſpare, is prodigally ſpending.

Nec ſordidè cuſtodiat, nec prodige ſpargat. Saluſt.

Now in governement of a *Family*, as I would not have you too remiſſe; ſo I would not have you too ſevere, towards your *Servants* (I meane) and thoſe who have received their ſeverall charge from you: this it was which moved the Apoſtle to exhort maſters to *put away threatning*; adding this reaſon: *For know that even your Maſter alſo is in heaven, neither is there reſpect of perſon with him.* Therefore it was Saint *Auguſtines* prayer unto God, that hee would root out of him, all raſhneſſe, frowardneſſe, roughneſſe, unquietneſſe, ſlowneſſe, ſlothfulneſſe, ſluggiſhneſſe, dulneſſe of minde, blindneſſe of heart, obſtinacie of ſenſe, truculencie of manners, diſobedience to goodneſſe, repugnance of counſell, want of bridling the tongue, making a prey of the poore, ſhewing violence to the impotent, calumniating the innocent, negligence of ſubjects, * ſeverity towards ſervants, harſhneſſe towards familiars, hardneſſe towards neighbours. Hence note, how in this holy Fathers repetition and enumeration of many grievous and odious ſins, hee toucheth *ſeverity* towards *ſervants*, as a hainous and egregious offence: and not without great cauſe; for if we bee taught *not to muzzle the Oxe that treadeth out the corne*: and that, *we are to ſpare the life of our beaſts*: much more ought wee to have mercy over ſuch as partake with us in the ſame *Image*, which wee have equally from him received, *by whom wee live, move and have our being.* I approve therefore of them, who put on the ſpirit of mildneſſe towards ſuch as are deputed or ſubſtituted under them, bearing with one anothers weakeneſſe, as thoſe who have a compaſſionate feeling of humane infirmities, not laying ſuch *heavy burdens* upon them, as they themſelves will not *touch* with their *finger*, but will in ſome meaſure partake with them in all their labours. But of all other vices incident to *maſters*, there is none more hateful in the ſight of God and man, than the unthankefulneſſe or diſreſpect of *Maſters* to-

Eph. 6. 9.

* *Circa domeſticos ſeveritatem. Med. cap. 1.*

Deut. 25. 4. 1 Cor. 9. 9. 1 Tim. 5. 18.

How highly to bee condemned was that act of *Vedius Pollio*, who tyrannized ſo much over his ſervants, that he cauſed one to be caſt into a *Fiſh-pond* for breaking a glaſſe?

towards their *ſervants*, when they have ſpent their ſtrength, and waſted themſelves in their ſervice. Theſe like the *Greyhound* in the fable, may well ſay, that they ſee nothing can pleaſe, but that which doth profit: when they were young, able and fit to endure labour, they were reſpected; whereas now being old, infirme, and helpleſſe, either to themſelves or others, they are ſleightly regarded. Whereas, if they were thankfull *maſters*, theſe whom they once loved for profit-ſake in youth, they would now love in age, in reſpect of the profit they reaped by their youth. But, alas, doe we not ſee how nothing is more contemptible than an old Servingman? Hee may ſay hee was a man in his time, but that is all. There is no man that will know him; ſince his blew-coat knew no Cognizance; the loſſe of his Creſt, makes him hang downe his Creſt, as one creſt-fallen: ſo as the poore *Larke* may boaſt of more than he may; for *every Larke hath his creſt*, ſaith *Simonides*, but hee hath none. To redreſſe this, as in humanitie you ought, ſo I know ſuch as are *Generouſly* diſpoſed, will: that thoſe who have deſerved well under you, being now growne aged, yet unpreferred, may by your care be ſo maintained, that their ſervice of Labour may be made a ſervice of Prayer, offering their ſacrifice of devotion unto *God*, that great Maſter of a Houſhold, that He in his mercy would give a happy ſucceſſe unto all your endeavours. Now as the *Labourer is worthy of his wages*; for, *curſed is he that defraudeth the labourer of his hire*: ſo there is an eſpeciall care required in every *ſeruant* to looke unto that which is given him in charge. For the better diſcharge whereof, it is inioyned you that be *Maſters*, not to be too remiſſe in your care, and over-ſeeing thereof; for much over-ſight is uſually committed for want of a good overſeer. Admoniſh your *ſervants* that they intend their charge; ſuffer them not to idle, but in their peculiar places to doe that which they in dutie are to performe, and you in reaſon are to expect. Wherein, as they proceed in diligence, ſo are you to requite their care with a cheerefull thankfulneſſe. If it be your lot to have ſuch an one as *Iaacob* was, (as rare it is to find ſuch an one as he was) reward him not with a bleare-eyed *Leah*, for a beautifull and faire *Rachel*: I meane, abridge not, nor ſcant not their wages; for this is a diſcredit to your ſelfe, and a diſcouragement to your ſervants. If he ſay, *Theſe twenty yeares I have beene with thee: thine ewes, and thy goates have not caſt their young, and the rams of thy flocke have I not eaten. Whatſoever was torne of beaſts I brought it not unto thee, but made it good my ſelfe: of mine hand diddeſt thou require it, were it ſtollen by day, or ſtollen by night. I was in the day conſumed with heat, and with froſt in the night, and my ſleepe departed from mine eyes. Thus have I beene twenty yeares in thine houſe, and ſerved thee fourteene yeares for thy two daughters, and ſix yeares for thy ſheepe, and thou haſt changed my wages ten times.* If (I ſay) he hath thus ſerved you, and ſhewne faithfulneſſe in that charge over which he was appointed, reward him with a bountifull hand, and encourage his care with your beſt countenance. Whereas, contrariwiſe, if you meet with ſuch a *Servant*, that ſaith in his heart, *My maſter doth deferre his comming; and ſhall begin to ſmite the ſervants, and maidens, and to eat, and drinke, and to be drunken*; you are not to uſe remiſneſſe to ſuch a *Servant*, but to cut him off, leſt you give example unto others, by your indulgence, to be of the like condition. In briefe, as a *good ſervant* is a precious jewell, tendring the profit and credit of him he ſerveth; ſo an *evill ſervant*, whoſe ſervice is onely to the eye, and not for conſcience

Vocation.

Iuvenes amârunt, ſenes oderunt. Famulos impubeſcentes amaſſe voluptas, adoleſcentes utilitas, ſeneſcentes pietas.

Alauda criſtã habet. Proverb.

1 Tim. 5.18.

Domum ſuam coercere, pleriſq; haud minus arduum eſt, quam provinciam regere. Tacit.

Gen. 29.23.

Gen. 31.38.

Gen. 31.39.

40.

41.

Luke 12.45.

Vocation.

ſake, is a ſeatterer of his ſubſtance whom he ſerveth; aiming only at his owne private profit, without leaſt reſpect had to his *Maſters* benefit. Difference therefore you are to make of their care in cheriſhing the one, and chaſtiſing the other; which can hardly be effected, unleſſe you, who are to make this difference of your *ſervants*, have an eye to their imployments. Neither would I have your care ſo extended, as to afflict and macerate your ſelves by your exceſſive care: a meane is the beſt, both in the preſervation of health and wealth. *Be diligent* (ſaith *Solomon*) *to know the ſtate of thy flocke, and take heed to thy herds.* Yet withall note his concluſion; *Let the milke of thy goates be ſufficient for thy food, for the food of thy family, and for the ſuſtenance of thy maids.* Whence you may obſerve, that to gather is admitted, ſo the uſe or end for which we gather be not neglected. For ſuch, whoſe *Hydropticke* minds ever raking and reaping, yet know not how to imploy the bleſſings of God, by a *communicative* exhibition unto others, are become vaſſals unto their owne; making their gold-adoring affection an infection, their reaſon treaſon, and the wealth which they have got them, a witneſſe to condemne them.

Prov. 27. 23. 27.

Hydroptè habent conſcientiam. Aug.

Quanto magis bibunt, tanto magis ſtiunt.

Quanto magis capiunt, tanto magis cupiunt.

Quorum ſit is neque copia, neque inopia minuitur. Saluſt. Vera inopia, cupiditatum copia.

But I have inſiſted too long on this point, eſpecially in framing my ſpeech to *you*, whoſe more free-borne diſpoſitions will ever ſcorne to bee tainted with ſuch unworthy aſperſions: wherefore I will deſcend briefly to ſuch inſtructions, as you are to uſe touching *ſpirituall* affaires, being Maſters of Houſholds in your private families.

How a Gentleman *is to imploy himſelfe in ſpirituall affaires within his familie.*

WEE reade that *Abraham* commanded his ſonnes, and his houſhold, *that they ſhould keepe the way of the Lord, to doe righteouſneſſe and judgement*: And wee are taught what we muſt doe *returning from Gods houſe to our owne*: and what we are to doe *ſitting in our houſes, even to lay up Gods word in our heart, and in our ſoule, and binde it for a ſigne upon our hand, that it may be as a frontlet betweene our eyes.* And not onely to be thus inſtructed our ſelves, but to teach them our children, *ſpeaking of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt downe, and when thou riſeſt up.* And not ſo onely, but *thou ſhalt write them upon the poſts of thine houſe, and upon thy gates.* Whence you ſee, how no place, time, or occaſion is to be *exempted* from meditating of God: but eſpecially in *Houſholds* and *Families* ought this exerciſe of devotion to he frequently and fervently practiſed; for a *Bleſſing* is pronounced upon the performance hereof, as appeareth in the foretaid place, and the nexet enſuing verſe, where he ſaith; *You ſhall doe all that I have commanded you, that your dayes may be multiplyed, and the dayes of your children, in the land which the Lord ſware unto your fathers to give them, as long as the heavens are above the earth.* Marke the extent of this *Bleſſing*, for it promiſeth not onely length of dayes to *them* that performe it, but even to the *children* of them that performe it; and that in no unfruitfull or barren land, but in the *land which the Lord ſware unto your fathers to give them*; and that for no ſhort time, but *ſo long as the heavens are above the earth.* So as, this bleſſed promiſe, or promiſed bleſſing, is (as one well obſerveth) not reſtrained, but with an abſolute grant extended; ſo that, even as the people that were in the gate, and the Elders wiſhed in the ſolemnizing of that mariage betwixt

Gen. 18. 19. 1 Chron. 1. 2. Deut. 11. 18, 19. 20.

Verſ. 21. Conſiſting upon a precept and a promiſe.

Oſtendit exemplo, quod promiſit in præmio. Aug.

betwixt *Boaz* and *Ruth*, *that their house might be like the house of Phares*; so doubtlesse, whosoever meditates of the Law of the Lord, making it in his *Family*, as a familiar friend to direct him, a faithfull counsellor to instruct him, a sweet companion to delight him, a precious treasure to enrich him, shall find successe in his labours, and prosperitie in the worke of his hands. *Vocation.* Ruth 4. 11, 12

But amongst all, as it is the use of *Masters* of households to call their *servants* to account for the day past; so be sure, *Gentlemen*, and you who are *Masters* of houses, to enter into your owne hearts, by a serious examination had every night, what you have done, or how you have imployed your selves, and those *Talents* which God hath bestowed on you, the day past; in imitation of that blessed Father, who every night examined himselfe, calling his soule to a strict account, after this manner; *O my soule, what hast thou done this day?* What good hast thou omitted? what evill hast thou committed? what good, which thou shouldst have done? what evill, which thou shouldst not have done? Where are the poore thou hast releeved? the sicke or captive thou hast visited? the Orphan or Widow thou hast comforted? Where are the naked, whom thou hast cloathed? the hungry, whom thou hast refreshed? the afflicted and desolate, whom thou hast harboured? O my soule, when it shall be demanded of thee, *Quid comedit pauper?* how poorely wilt thou looke, when there is not one poore man that will witnesse thy almes? Againe, when it shall be demanded of thee, *Vbi nudus quem amicti vicli?* how naked wilt thou appeare, when there is not one naked soule that will speake for thee? Againe, when it shall be demanded of thee, *Vbi sitiens quem potasti? esuriens quem pavisti? Vbi captivus quem visitasti? Vby mœstus quem relevasti?* O my soule, how forlorne, wretched, and uncomfortable will thy condition be, when there shall not appeare so much as one witnesse for thee to expresse thy charity? not one *poore soule* whom thou hast releeved! one *naked* whom thou hast cloathed! nor one *thirstie* whom thou hast refreshed! nor one *hungry* whom thou hast harboured! nor a *captive* whom thou hast visited! nor one *afflicted* whom thou hast comforted! Thus to call your selves to account, by meditating ever with Saint *Hierome* of the judgement day, will be a meanes to rectifie your affections, mortifie all inordinate motions, purifie you throughout, that you may be examples of piety unto others in your life, and heires of glory after death: concluding most comfortably with the foresaid Father; *If my mother should hang about me, my father lye in my way to stop me, my wife and children weepe about me, I would throw off my mother, neglect my father, contemne the lamentation of my wife and children, to meet my Saviour Christ Iesus.* For the furtherance of which holy resolution, let no day passe over your heads, wherein you addresse not your selves to some good action or imployment. Wherefore *Apelles* posie was this, *Let no day passe without a line.* Be sure every day you doe some good, then draw one line at the least: according to that, *Line upon line, line upon line.* And *Pythagoras* posie was this, *Sit not still upon the measure of corne.* Doe not looke to eat, except you sweat for it: according to that, *Hee which will not worke, let him not eat. In my Fathers house* (saith Christ) *are many mansions.* So that no man may sing his soule a sweet *requiem*, saying with that Cormorant in the Gospel, *Soule take thy rest*: for in heaven onely, which is our *Fathers house*, there are *many mansions* to rest in. In this world, which is not of our *Fathers house*, there are not *many mansions* to rest in, but

Nimium est negotij continere eos quibus præsis, nisi te ipse contineas.

Anima mea quid fecisti hodiè? &c. Quod malum hodiè sanasti? Senec. de ira, lib. 3.

Veni ad judicium. Hieron.

Paratum est cor meum. Ibid.

Nulla dies sine linea. Esai. 28. 10. *Chaneci ne insideas.* 2 Thess 3. 10 Joh. 14 3.

Luke 12. 19.

Vocation.

but onely *Vine-yards* to worke in. Wherein, becauſe not to *goe forward*, is to *goe backeward*, we are to labour even to the day of our change. Hereupon *Charles* the fifth gave this Embleme, *Stand not ſtill, but goe on further; Vlterius*: as God ſaith to his gueſt, *Superius*: *Sit not ſtill, but ſit up higher.* Doing thus, and reſolving to be no *maſters* over that *Family*, whoſe chiefeſt care is not the advancement of Gods glory, you ſhall demeane your ſelves, being here worthy that *Vocation* or calling, over which you are placed, and afterwards, by *following hard toward the marke, obtaine the prize of the high calling of God in Chriſt Ieſus.*

Vlterius.

Luke 14. 10. *Nunquam ei præeſſe familiæ, quæ parùm ſtudioſa eſt divinæ gloriæ.*

Philip. 3. 14.

THE

THE ENGLISH GENTLEMAN.

Argument.

Of the difference of Recreations; *Of the moderate, and immoderate use of* Recreation; *Of the Benefits redounding from the* One, *and inconveniences arising from the* Other; *Of* Recreations *best sorting with the qualitie of a* Gentleman; *And how he is to bestow himselfe in them.*

RECREATION.

RECREATION, being a refresher of the mind, and an enabler of the body to any office wherein it shall bee imployed; brancheth it selfe into many kinds; as *Hawking*, which pleasure, one termed the object of a great mind, whose aymes were so farre above earth, as he resolves to retire awhile from earth, and make an evening flight in the ayre. *Hunting*, where the *Hounds* at a losse shew themselves subtill *Sophisters*, arguing by their silence, the game came not here; againe, by being mute, it came not there; *Ergo*, by spending their mouthes it came here. *Fishing*, which may be well called the *Embleme* of this world, where miserable man, like the deluded fish, is ever nibbling at the bait of vanitie. *Swimming*, an exercise more usefull than naturall, and may have reference to these diving heads, who are ever sounding the depths of others secrets; or swimming against the streame, may glance at such whose only delight is opposition. *Running*, a *Recreation* famously ancient, solemnized by the continued succession, or revolution of many ages, upon the * *Olympiads* in *Greece*, so as the accompt or yearly computation came from Races; and other

Observat. 5. The difference of Recreations.

Vid. Strab. Vid. Plut. Aul. Gell. in noct. Att. Laert. in vit. Chyl. L. Flor. l. 3. c. 8 Baleares narrat, à qua gente Balistas nomen duxisse, verisimile est; jaculandi arte omnium facilè principes esse.

* *Sicut nostri ab* Anno Domini, *prisci ab*

Recreation.

other ſolemne games uſed on *Olympus*, *Wraſtling*, *Leaping*, *Dancing*, and many other *Recreations* of like ſort, as they were by the continuance of many yeares upon *Olympus* kept, and with publike feaſts duly celebrated: ſo in many places of this Kingdome, both Southward in their *Wakes*, and Northward in their *Summerings*, the very ſame *Recreations* are to this day continued. *Shooting* amongſt the *Scythians* and *Parthians*, was an exerciſe of eſpeciall requeſt, as afterward amongſt the *Amazonites*, being women expert above all people of the world in *Shooting*, and practiſing the Dart. *Bowling* amongſt the *Romans* was much uſed, eſpecially in *Lucullus* time, whoſe Garden-alleyes were ever ſtored with young *Gentlemen*, who reſorted thither to *Recreate* themſelves with this exerciſe. The *Greekes* had a [a] *Cynoſargus*, to traine and exerciſe their *Youth* in wraſtling, and a *Ceroſtrotum* to annoint their bodies in before they wraſtled. The ancient *Romans* had a [b] *Circus*, to inure and practiſe their *Youth* againſt military ſervice, wherein they wreſtled and contended. They uſed likewiſe, as the *French* doe to this day, the exerciſe of the [c] *Ball*, which play is never ſufficiently praiſed by *Galen*: being an exerciſe wherein all the organs or faculties of mans body are to be imployed; as the eye to be quick and ſharpe in ſeeing, the hand ready in receiving, the body nimble in moving, the legs ſpeedy in recovering. That *Fencing* alſo was of much uſe and practice among the *Romans*, even in their height of glory, and during the flouriſhing time of their Empire, may appeare by that high commendation which *Cicero* giveth it, terming it, [d] *The ſtrongeſt and ſoveraigneſt exerciſe againſt death and griefe.* That *Iuſts*, *Turnaments* and *Barriers* (likewiſe) were amongſt our ancient Knights uſually practiſed and obſerved, both for gaining the favour of ſuch Ladies as they loved, as alſo for the honour of their Countrey, vanquiſhing ſuch ſtrangers with whom they contended; may appeare in Hiſtories of all ages.

Or to deſcend to more ſoft and effeminate *Recreations*: we ſhall find, of what great eſteeme *Muſicke* was, even with ſome, who were in yeares as ripe, as they were for wiſedome rare. *Socrates*, when he was well ſtrucke in yeares, learned to play upon the Harpe. *Minerva* and *Alcibiades* diſliked the loude *Muſicke* of Dulcimers and Shalmes, but admired the warbling ſtraines of the Harpe. *Plato* and *Ariſtotle* would have a man well brought up in *Muſicke*. *Lycurgus* in his ſharpe lawes allowes of *Muſicke*. *Chyron* taught *Achilles* in his tender yeares *Muſicke*. *Achaſia*, with *Diotima* and *Hermione*, taught *Pericles* Prince of *Troy* (or rather Duke of *Athens*) *Muſicke*. *Epaminondas* of *Leuctra*, was experienced in *Muſicke*. *Themiſtocles* was leſſe eſteemed, becauſe not ſeene in *Muſicke*. *Alexander* was ſo raviſhed with *Muſicke*, that when he heard a Trumpet, he uſed to cry, *ad arma, ad arma*, not able to containe himſelfe: ſo highly were his ſpirits erected by the force of *Muſicke*.

Painting likewiſe among the ancient *Pagans*, was for a *Recreation* uſed, though at this day, through the diſhonour our *painted Sepulchers* doe to their maker, much abuſed. *Fabius* ſurnamed *Pictor* from whence the *Fabij* tooke their names, was a *painter*, for he painted the walls of the *Temple* of Peace. *Metrodorus* a Philoſopher, and *painter* of *Athens*, ſent to by *L. Paulus* to bring up his children, and to decke the *Roman* triumphs. *Protogenes* his table wherein *Bacchus* was *painted*, moved King *Demetrius* lying at the City *Rhodes*, ſo much to admire his rare Art and Workmanſhip, that whereas he might have conſumed the City with fire, he would not for

Olympiadum ſtadio, ſua comput ârunt ſecula.

Lucullani Horti. vid. Plut. in vit.

[a] *Cynoſargus, locus in quo paleſtriæ exercebantur; Ceroſtrotum, in quo eorum corpora ungebantur.*

[b] *Circus, quia aculeatis ſpiculis circumduſus. vid. Varro. de antiq. Rom.*

[c] *Hæc quæ difficilis turget Pagenica pluma, Follemini luxa eſt, & minus arcta pilâ. Martial. lib. 14. 45*

[d] *Fortiſſima adverſus mëtem, & dolorem diſciplina.*

Vid Plut. in Apothegm. & in vit. Socr.

Plut. in Repub Vid. Plut. in vit. Lycurg.

πρὸς ὅπλα, πρὸς ὅπλα.

for the preciouſneſſe of that table: and therefore ſtaying to bid them battell, wonne not the City at all. So *Campaſpe* pictured out in her colours by by *Apelles*; and *Crotons* five daughters, lively pourtrai'd by *Zeuxes*, gained thoſe famous Artiſts no leſſe honour. Howſoever his art was in *painting*, I cannot chuſe but commend his quicke wit in anſwering, being by them reproved whom he moſt diſtaſted, and thus it was. Two Cardinals reproving one *Raphael* a Painter, in that he made the Pictures of *Peter* and *Paul* too red, anſwered, *that Saint Peter and Saint Paul were even as red in heaven, as they ſaw them there, to ſee the Church governed by ſuch as they were.* This device or invention of *painting*, was by the Pagans generally, but eſpecially thoſe of the better ſort, taken onely for a *recreation*, and no trade or profeſſion; labouring to ſhew their cunning in beautifying, garniſhing and adoring the *triumphs* of their Conquerours, or indecoring their *Temples* dedicated to the gods. As the *Scythes* uſed to erect obeliskes or ſquare ſtones upon the Hearſe of the deceaſed, in number ſo many as he had ſlaine of his enemies: where he that had not ſlaine an enemy, could not drinke of the *Goblet*, ſpiced with the aſhes of ſome memorable Anceſtors, at ſolemne feaſts and banquets. For other *painting* (too much affected at this day) it was not ſo much as uſed by any Matron, Wife, or Virgin whoſe beſt *red* was *ſhamefaſtneſſe*, and choiſeſt *beauty* maiden *baſhfulneſſe*: onely, as *Feſtus Pompeius* ſaith, common and baſe whores, called *Shenicolæ*, uſed daubing of themſelves, though with the vileſt ſtuffe. But this may ſeeme an *art*, rather than a *recreation*; wee will therefore deſcend to ſome others, whoſe uſe refreſheth, and recreateth the minde, if imployed as they were firſt intended, being rather to beguile time, than to reape gaine.

And firſt for the antiquity of *Dice-play*, we have plenty of authorities every where occurring: being much uſed by all the Roman Emperours at Banquets and ſolemne meetings, where they beſtowed themſelves and the time, at no grame ſo much as Dice. So as, *Auguſtus* was ſaid to be a ſerious gameſter at Dice: affecting them much, when at any time he retired from Court, or Campe. Whence it is, that *Suetonius* bringeth in *Auguſtus Cæſar* ſpeaking thus; *Si quas manus remiſi cuique exegiſſem: aut retinuiſſem quod cuique donavi, viciſſem, &c. If I had exacted thoſe* chances *which I remitted every one; and kept that which I beſtowed, I had gotten by play; whereas now I am a loſer by my bounty.* Though no game more ancient, or which indeed requireth a conceit more pregnant than the *Cheſſe*; which we read to have beene in great requeſt amongſt the ancient Romans, whereof we have a Hiſtory in the time of *Caius Caligula*, tending to this purpoſe. This Emperour being naturally addicted to all cruelty, chanced one day amongſt others, to ſend for one *Canius Iulus*, a Philoſopher of eminent eſteeme at that time: with whom, after ſome conference, the Emperour fell into ſuch a rage, as he bade him depart thence, but expect within ſhort time to receive due cenſure for his boldneſſe: *For* (quoth he) *flatter not thy ſelfe with a fooliſh hope of longer life, for I have doomed thee to be drunne by the officer unto death*: But ſee with what reſolution this noble *Canius* bore himſelfe! *I thanke you* (quoth he) *moſt gracious Emperour*, and ſo departed. Within ſome few dayes after, the Officer (according to the Emperours commandement) repaired to the houſes of ſuch as were adjudged, not by any legall proceſſe, but only by the Emperours pleaſure, to ſuffer death; amongſt which, he made repaire to *Canius* houſe, whom he found

Recreation.

Such like exquiſite peeces may we imagine our rare Italian *Fecano* limned: whoſe incomparable Art beſtowed on them ſo much beauty, as they wanted nothing but a *Promethean* fire to enliven fancie.

Nazian. contra mulieres immodicè comptas. Neſcit equo rudis Hæreire genuum puer, venarique timet ludere doctior, ſeu Græco jubeas trochо, ſeu malis vetita legibus alea. Hor. Od. 4. 8. Conſule Victorem, in vit. Imperator. Studioſus aleæ luſor. ibid. Suet. in Aug.

Recreation.

found playing at *Cheſſe* with one of his companions. The Officer without delay gave him ſummons to prepare himſelfe, for it was the Emperours pleaſure he ſhould dye: whereat, as one nothing amated or diſcouraged, he called the Officer unto him, and * numbring the *Cheſſe-men* before him and his companion with whom he played: *See* (quoth he) *that after my death thou report not that thou hadſt the better of the game*: then calling upon the Centurion or Officer, *Bee you witneſſe* (quoth he) *that I was before him ouer.* Thus laughed this noble Philoſopher at death, inſulting as much over death, as he inſulted over him, who adjudged him to death. This kinde of game, now of latter yeares is growne ſo familiar with moſt of our neighbouring Countries, as no one play more affected, or more generally uſed. So as we have heard of an *Ape* who plaid at *Cheſſe* in *Portingall*: which implyed, the daily uſe and practice of that game, brought the *Ape* to that imitation, And certainly, there is no one game which may ſeeme to repreſent the ſtate of mans life to the full, ſo well as the *Cheſſe*. For there you ſhall find Princes and Beggars, and perſons of all conditions, ranked in their proper and peculiar places; yet when the game is done, they are all truſs'd up in a bagge together: and where then appeares any difference betwixt the pooreſt Beggar, and the potenteſt Peere? The like may be obſerved in this ſtage of humane frailtie: while we are here ſet to ſhew during the *Cheſſe-game* of this life, wee are according to our ſeverall rankes eſteemed; and fit it ſhould be ſo, for elſe ſhould all degrees be promiſcuouſly confounded: but no ſooner is the game done, the thred of our ſhort life ſpunne, than we are throwne into a bagge, a poore ſhrowding ſheet, for that is all that we muſt carry with us: where there ſhall be no difference betwixt the greateſt and leaſt, higheſt and loweſt: for then it ſhall not be asked us how much we had, but how we diſpoſed of that we had.

Thus farre have we diſcourſed of the firſt part, to wit, of the *difference* of *recreations*: thinking it ſufficient to have touched onely ſuch as are moſt uſuall and knowne unto us. For ſome others, which we have purpoſely omitted, leſt our *Mindian* gate ſhould grow greater than our City, we ſhall have occaſion to ſpeake of ſome of them, when wee are to diſcourſe of ſuch *Recreations*, as are to be made choiſe of by *Gentlemen* of beſt ranke and qualitie. In the meane time we will deſcend to the ſecond part, to wit, the moderate and immoderate uſe of *Recreation*.

* *Vocatis numeravit calculos, & ſodali ſuo; Vide (inquit) ne poſt mortem meam mentiaris te viciſſe. Tum annuens Centurioni: Teſtis (inquit) eris, unus me antecedere. Sen. de tranq. anim.*

Of the moderate and immoderate uſe of Recreation. *Pic. Mirand. in Epiſt. ad. Hermol.*

IF wee eat too much honey, it will grow diſtaſtfull; ſo in *Recreations*, if we exceed, they muſt needs grow hurtfull. I approve therefore of his opinion, who adviſeth us to doe with *Recreations*, and ſuch pleaſures wherein we take delight, as Nurſes doe with their breſts to weane young children from them: annoint them a little with Aloes; ſprinkling our ſweeteſt delights with ſome bitterneſſe, to weane us from them with more eaſineſſe. Neither is it my meaning, that *Gentlemen* ſhould be ſo from the pleaſure of *Recreation* weaned, as if from ſociety wholly eſtranged: for this were like him, who became *Hermit* becauſe hee might not have her he loued. Or like to him who immur'd himſelfe to a Rocke, as if he cared not a button for the world, having beſtowed upon butters all the State he had in the world. But rather ſo to attemper, or allay the ſweetneſſe of ſuch pleaſures or delights as they betake themſelves to, that they

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bes never too much beſotted with them. This courſe that *Gentleman* took, who, perceiving himſelfe too much affected on *Hawking*, reſolved one day to weane his mind a little from it, by trying his patience with ſome inconveniences incident to it. Wherefore hee ſet a lazie *Haggard* on his fiſt, and goes to his ſport: where hee finds ſtore of game, but few flights; for whereſoever the *Partridge* flew, his *Hawke* never made farther flight than from tree to tree, which drove the *Gentleman* faulconer to ſuch impatience, as hee leſſe affected the pleaſure for long time after. The like I have heard of a *Gentleman*, who uſed much *bowling*, which *Recreation* hee ſo continually practiſed, for the love hee bore it, as his occaſions were much neglected by it; which to prevent, as hee rode farre for his pleaſure, ſo hee ſtayed late ere hee returned home, of purpoſe, ſo to become wearied, that his mind by that meanes might from his pleaſure bee the ſooner weaned. But theſe experiments as they are oft failing, where the mind is not come to ſettling: ſo, in my opinion, there is no meanes better or ſurer to weane man, endued with reaſon, from being too much captived or inchayned with theſe pleaſures, than to conſider what benefits redound from *moderate Recreation*, and againe what inconveniences ariſe from *immoderate* delight therein. Firſt then, let us conſider the end for which *Recreations* were ordained, and wee ſhall find that they were rather intended to beguile time, than to beſtow our ſelves on them all our time. Though many, too many there be, who will not ſtick to ſay with him who ſported himſelfe in the warme Sunne, *Utinam hoc eſſet vivere*, would to God this were to live; would to God this *Recreation* were a *Vocation*, this pleaſure my trade for ever. No, as *Recreation* was at firſt intended for refreſhing the mind, and enabling the body to performe ſuch offices as are requiſite to be performed: ſo is it not to be made a Trade or Profeſſion, as if we ſhould there ſet up our reſt, and intend nothing elſe. Conſider therefore the *Benefits* which redound by a *moderate* or temperate uſe of *Recreation*;

Recreation.

FIrſt, it refreſheth or cheriſheth the mind, accommodating it to all ſtudies: clearing the underſtanding which would be eaſily depreſſed, if either with worldly cares, or more noble and generous ſtudies, wholly reſtrained. It is ſaid of *Aſinius Pollio*, that after the tenth houre he would be retained in no buſines, neither after that houre would he reade ſo much as any Letter. Of *Cato* likewiſe, that hee uſed to refreſh his mind with wine: the like of *Solon* and *Archeſilaus*, that they would uſually cheere their ſpirits with wine: yet, whoſoever ſhould object drunkenneſſe to *Cato*, might ſooner prove that crime honeſt, than *Cato* diſhoneſt. So as, whether we beleeve the *Greeke* Poet, *It is ſometimes pleaſing to be a little madding*; or *Plato*, who in vaine expulſed Poets the bounds of his Common-weale; or *Ariſtotle*, *That there can never be any great wit without ſome mixture of folly*: we ſhall find, that even the graveſt and moſt experienced *Statiſts* have ſometimes retyred themſelves from more ſerious affaires, to refreſh and ſolace their tired ſpirits with *moderate Recreations*. The Poet excellently deſcribes a man buried in the deepe ſlumber of contemplation, after this manner;

He dies, pent up with ſtudy and with care.

So were the *Anchorites* and *Hermites* in former time, being wholly divi-

The benefits redounding from moderate Recreation. *Sen. de Tranq. anim.*

Nullum magnum ingenium ſine mixtura dementiæ fuit. ibid.

Horat. l. 2. ep. 7.

Recreation.

ded from ſociety; yea ſo immured, as they ſeemed to be buried living. Whoſe converſation, as (queſtionleſſe) it argued a great mortification of all mundane deſires; ſo it miniſtred matter of admiration to ſuch, who, given to carnall liberty, wondred how men made of earth, could bee ſo eſtranged from converſing with inhabitants of earth. But to leave theſe, and imagine their converſation to be in Heaven, though their habitation was on earth: wee perceive hence, how beneficiall *Recreation* is to the mind, in cheering, ſolacing, and refreſhing her, if uſed with *Moderation*. How it leſſens thoſe burdens of cares, wherewith ſhee is oppreſſed; revives the ſpirits, as if from death reſtored; cleares the underſtanding, as if her eyes, long time ſhut, were now unſealed; and quickens the invention, by this ſweet reſpiration, as if newly moulded. Neither is this *Benefit* ſo reſtrained, as if it extended only to the mind; for it confers a *Benefit* likewiſe to the body, by enabling it to performe ſuch Labours, Taskes or Offices, as it is to bee employed or exerciſed withall. There are two Proverbs which may be properly applyed to this purpoſe; *Once in the yeere Apollo laughs*; this approves the uſe of *moderate Recreation*. *Apollo's bow's not alwayes bent*; this ſhewes that humane imployments are to bee ſeaſoned by *Recreation*: we are ſometimes to unbend the bow, or it will loſe his ſtrength. Continuall or inceſſant employment cannot be endured: there muſt be ſome intermiſſion, or the body becomes enfeebled. As for example; obſerve theſe men, who, either encombred with worldly affaires, ſo tye and tether themſelves to their buſines, as they intermit no time for effecting that which they goe about: or ſuch as, wholly nayled to their Deske, admit no time for *Recreation*, leſt they ſhould thereby hinder the progreſſe of their ſtudies: See how pale and meager they looke, how ſickly and infirme in the ſtate of their bodies, how weake and defective in their conſtitution? So as to compare one of theſe weaklings with ſuch an one as intermits occaſions of buſines, rather than he will prejudice his health; reſerving times as well for *Recreation* and pleaſure, as for imployment and labour, were to preſent a ſpectacle of *Iuius* Dwarf, not two foot high, and weighing but ſeventeen pound, with *Iolaus* the youthfull ſon of *Iphiclus*, whoſe feature was free, complexion freſh, and youth renewing; ſuch difference in proportion, ſuch ods in ſtrength of conſtitution. For, obſerve one of theſe ſtarved worldlings, whoſe aimes are only to gather and number, without doing either themſelves or others good with that they gather; with what a ſallow and earthly complexion they looke, being turned all earth before they returne to earth! And what may be the cauſe hereof, but their inceſſant care of getting, their continuall deſire of gaining, being ever gaping till their *mouthes be filled with gravell*. So theſe who are wholly given, and ſolely devoted to a private or retired life, how unlike are they to ſuch as uſe and frequent ſociety? For their bodies, as they are much weakned and enfeebled, ſo is the heat and vigour of their ſpirits leſſened and reſolved, yea their dayes for moſt part ſhortned and abridged; the cauſe of all which proceedeth from a continuall ſecluding and dividing themſelves from company, and uſe of ſuch *Recreations*, as all creatures in their kind require and obſerve. For if wee would have recourſe to creatures of all ſorts, wee ſhall find every one, in his kind, obſerve a *Recreation* or refreſhment in their nature: As the *Beaſt* in his chace, the *Bird* in her choice, the *Snaile* in her ſpeckled caſe, the *Polypus* in her change, yea the *Dolphin* is ſaid to ſport and play in the water.

Celle & cæli habitatio cognatæ ſunt. Ber. de vit. ſolitar.

Non calathum Iunæ, non arcum ſemper Apollo Tendit: amant requiem corpora feſſa ſuam.

Sueton. Tranq. κῦρος πρὸς χίον.

Auaritia bellua fera, immanis, intolerandaq; eſt. Saluſt.

Domi-porta, Limax; quia limum ſerpendo relinquit. Vid. Alciat. in Emblem. Elian. in var. Hiſt.

water. For as * *All things were created for Gods pleasure, so hath* he created all things to *recreate* and refresh themselves in their owne nature.

Thus farre have we discoursed of *moderate Retreation*, and of the *benefits* which redound from it; being equally commodious to the mind as well as the body, the body as well as the mind: to the mind in refreshing, cherishing and accommodating it to all studies; to the understanding, in clearing it from the mists of sadnesse: to the body, in enabling it for the performance of such labours, taskes, or offices, as it is to be imployed or interessed in. It now rests that wee speake something of her opposite, to wit, of *immoderate Recreation*, and the *inconveniences* which arise from thence; whereof wee shall but need to speake a word or two, and so descend to more usefull points touching this Observation.

Recreation.

* Revel. 4. 11.

The inconveniences arising from immoderate Recreation.

AS the wind *Cecias* drawes unto it clouds, so doth *immoderate recreation* draw unto it divers and sundry maine *inconveniences*: for this *Immoderation* is a loosener of the sinewes, and a lessener of the strength, as *Moderation* is a combiner of the sinewes, and a refiner of the strength. So dangerous is the surfet which wee take of pleasure or *Recreation*, as in this wee resemble *Chylo*, who being taken with the apprehension of too much joy, instantly dyed. Now who seeth not how the sweetest pleasures doe the soonest procure a surfet? being such as most delight, and therefore aptest to cloy. How soone were the *Israelites* cloyed with Quailes, *even while the flesh was yet betweene their teeth, and before it was chewed?* So apt are wee rather to dive than dip our hand in honey. Most true shall every one by his owne experience find that saying of *Salomon* to be, *It is better to goe to the house of mourning, than to goe to the house of feasting*; for there may we see the hand of God, and learne to examine our lives, making use of their mortality, by taking consideration of our owne frailty: whereas in the house of feasting, wee are apt to forget the day of our changing, saying with the Epicure, *Eat, drinke, and play*; but never concluding with him, *To morrow we shall die.* So apt are we with *Messala Corvinus* to forget our owne name, *Man*, who is said to be corruption; and the sonne of man, wormes meat. For in this Summer-Parlour, or floury Arbour of our prosperity, wee can find time to solace and *recreate* our selves: *Lye upon beds of Ivory, and stretch our selves upon our beds, and eat of the Lambes of the flocke, and the Calves out of the stall. Singing to the sound of the Viall, and inventing to our selves instruments of musicke like* David. *Drinking wine in bowles, and anointing our selves with the chiefe ointments, but no man is sorry for the affliction of Ioseph*: So universall are we in our *Iubile*, having once shaken off our former captivity. To prevent which forgetfulnesse, it were not amisse to imitate the Romane Princes, who (as I have elsewhere noted) when they were at any time in their conquests or victorious triumphs with acclamations received, and by the generall applause of the people extolled, there stood one alwayes behind them in their Throne, to pull them by the sleeve, with *Memento te esse hominem*: for the consideration of humane frailty is the soveraignest means to weane man from vaine glory. Whence it was that *Themistocles*, when *Simachus* told him, *that he would teach him the Art of memory*, answered, *He had rather learne the Art of forgetfulnesse*: saying, *he could remember enough*; but

Immoderatione relaxantur artus, imminuuntur vires: moderatione roborantur artus, reparantur vires. Laert. in vit. Chyl.

Num. 11. 33.

Eccles. 7. 4.

Amos 6. 4.

Amos 6. 4. 5. 6.

In the yeare of Iubile all captives were delivered, all slaves enfranchised, all debts discharged.

Μάντευε ἑαυτὸν θνητὸν ὄντα. Κρεῖσσον, τλῆθι, ἀρετῆς. Solon.

but many things he could not forget, which were necessary to be forgotten; as the over-weening conceit of himselfe, the glory of his exploits, and merit of his actions, the memory whereof tended more to his prejudice than profit.

Dedisce dicti, obliviscique memini.

But to descend to the particular *inconveniences* occasioned by *immoderate Recreation*; we shall find both the Mind and Body, as by *Moderation* cheered and refreshed, so by *Immoderation* annoyed and distempered. It was a good rule which those great men of *Rome* observed in their Feastings and Cup-meetings; *Wee will drinke not to drowne us, but to drowne care in us*: Not to reave sense, but revive sense: Not as those who are ever carousing in the Cup of *Nepenthe*, steeping their senses in the *Lethe* of forgetfulnesse. For these, like those base *Elyots* slaved to ebriety, have buried that glory of man, the reasonable part, in the lees of sensuality. These are so farre from standing upon their guard, as the Divell may safely enter, either upon the Fore-ward or Rere-ward, without resistance: for mans security is the Divels opportunity, which he will not slip, though man sleep.

Sen. de tranq: anim.

I read of one *Leonides* a Captaine, who perceiving his souldiers left their watch, upon the Citie wals, and did nothing all the day long but quaffe and tipple in Ale-houses neere adjoyning, commanded that the *Ale-houses* should be removed, being the *Cittadels* wherein they resided, from that place where they stood, and set up close by the wals; that, seeing the souldiers would never keepe out of them, at the least-wise that they might watch as well as drinke in them. These were souldiers fit for such a Captaine, and a Captaine worthy the training of such souldiers; being one who could sort himselfe to the necessity of the time, and frame himselfe to their humour; when hee could not bring them off with more honour, yet hee brought them to stand upon their guard, though they could hardly stand to their tackling; so as I conclude, their March could not chuse but be lazie, when their heads were so heavie. Generally, but irregularly is this broad-spreading vice of *Drunkennesse* holden now a-dayes for a *Recreation*; so deepely rooted is the customs of impiety, being once strengthned by impunity. For what is our Sabbath *Recreation* in City and Countrey, but drinking and carousing; imagining (belike) that the Sabbath cannot be profaned, if wee use not such workes or labours wherein our *Vocation* is usually imployed? If the *Iewes* made the Temple of God a *Den of theeves*; wee come neere them in making that our Temple, which gives harbour unto theeves. For what are our City, or Countrey Ale-houses, for most part, but the *Divels Booths*, where all enormities are acted, all impieties hatched, all mischievous practises plotted and contrived? These are those sinkes of sinne, where all pollution and uncleannesse raigneth, where fearfull oathes and prophanation rageth, whence all sensuall liberty ariseth.

Plut. in Apoth.

Ælian. in varia Hist. lib. 3. cap. 14.

Dies festos polite in honorare (inquit Ignatius) quid tamen prosunt isti, qui licentius epulando crapulæ indulgent, aut potius hoc vivendo ebrietatem fovent? Melius est quod omni die foderent, quam omni die saltarent.

Aug. sup Psal. 32.

Mark. 11. 17.

Ebrietate nil latius serpit, nil gravius furit. Pomum. Homer. in Odyss. Horat. in Epist. Lamb. in Ant. Gell.

O *Gentlemen*! let not this professed friend to security attend you: It will make you unlike your selves, transforming that glorious image which you have received, like *Circes* guests, who became *Swine*, by being too sensually affected. It was sage *Cleobulus* saying, *That evil servant made merry with wine, was not to be punished; for* (saith hee) *in seeing him, thou shalt see thy folly of drunkennesse all the better.* Whence it was that some Countries have formerly used (though the customs seeme scarcely approved) to make their slaves or vassals drunke, to shew unto their children the brutish condition of that vice; whereby they might be the better weaned

and deterred from that, which through the liberty of *Youth*, is usually affected. For if we should but observe the brain-sicke humours of these professed Drunkards, wee would rather admire how reason should bee so strangely drenched and drowned in the lees of senseleſſe stupidity, than ever be drawne to become affecters of so loathsome a vice. Yet see the misery of deluded man; how many, and those of excellenteſt parts, have beene, and are besotted with this sinne? for who ever lived, and shewed more absolute perfection in action and person, than that great Conqueror and Commander of the whole world, *Alexander* the Great? Yet what uncomely parts playd he in his Drunkennesse? How full of noble affability and princely courteſie being sober? How passionately violent, once fallen to distemper? Witnesse the burning of *Persepolis*, to which cruell attempt hee was perswaded by a common and profest Strumpet, even *Thais*, whom all *Greece* had noted for a publike prostitute. Likewise his killing of *Clitus*, being one whom he so dearely affected, as he was never well, but when he enjoyed his Company. Of both which facts he so repented, as it was long ere hee would be comforted. Neither only such as he, who was a Souldier; and therefore might seeme rather to claime in some sort a liberty in this kind: (for of all others, we observe such as these to be more addicted to these distempers, than others whose more civill and peaceable conversation have inur'd them to better temper:) but even those (I say) whose sincerity of life, and severity of discipline had gained them all esteeme in their Countrey, have beene likewise branded with this aspersion: As *Censorius Cato*, than whom none more strict or regular; *Asinius Pollio*, than whom none more gracious or popular; *Solon*, than whom none more legall; *Archesilaus*, than whom none more formall. Yet if we did but note how much this vice was by the *Pagans* themselves abhorred, and how they laboured to prevent the very meanes, whereby this vice, might be either cherished or introduced, wee would wonder, that *moderation* in a *Heathen*, should be so weakly seconded by a *Christian*. Amongst them, kinsmen kissed their kinswomen, to know whether they drunke wine or no; and if they had, to be punished by death, or banished into some Iland. *Plutarch* saith, *That if the Matrons had any necessity to drinke wine, either because they were sicke or weake, the Senate was to give them licence, and not then in Rome neither, but out of the City.* And how much it was hated, may appeare by the testimony of *Macrobius*, who saith, *That there were two Senatours in Rome chiding; and the one called the others wife an Adultereſſe, and the other his wife a Drunkard, and it was judged that to be a Drunkard was more infamy.* Thus you see even in *Pagans*, who had but onely the light of Nature to direct them, how loath they were to drowne the light of reason through drunkennesse, being indeed (as a good Father well observeth) *An enemy to the knowledge of God.*

To conclude then this first point; may it be farre from you, *Gentlemen*, to deprive your selves of that which distinguisheth you from beasts: make not that an exercise or *Recreation*, which refresheth not, but darkeneth the understanding. Drinke you may, and drinke wine you may, for wee cannot allow the device of *Thrasius*, but wee must disallow Saint *Pauls* advice to *Timothy*, *Vse a little wine for thy stomacks sake, and thine often infirmities.* So as you are not enjoyned such a strict, or *Lacedemon* abstinence, as if you were not to drinke Wine at all: for, being commanded not to drinke, it is to bee implyed, not to

Recreation.

Vid. Quint. Curt. lib. 5.

Armatis, divum nullus pudor. Sil. Ital.

Plut.

Plutarch.

Macrob.

1 Tim. 5. 23. *Modico vino utere. Ecclesia mater est, non vetera non est; libera dare ad necessitatem, modo coërceatur ad vanitatem.*

Recreation.

to uſe *drunkenneſſe*, wherein is *exceſſe*; for in many places are wee allegorically and not literally to cleave to the Text. As for *Origen*, ſtrange it is, that perverting ſo many other places by *Allegories*, onely he ſhould pervert one place, by not admitting an *Allegory*. For our Lord commanding to cut off the foot, or any part of the body which offendeth us, doth not meane wee ſhould cut off our members with a knife, but our carnall affections with a holy and mortified life; whence it is, that [a] *Origen* was juſtly puniſhed by uſing too little diligence, where there was great need, becauſe hee uſed too great diligence where there was little need. No leſſe worthy was [b] *Democritus* errour of reproving, who was blinded before hee was blind: for a Chriſtian need not put out his eyes, for feare of ſeeing a woman, ſince howſoever his bodily eye ſee, yet ſtill his heart is blind againſt all unlawfull deſires. Neither was *Crates Thebanus* well adviſed, who did caſt his money into the Sea, ſaying, [c] *Nay ſure I will drowne you firſt in the Sea, rather than you ſhould drown me in covetouſneſſe and care.* Laſtly, [d] *Thracius*, of whom *Aulus Gellius* writeth, was for any thing that I can ſee, even at that time moſt of all drunken, when hee cut downe all his vines, leſt hee ſhould be drunken. No, I admit of no ſuch ſtrict Stoiciſme; but rather (as I formerly noted) to uſe wine or any ſuch ſtrong drinke to ſtrengthen and comfort Nature, but not to impaire her ſtrength or enfeeble her: For as by a little we are uſually refreſhed, ſo by too much are wee dulled and oppreſſed.

There are ſome likewiſe, and theſe for moſt part of the higher ſort, (I could wiſh they were likewiſe of the better ſort) who repaire to the *Houſe* of the *ſtrange woman*, ſleeping in the bed of ſinne, thinking ſo to put from them the *evill day*: And theſe are ſuch as make *Whoredome* a *Recreation*, ſticking not to commit ſinne even with *greedineſſe*, ſo they may cover their ſhame with the curtaine of darkeneſſe. But that is a wofull *Recreation*, which brings both ſoule and body to confuſion; ſinging *Lyſimachus* ſong, *Short is the pleaſure of Fornication, but eternall is the puniſhment due to the Fornicator*: ſo as, though hee enjoy pleaſure for a time, hee ſhall be tormented for ever. But conſider this, *Gentlemen*; you (I ſay) whoſe better breeding hath inſtructed you in the knowledge of better things, that if no future reſpect might move you (as God forbid it ſhould not move and remove you from theſe licentious delights) yet reſpect to the place whence you deſcended, the tender of your credit which ſhould be principally valued, the example which you give, and by which inferiours are directed, ſhould be of force to weane you from all inordinate affections, the end whereof is bitterneſſe, though the beginning promiſe ſweetneſſe. It was *Demoſthenes* anſwer unto *Lais*, upon ſetting a price of her body, *Non emam tanti pœnitere*: ſure I am, howſoever this Heathen Orator prized his money above the pleaſure of her body, and that it was too deare to buy repentance at ſo high a rate; that it is an ill bargaine for a moments pleaſure, to make ſhipwracke of the ſoules treaſure; expoſing reputation and all (being indeed the precioueſt of all) to the Object of lightneſſe, and Subject of baſeneſſe, paying the fraught of ſo ſhort a dalliance with a long repentance. Wherefore my advice is unto ſuch as have reſorted to the *Houſe* of the *ſtrange woman*, eſteeming it only a tricke of youth, to keepe their feet more warily from her wayes: *For her houſe draweth neere unto death, and her paths unto Hell. So as none that goe in unto her, ſhall returne, neither ſhall they underſtand the wayes of life.*

Let

[a] *Ita evenit, ut cùm aliquid ubi non oportet adhibetur, illic ubi oportet negligatur. Tertul. lib. de pœnitentia initio.*
[b] *In Apoleg. c. 45. Democritus excæcando ſeipſum incontinentiam emendatione profitetur. At Chriſtianus ſalvis oculis fœminam videt, animo adverſus libidines cæcus eſt.*
[c] *Ego mergam vos, ne ipſe mergar à vobis.*
[d] *Noctium Attic. l. 19. c. 13. Homo miſer vites ſuas ſibi omnes detruncat.*

Quo major, eò melior; idque exemplo perfice, ut aliis etiam bene vivendi exempla tribuas.

Prov. 2. 16, 17.

Let ſuch as have herein ſinned, repent; and ſuch as have not herein ſinned, rejoyce, giving thankes to God, who hath not given them up for a prey to the luſts of the fleſh; craving his aſſiſtance to prevent them hereafter, that the fleſh might be ever brought in ſubjection to the ſpirit. For, as the *Lioneſſe* having beene falſe to the *Lion*, by going to a *Libard*; and the *Storke* conſorting with any other beſides her owne mate, waſh themſelves before they dare to returne home; and the *Hart* after he hath ſatisfied his deſire, retires to ſome private or deſolate Lawne, hanging downe his head, as one diſcontent, till he hath waſhed and rinſed himſelfe, and then hee returnes cheerefully to his herd againe: ſo wee cannot be unto God truly reconciled, till wee be in the flood of repentance thorowly waſhed. Thus ſhall you from the wayes of the *ſtrange woman* be delivered; thus ſhal your good name, which is aptly compared to a *precious ointment*, remaine unſtained; and a good report ſhal follow you, when you are hence departed.

Recreation.

Obſervation of admirable continencie, inſtanced in beaſts and birds.

Vt eruantur à muliere aliena, &c. ib. verſ. 12.

There is another *Recreation* uſed by *Gentlemen*, but eſpecially in this Citie; which, uſed with *Moderation*, is not altogether to be diſallowed: and it is repairing to *Stage-playes*; where, as they ſhall ſee much lightneſſe, ſo they may heare ſomething worthy more ſerious attention. Whence it is, that *Thomas Aquinas* giveth inſtance in *Stage-playes*, as fitteſt for refreſhing and *recreating* the mind; which likewiſe *Philo Iudæus* approveth. But for as much as divers Objections have beene, and worthily may bee made againſt them, wee will here lay them downe, being ſuch as are grounded on the Sacred Word of God; and, with as much perſpicuity and brevity as we may, cleare and reſolve them.

The publication of Secular Plays uſed by the Heathen, was cryed in theſe words; *Conuenite ad ludos ſpectãdos, quos neq; ſpectauit quiſquam, nec ſpecturus eſt. Suet. in Claudio, cap. 21. Pol. Virg. de inuent. lib. 8. cap. 1. Ouid. Triſt. lib. 2.*

Playes were ſet out on a time by the Citizens for the more ſolemnity of a league concluded betwixt the *Cantons* of *Berna* and *Tiguris*; touching which Playes, ſundry differences aroſe amongſt the Miniſters of *Geneva*, which could not eaſily be determined, about a young Boy, who repreſented a woman in apparell, habit, and perſon: in the end it was agreed of all parts, that they ſhould ſubmit the determination of this difference, with generall ſuffrage and conſent, to the authenticke and approved judgement of their *Beza*, holden for the very Oracle both of Vniverſity and Citie; and who had ſometimes beene vers'd in theatrall compoſures, to his glory. This controverſie being unto him referred, hee conſtantly affirmed, that it was not onely lawfull for them to ſet forth and act thoſe *Playes*, but for Boyes to put on womens apparell for the time. Neither did hee only affirme this, but brought ſuch *Divines* as oppoſed themſelves againſt it, to be of his opinion, with the whole aſſent and conſent of all the Eccleſiaſticall Synod of *Geneva*. Now in this firſt Objection, we may obſerve the occaſion, which moved theſe zealous and learned *Divines* to make a doubt of the lawfulneſſe of *Stage-playes*; becauſe (ſaid they) it is not lawfull for men to put on womens apparell, or women to put on mens: as we reade how *Stephanio*, an Actor of *Roman* Playes, was whipped, for having a mans wife waiting on him, ſhorne in manner of a Boy. Which doubt, being ſo ſoundly and ſincerely cleared by ſo conſpicuous a light of the Church, wee will no longer inſiſt upon, but deſcend to the next Objection.

Obiect. 1. Primum quod urgent illi Hiſtriones aſſ. deſumptum eſt è Deuter. 22. de cultu muliebri, An pueris licuit eum aſſumere; earumque mores aſſimilare? Vni Bezæ omnes acquieſcunt Theologi.

We are therfore to come to another place of Scripture, preſſed likewiſe by ſuch as oppoſe themſelves to the lawfulneſſe of *Stage-playes*, as we find it written in the 118. Pſalme: *Turne away mine eyes that I ſee no vanity*. Which requireth of us a two-fold conſideration; Generally, for

Obiect. 2. Obiectio de ſacra Scriptura ſumpta & petita.

Recreation.

for the whole nature of things, as in that place of *Salomon, Vanity of Vanities*, &c. in which ſenſe I freely confeſſe that *Stage-playes* may paſſe under the name of Vanity. Specially, for ſubjects vaine, light, fooliſh, frivolous, fruitleſſe, being ſuch as are to bee applyed or accommodated to no good uſe or profitable end; in which ſenſe or ſignification our *Stage-playes* may in no ſort be termed Vanity. For we ſhall gather, by a right uſe and application of ſuch things as we ſhall heare and ſee, many excellent precepts for inſtruction, ſundry fearefull examples for caution, divers notable occurrents or paſſages which, well applyed (as what may not be perverted) may conferre no ſmall profit to the judicious Hearer.

Quòd plurimain publicis Theatris ſunt ſpectanda, ad regendos mores, dirigendos motus, corrigendos animi metus, admodum utilia.

The third Objection may probably ground it ſelfe upon the teſtimony of Saint *Luke, chap.* 6. 24. *Woe unto thoſe that laugh now*, &c. Whence it may be gathered, That, if the Scripture condemne *Laughter*, then conſequently *Stage-playes* alſo, whoſe ſpeciall aime and intendment is to make men *laugh*. But it is to be underſtood, that Chriſt directeth his ſpeech to thoſe perverſe and malicious men, whoſe mourning is but a diſſembled ſorrowing, outwardly grieving, and inwardly *laughing*; who ſpeake one thing with their mouth, but profeſſe another thing in their life: for this is not to be underſtood of the common ſociety or converſation of men, as if Chriſt ſhould forbid any one to *laugh* at all; but rather of immoderate *laughter*: whence is that of the Poet;

Object. 3.

Woe unto thee whoſe Spleene affecteth laughter,
For thy ſhort joy ſhall turne to ſorrow after.

Vt metus humilitatem, ſic nimia lætitia geſtit levitatem. Cic.

For, as feare begetteth humility, ſo too much mirth procureth levity. *Much laughter corrupteth manners, and looſeth the ſinewes of their former ſtrength, but a grave countenance is the preſerver of knowledge*: yet addeth *Eccleſiaſtes* unto this; *There is nothing better than for man to rejoyce in his workes*; which *David* confirmeth, Pſalme *penult.* So as there is nothing by this Objection proved, but what with all reaſon may be approved; for *immoderate* mirth is that which is here condemned, being that which we have in this obſervation eſpecially touched and taxed: whence wee may inferre, That *moderate* delight, taſting more of ſobriety than levity, is not onely allowed, but commended.

Eccleſ. 3. 22.

Object. 4.

The fourth Objection is taken from Saint *Matthew*, Chap. 12. 36. *But I ſay unto you, that for every idle word*, &c. of which words, that we may uſe no other expoſition, than what the ancient Fathers themſelves have uſed; wee will ſhew in this place their ſeverall expoſitions upon this parcell of holy Scripture. *Tertullian* in his booke of *Patience*, underſtandeth by *every idle word*, whatſoever is vaine and ſuperfluous. But *Theophylact* by *idle words* underſtandeth lyes, calumnies, all inordinate and ridiculous ſpeeches. *Chryſoſtome*, almoſt after the ſame manner interpreteth it, ſaying, that by *idle words* are underſtood ſuch as move uncomely and immodeſt laughter. *Gregory* underſtandeth by theſe which want the profit ever redounding from modeſty, and are ſeldome uttered upon any precedent neceſſity, things frivolous, fables, old-wives tales. All which ſeverall expoſitions, as they agree in ſubſtance, ſo doe wee cloze with them in every circumſtance. For ſuch as theſe which corrupt *Youth* by light and ſcurrilous jeſts, ſo little are they to be affected, as the very *Stages* where theſe are uſed are to be hated.

Tertul. lib. de Patient.
Theophylact.
Chryſoſtome.
Gregory.

For

For the fifth, it is written 1 *Cor.* 10. 7. and *Exod* 32. 6. *The people ſate downe to eate and drinke, and roſe up to play:* which argument is drawne from *Chryſoſtome*, where he ſheweth that by theſe words the Apoſtle meant two maine inconveniences, being the effects of falſe worſhip, and endangering the ſoules ſhipwracke, to wit, the Idolatry, or Idolomany of the *Iſraelites* done to the *Golden calfe* in *Dan* and *Bethel*. But farre be this from the conceit of any, to imagine, that *Stage-playes*, intended for modeſt delight and *Recreation*, ſhould ever move the Spectatour to ſuch abomination. For ſo much ought *Stage-playes* to bee from introducing any to ſuch impiety, as they ſhould not ſo much as once preſent in their ſhewes or Pageants, ought that might tend to the depraving of the Hearer in matters of converſation, much leſſe in drawing their minds to any profane or Pagan opinion: which ſhould not bee ſo much as once named, much leſſe entertained amongſt Chriſtians.

Recreation.

Object. 5.

For the ſixth, it is grounded on the foundation of the ſame Apoſtle, where in divers places he writeth expreſly againſt *fables*; as 1 *Tim.* 1. 4. *Give no heed to fables*, &c. Againe, 1 *Tim.* 4. 7. *But caſt away profane, and old wives fables*, &c. Againe, 2 *Tim.* 4. 4. Taxing ſuch as ſhall turne their eares from *the truth, and ſhall be given unto fables*. Againe 2 *Pet.* 1. 16. the Apoſtles in their doctrine were not directed by *deceivable fables*. But for theſe *Comedians*, let them ſpeake for themſelves, being ſuch as follow the ſteps of *Terence*, *Menander*, &c. Or may be properly referred to the *Lesbian* rule of *Menander*, and the *Lydian* ſtone of *Paul*. For ſuch as breed corruption in our manners (that I may jumpe in opinion with *Plato*) let them ſaile to * *Anticyra*, and undergoe due cenſure for their errour. But how worthy the Works of ſome of the Ancient *Comedians* have bin, may appeare by the Apoſtle's alleaging divers of their ſentences in his Epiſtle, and vouchſafing to uſe the name of their *Poets*, by a generall title, to approve ſome things in them worthy reading. As that of *Luke* 9. 5. a proverbe uſed by *Euripides* in his *Tragedies*; that alſo of *Menander*, made ſacred by the mouth of the Apoſtle *Paul*, 1 *Cor.* 15. 33. As it is likewiſe manifeſt that the ſame Apoſtle *Paul* uſed the authority of *Aratus* and *Epimenides*, *Act.* 17. 28. All which adde a reverend approbation to the authority of Poets.

Object. 6.

In Comed. de Thaide.

* *Anticyra inſula eſt Oetæ, monti Theſſalo oppoſita, ubi Helleborus creviſſe dicitur.*

The ſeventh Objection which theſe Stage-Antagoniſts frame, is taken from *Epheſ.* 5. 4. where the Apoſtle willeth and warneth that theſe αἰσχρότητα &c. that is, *ſuch things as become no man*, and which our very eares ſhould abhorre to heare, ought not to be ſo much as once named amongſt Chriſtians. Whereto I anſwer, that as theſe things tending to lightneſſe were inveighed againſt by the Apoſtle, that he might leave unto us a more excellent patterne or example of modeſty, which is an ornament that ſuteth beſt with the children of God: So there is none, having the light of grace in him, or fearing the judgement that is to come, who will applaud theſe ſcurrilous jeſts, which are wont to deprave, but ſeldome to edifie the underſtanding: whereof the Poet ſpeaketh;

Object. 7.

Ieſts that unſeaſond are I cannot beare,
For they diſtaſte a modeſt baſhfull eare.

But it may be here againe objected, that every thing being (as *Auguſtine* teſtifieth) either a hinderance or a *furtherance*; theſe *Stage-playes*, which

Aut vinculum aut veheculum. De civit Dei. lib 9. cap. 5.

Recreation.

which are properly called the *Bellowes of vice*, may rather ſeeme a hinderance in the courſe and progreſſe of vertue, then any furtherance to him in his practice therein. Beſides, *Playes* (ſaith *Ambroſe*) *ought not to be known of Chriſtians*, becauſe there is no mention at all made of them in holy Scripture. Whereto we briefly anſwer thus with *Peter Martyr*, that ſound and profound Divine, that in holy Scripture we have (as it were) a generall rule ſet downe unto us, touching all things *mediate* or indifferent, in the number whereof are *Playes* neceſſarily included. Yea, but *Auguſtine* the Prince of the *Latine* Fathers, ſeemes to affirme, that even thoſe *Stages* or *Theaters* where their interludes were acted, were more abominable then thoſe idolatrous ſacrifices, which in honour of the Pagan gods were offered. But hence is to be underſtood, that this holy father meant of ſuch ſoleman *Playes* or *Interludes*, as were acted and uſually celebrated by the Heathen in honour of their Father* *Liber*, and other *Ethnicke* gods for the yearely increaſe of their fruits: wherein many uncomely and immodeſt parts were played. Yea, but where ſhal we find theſe *Stage-actors* in former times ſo much as countenanced, being ſuch as *Quintilian* termeth expreſly, *Hypocrites*, from counterfeiting the manner, meaſure, motion, geſture, gate, grace, and feature of ſuch perſons as they repreſent; whoſe faſhion they often reteine when they have reſumed their owne Habit? Yes, and by the eminent'ſt and nobleſt perſonages. *Edward* the ſixt ſo much approved them, as he appointed one who was a witty Courtier to be (as it were) the chiefe maſter or diſpoſer of the *Playes*, who by his office ſhould take care to have them ſet forth in a princely and ſumptuous ſort; which Office to this day reteines the name of the *Maſter of the Revels*. Likewiſe our late Queene *Elizabeth* of bleſſed memorie, rightly ſtiled the worlds *Phœbe*; among women a *Sybilla*, among Queenes a *Saba*, how well ſhee approved of theſe *Recreations*, being (as ſhee termed them,) *harmeleſſe ſpenders of time*, the large exhibitions which ſhee conferred on ſuch as were eſteemed notable in that kind may ſufficiently witneſſe. Neither did ſhee hold it any derogation to that royall and princely Majeſtie, which ſhee then in her regall perſon preſented, to give ſome countenance to their endeavours, whereby they might be the better encouraged in their action. Yea, if we would but peruſe ſome books treating of this ſubject, wee ſhould find *Poets* in generall to have received ſuch countenance and approbation from the moſt eminent'ſt Princes, as their poems never wanted Patrons, nor the Authors themſelves Benefactors: which by inſtances I entend here to confirme, though the proſecution hereof may ſeeme digreſſive to our preſent diſcourſe.

Wee read how much *Amyntas* King of *Macedonia*, made of the tragicall Poet *Euripides*, the Athenians of *Sophocles*; in what price the noble and heroick poems of *Homer* were holden by *Alexander*, placing them in that curious *Cabinet* which he got in the ſpoile of *Darius*: and not onely *Homer* the Father of the Poets, was ſo honoured by him, but for his ſake all other meaner Poets: in ſo much as *Cherilus* no very good Poet had for every verſe well made, a *Philips* Noble of Gold, amounting in value to an Angell Engliſh, and ſo for every hundred verſes (which a cleanly hand could preſently diſpatch) hee had an hundred Angels. And ſince *Alexander* the great, how *Theocritus* the Greeke Poet was favoured by *Ptolomie* King of *Egypt*, and *Berenice* his wife.

Ennius

Theatra Idolatricis Deorum ſacris eſſe turpiora &c. Auguſtinus, Latinorum patrum Auguſtus de civit. Dei lib. 2. cap. 7.

**Nunc ſum deſignatus Ædilis, habeo rationem quòd à populo acceperim, mihi ludos ſanctiſſimos, maximæ et ceremoniæ Cereri Liberoque faciendos. Cic. in Ver.*

Quintilianus Hypocritam Hiſtrionem appellat: Qui mores, motus geſtus, inceſſus voces, vultus, deponere & dediſcere (quorum perſonas egunt) nullo modo poſſunt. Elizabetha orbis Phœbe, inter mulieres Sibylla, inter reginas, Saba.

Homerus, Sophocles heroicus; Sophocles, Homerus tragicus.

Had *Ovid* ſupplied *Cherilus* place he might by this meanes have inriched his fortunes above the condition of a Poet.

Ennius likewiſe by *Scipio*, *Virgil* and *Horace* by *Auguſtus*; betwixt which two Poets the Emperour ſitting one day, and one that might be bold asking what he did; *Marrie* (ſaid he) *I ſit here betweene groanings and teares*; for the one was ever ſighing, & the other ſeemed as if he were ever weeping. But to deſcend to our later times; how much were *Iehan de Mehune*, and *Guillamme de Loris* made of by the French King? and *Ieffery Chauser*, Father of our Engliſh Poets, by *Richard* the ſecond; who, as it was ſuppoſed, gave him the Mannor of *Newholme* in *Oxfordſhire*? and *Gower* by *Henry* the fourth? *Harding* by *Edward* the fourth? Alſo how *Francis* the French King made *Sangelais*, *Salmonius*, *Macrinus*, and *Clemens Marot* of his Privie Chamber, for their excellent skill in Latine and vulgar Poeſie? And *Henry* the eighth, for a few Pſalmes of *David*, tranſlated and turned into Engliſh Meeter by *Sternhold*, made him groome of his Privie Chamber. Alſo one *Gray*, in what favour grew he with *Henry* the eight, and after with the Duke of *Somerſet*, Protectour, for his *Hunt is up*, *Hunt is up*? And Queene *Marie*, for one *Epithalamie*, made by *Vargus* a Spaniſh Poet, at her marriage with King *Philip*, ſolemnized in *Winchester*, gave him during his life two hundred Crownes penſion. Nor were Poets only eminent in this kind, but eſteemed for their univerſality of knowledge, apt for any office publike; as in the adminiſtration of Common-weales affaires, conduct of Armies, &c. For we find that *Iulius Ceſar* was not onely the moſt eloquent Orator of his time, but alſo a very good Poet, though none of his doings therein be now extant. *Quintus Catulus* a good Poet, and *Cornel. Gallus* Treaſurer of *Ægypt*; and *Horace* the moſt delicate of all the *Roman Lyricks*; was importuned by many Letters of great inſtance, to bee Secretary of State to *Auguſtus* the Emperour; which hee nevertheleſſe refuſed for his unhealthfulneſſe ſake; and being a quiet man, and nothing ambitious of glory, retired himſelfe from publike deportments. And *Ennius* the Latine Poet, was with all reſpect entertained as a fellow and Counſellor by *African*, for his amiable converſation. So *Antimenides*, of whom *Ariſtotle* reports in his *Politicks*; and *Tyrtæus* the Poet, though a lame man, was choſen by the Oracle of the gods from the *Athenians*, to be generall of the *Lacedemonians* Army. Nor may that noble and honourable memoriall of that worthy woman twice French Queene, Lady *Anne* of *Britaine*, wife firſt to *Charles* the eighth, and after *to Lewis* the twelfth, adde leſſe glory to this exquiſite Art; who paſſing one day from her lodging toward the Kings ſide, ſaw in a Gallerie *M. Allane Chartier* the Kings Secretary, an excellent Poet, leaning on a Tables end aſleepe, and ſtooped downe to kiſſe him, ſaying thus in all their hearings: *Wee may not of princely courteſie paſſe by and not honour with our kiſſe, the mouth from whence ſo many ſweet ditties and golden poems have iſſued.* Yea *Plato* himſelfe, howſoever he may be ſaid to exclude divers Poets the bounds of his Common-weale, for their obſcene and immodeſt labours, which effeminated youth, training them rather to the *Carpet* than the *Campe*; yet wrote *he* many *Epigrams* and excellent Poems in his younger yeeres, before hee intended himſelfe to Philoſophy. For even in *Fables* appeare *ſeeds of Vertues*, as *Macrobius* teſtifieth.

Yea, but our *Stage-ſtingers*, or *Poet-ſcourgers*, will againe object, that theſe *Theaters*, which were at firſt erected for honeſt delight and harmeleſſe merriment, grow many times buſie with *ſtates*, laying aſperſions on men of eminent rank and quality; and in briefe, will ſpare none, ſo they may

Recreation.

Sedeo inter ſuſpiria & lachrymas.

..ego laudatoria amanti Rivos, & muſco circumlita ſaxa, nemuſque. Hor. 1. Epiſt. 10. *Carmina feciſſum ſcribentis & otia quærunt.*

Fruſtra poeta ſit, ſorer compos ſui pepulit. Sen. de Tranq. anim.

Macrob in ſom. Scipionis.

Recreation.

Ad reprehendenda aliena facta atque dicta ardet omnis animus. Saluſt.

may gaine themſelves by diſparaging others. But I muſt anſwer thus much for them, albeit, *-Non me tenet aura Theatri*; that ſuch as imploy their pens in taxing or tainting any noble or meriting perſon in this kind, deſerve no better cenſure, then as they whipt, ſo to be whipt themſelves for their labour: for they muſt know (to uſe the words of one who was once an eminent *Statiſt*) that ſome things are priviledged from jeſt, namely *Religion, matters of State, great perſons, any mans preſent buſineſſe of importance, and any caſe that deſerveth pity*; and generally, men ought to find the difference betweene ſaltneſſe and bitterneſſe. Certainely, he that hath a Satyricall veine, as hee maketh others afraid of his wit, ſo hee had need be afraid of others memory. This was very ſtraitly looked into by the ancient *Heathens*, who ordained many ſtrict Lawes to puniſh ſuch bitter Satyriſts as touched the good name of any Citizen, either in publike *Stage*, or any private worke. The ancient *Romans* had a Law enacted in their twelve Tables, That *whoſoever ſhould impeach any ones good name, or detract from the credit of his perſon, either in verſe or action, ſhould ſuffer death.* So as *Tiberius* ſlew *Scaurus*, and not altogether undeſervedly, for writing a ſpitefull Tragedy againſt him. In like manner did *Auguſtus* baniſh *Ovid*, for writing too wantonly towards ſome that were neere him. So *Nero* injoyned *Lucan* ſilence, for his * *ſmooth invection* framed againſt him. So as *Steſichorus*, writing bitterly againſt *Helen*, *Ariſtophanes* againſt *Cleon*, *Eupolis* againſt *Alcibiades*, *Calliſthenes* againſt *Alexander*, ſuffered equall puniſhments according to their demerits. This *Eupolis* is ſaid to be one of the firſt *Comedians*, and was drowned in *Helleſpont*, about the time of that famous Sea-fight betweene the *Lacedemonians* and *Athenians*: but I can ſcarcely aſſent to his opinion; for wee find it recorded, that hee was throwne into the Sea by *Alcibiades*, for preſenting him on the publike *Stage*, embracing *Timandra* in a laſcivious ſort; and that hee uſed theſe words: *Oft times, Eupolis, haſt thou drowned me upon the ſtage, I will once drowne thee in the ſea.* *Theſpis* likewiſe is ſaid to be the firſt inventer of a *Tragicke* Scene, as * *Horace* witneſſeth:

* παῤῥησίαν.

Eupolis atque Cratinum, Ariſtophanemque poetas. Horat. Serm. lib. 1. Sat. 4.

Sæpius me Eupolis in Theatro demerſiſti, ſemel te in mari demergam.

* *Ignotum Tragicæ genus inveniſſe Camenæ. Dicitur, & plauſtris vexiſſe poemata Theſpis, Quæ canerent agerentque peruncti fœcibus ora.* Horat. in art. poet.

> Theſpis, *ſome ſay inventing firſt the ſtraine*
> *Of tragicke Scenes, grew famous in his veine;*
> *Whoſe Actors that ye might the better note,*
> *With painted faces ſung the lines he wrote,*
> *Mounted in Chariots; which with greedy eares*
> *The people heard, and hearing ſent forth teares.*

And in theſe did *Satyrus* (no doubt) among the *Greekes* ſhew an admirable Art, being ſo highly extolled by *Demoſthenes* (for unto him did this *Satyrus* propoſe the firſt forme of ſpeaking plainely and articulately) as hee was no leſſe praiſed by him, then the *Roman Roſcius* was by *Cicero*, or *Æſopus*, to whom *Cicero* uſeth many titles of love and familiarity in his Epiſtles. For *Roſcius* and *Æſopus* were held the choiceſt and chiefeſt Orators, even at that time when the Common-weale excelled not onely in Eloquence, but alſo in wiſedome. The like of *Pilades* and *Hyla*, Maſter and Scholler, who were ſuch paſſionate Actors, as they enforced admiration in the hearer. But to what end ſhould I proſecute either *Comicke* or *Tragicke* ſubjects any further? My opinion briefly is this; As *Comedies* ſhould breath nothing but *Terence's* Art, *Cecilius* gravity, *Menanders* ſweet-

ſweetneſſe, *Ariſtophanes* conceit, and *Plautus* wit: ſo *Tragedies* ſhould reliſh of nothing but of the royall and majeſtick meaſures of *Sophocles*, the ſententious fulneſſe of *Euripides*, and the ſincere integrity of *Seneca*. For theſe which tend to corrupt youth, making their *Stages Stewes*, or their *Scenes* meere *Satyres*, to detract from the credit or eſtimation of any perſon, either publike or private; as their Authors deſerve due puniſhment, ſo ſhould they be avoyded: the former ſort, becauſe they are in danger to deprave us; the latter, becauſe perhaps wee ſhall heare them touch the credit of ſuch as are neere us. For ſuch as Enterludes (*Gentlemen*) as participate with neither of theſe, but in a temperate and equall courſe mixe profit with honeſt delight; you ſhall account the time you beſtow in hearing them, not altogether fruitleſly ſpent. For albeit the *Italians* are held worthy before all others to carry away the Garland for Poeſie, being for number and meaſure fuller, and for weight and merit better, as may appeare in the happy labours of *Petrarch* and *Boccace*; yet if wee looke home-ward, and obſerve the grace of our preſentments, the curioſity of our properties, and propriety of our action, we may juſtly conclude, that no Nation is, or hath beene ſo exquiſite in that kind.

But to draw in our ſailes, touching this *Recreation*: as I approve of the *moderate* uſe and recourſe which our *Gentlemen* make to *Playes*; ſo I wholly condemne the daily frequenting of them: as ſome there be (eſpecially in this Citie) who, for want of better imployment, make it their Vocation. And theſe I now ſpeake of, be our *Ordinary Gentlemen*, whoſe day-taske is this in a word: They leave their beds to put on their clothes formally, repaire to an *Ordinary*, and ſee a *Play* daily. Theſe can find time enough for *Recreation*, but not a minutes ſpace for *Devotion*. So as I much feare me, when they ſhall be ſtrucke with ſickneſſe, and lie on their death-bed, it will fare with them as it fared with a young *Gentlewoman* within theſe few yeares; who being accuſtomed in her health every day to ſee one *Play* or other, was at laſt ſtrucke with a grievous ſickneſſe even unto death: during which time of her ſickneſſe, being exhorted by ſuch *Divines* as were there preſent, to call upon God, that he would in mercy look upon her, as one deafe to their exhortation, continued ever crying, *Oh Hieronimo, Hieronimo, me thinkes I ſee thee, brave Hieronimo!* Neither could ſhe be drawne from this with all their perſwaſions; but fixing her eyes intentively, as if ſhe had ſeene *Hieronimo* acted, ſending out a deep ſigh, ſhee ſuddenly dyed. And let this ſuffice to have beene ſpoken of the *moderate* uſe of this *Recreation*: upon which I have the longer inſiſted, becauſe I am not ignorant how divers and different opinions have been holden touching the lawfulneſſe of *Stage-Playes*, which I reſolved to reconcile in as briefe and plaine a manner as I could, before I deſcended to the reſt.

For as much as wee have begun to treat of ſuch *Recreations* as require ſmall uſe or exerciſe of the body, wee will firſt proceed with ſuch as follow, being ranked in the ſame Siedge, becauſe *Recreations* of the ſame nature: deſcending from them to exerciſes requiring more alacrity of ſpirit, and more ability of body.

Of theſe, which may be rather termed exerciſes of the mind, then exerciſes of the faculties of the body, are Cards and Dice, a ſpeciall *Recreation*: meerely invented and intended to paſſe tedious Winter nights away, and not to hazard ones fortunes at them, as many inconſiderate Gameſters

Recreation.

Hence it may appeare how injuriouſly I was traduced by Mr. *W. P.* in his *Hiſtrio-maſtix*.

Though the moſt able and fineſt fancies, which of late times flouriſhed amongſt our *Italians* for Dramatick meaſures, were accounted theſe:
Lopis de vega.
Ariſtofanes.
Mauzano.
Mirinda.
Vivianus.
Aſſarino.
Alviſus.
Aſſolfus.
Cum fame cruciantur Chriſti pauperes, effuſis largitatibus nutriunt hiſtriones.
Greg.
Donare res ſuas hiſtrionibus cauſa hiſtrionatus, vitium eſt humanè & non virtus. Aug. Sup. Iohan.
Da indigenti, & non da ſaltanti et Hiero.
This fearfull Example diſapproves not the uſe but abuſe of *Stage-playes*.

Ludus alea et omnis ludus qui inititur ſortuna prohibitus eſt.
In Sum. Piſan.

Recreation.

Gameſters now adayes will not ſticke to doe: which done, what enſueth hence, but entertaining of ſome deſperate courſe, which bringeth the undertaker many times to an end as infortunate, as his life was deſolate? which makes me thinke I never ſee one of theſe *Gameſters*, who in a bravado will ſet their patrimonies at a throw, but I remember the anſwer of one *Minacius*, who having on a time loſt at Dice not only his money, but his apparell too (for hee was very poore) ſate weeping at the Portall doore of a Taverne: It chanced that a friend of his ſeeing him thus to weepe and lament, demanded of him, *How it was with him? Nothing*, (quoth *Minacius*;) *Why weepeſt thou then*, (ſaid his friend) *if there be nothing? For this cauſe doe I weepe* (replyed *Minacius*) *becauſe there is nothing*. His friend ſtill wondring; *Why then* (quoth he) *doſt thou weepe thus, when there is nothing? For the very ſame cauſe* (quoth he) *becauſe I have nothing*. The one underſtood that there was no cauſe why he ſhould weepe; the other wept becauſe hee had *Nothing* left to play. How many be there who may ſing *Lachryma* with *Minacius*, going by weeping-croſſe: being either by croſſe fortune, as they aſcribe it, or rather by flat cheating, as they may properly terme it, ſtript of their ſubſtance? Amongſt the Romans * *Venus* or *Cous* was the beſt chance at Dice: but indeed the beſt chance that any one can have, *is not to throw at all*. Howſoever, I could wiſh young *Gentlemen* to beware of frequenting theſe common gaming houſes, where they muſt either have fortune with advantage, or elſe be ſure to play like young *Gameſters* to their owne-diſadvantage. Truth is, I would have none to play much, but thoſe which have little to play. For theſe, as they have little to loſe, ſo they cannot bee much poorer, if they loſe all. Whereas ſuch, whoſe Anceſtors have left them faire revenues, by inveſting them as Heires to their providence; need little to raiſe or advance their fortunes by theſe indirect meanes. For tell me, *Gentlemen*, doe ye game for gaine, or paſſing time? If for gaine, it is needleſſe, ye have ſufficient. If for paſſing time, your ſtake ſhould be leſſe, and your care for winning, more indifferent. Beſides, doe ye not obſerve what *foiſts* yee have daily reſorting and frequenting theſe houſes; whoſe purſes are lined with cheats, and whoſe profeſſion is only to ſharke? Shun their companies then, leſt they prey upon you: whereby you ſhall make your ſelves ſubjects both of want and weakneſſe. Of *Want*, by filling their purſes with your coine: of *weakneſſe*, by ſuffering your ſelves to bee made a prey of by their cheats. If you will game, make choice of ſuch as you know to be *ſquare Gameſters*, ſcorning to bring their names in queſtion with the leaſt report of advantage. As for tricks frequently uſed in theſe dayes, learne rather to prevent them, then profeſſe them: For I never knew *Gameſter* play upon advantage, but bring him to the ſquare, and his fortune was ever ſeconded with diſadvantage. But above all, uſe *moderation* in *Play*, make not your *Recreation* a diſtemper: and ſet up this as your reſt, never to mount your ſtake ſo high, as the loſſe of it may move you to choler. And ſo I deſcend to *Recreations* more virile, wherein I will be brieſe, becauſe I would haſten to the next branch.

In this ranke may be numbred *Hunting* and *Hawking*, pleaſures very free and *generous*, and ſuch as the nobleſt diſpoſitions have naturally affected. For what more admirable then the pleaſure of the *Hare*, if we obſerve the uſes which may be made of it, as I have * elſe-where more amply diſcourſed; purpoſing here rather to touch them, then treat of them? In her

doubles

Barthol. Merula, in Ovid. de art. amand. l. 2.

* Canis, canicula *ſeu* Chius, *apud* Romanos *jactus erat omnium maximè inauſpicatus*; Hercules, Venus *ſeu* Baſilicus, *omnium benigniſſimus*. Vid. Lipſ. antiq. lect. lib. 3. c. 1. Turn. adu. lib. 5. cap. 6. *In Teſſerario ludo*, Mydas *jactus erat fortunatiſſimus*. Dempſt. antiq. Rom. l. 5. c. 1.

* In a Treatiſe entituled; *The Huntſmans Raunge.*

doubles, note her cunning; in the *dogges*, eagerneſſe in purſuing: Where all the *ſenſes* remaine for the time pleaſed, but when at default, how much are they grieved? What an excellent Melody, or naturall Conſort to delight the *Eare*? What choice Objects to content the *Eye*? What odoriferous ſmels in the floury Meads, to refreſh the *Noſe*? only the *Touch* and *Taſte* muſt have their pleaſures ſuſpended, till the ſport be ended. *Non ſine lepore, tanto labore, pro uno Lepore homines torqueri video*; ſaith one very wittily and elegantly. *I can never chuſe but laugh, to ſee what labour men will take for a poore Hare.* What Mountaines they will climbe, what Mariſhes they will paſſe, what brakes and bryers they will runne through, and all for a Hare? which may be an *Embleme* of humane vanity; where men (miſerable deluded men) will refuſe no toyle or labour to gaine a trifling pleaſure. What indirect courſes they will take for a moments delight, which is no ſooner ſhowne them, then vaniſhed from them? Theſe pleaſures are moſt commonly affected by *Youth*, becauſe they have agility and ability of body to maintaine the purſuite of them: whence the Poet;

The beardleſſe Youth, *when's guardians reines doe yeeld,*
Sports him in Horſe, and Dogges, and open field:

The reaſon may be this; hee cannot endure reſtraint: for the heat of *Youth* muſt needs take aire, or it choakes it ſelfe with too much holding. It muſt be carried aloft on the wings of the wind, taking an *Icarian* flight, but never fearing his fall. Such *dogges* as were preſented by the King of *Albanie* unto *Alexander* the Great, who would not ſtirre at *ſmall Beaſts*, but at *Lions* and *Elephants*, are the fitteſt for his kennell; for *Youth* is no ſooner moving then mounting. Whence *Aſcanius* in a youthfull bravery

Wiſheth ſome Boare *or ſavage* Lion *ſhould*
Deſcend the Mount, and cope with him he would.

So ſubject is *Youth* to expoſe it ſelfe to all dangers, ſwimming ever with bladders of vaine-glory, till they receive water, and it ſinke. There are ſome alſo of theſe youthfull *Hunt ſ-men*, who when they cannot ſpeed in their ſport, will rather buy it, then want it; that having their game on their backe, they may proclaime to the world, how they are Maſters of their profeſſion. And theſe are excellently diſplayed by the Poet, in the perſon of *Gargilius*.

At once Gargilius, *who one Morne betime*
Sent out his Servants forward to the chace,
With Hunting poles, and twiſted nets of line,
To buy a Boare, which through the Market place
Laid on a Mule, as if his men had ſlaine him,
Would, as hee thought, eternall glory gaine him.

So apt are many in inventing, and eager in purſuing ought which may raiſe them a name, though in things meerly indifferent. For as reputation is a common conceit of extraordinary vertue, ſo every one laboureth to acquire the end, albeit they miſſe the meanes of acquiring it. For how

Recreation.

Velletque videre, non etiam ſentire. Actæon apud Ovid.

Quos montes aſcendent, quas paludes tranſibunt, quas vepres ſentesque ſine ſenſu percurrent, modò unum lepuſculum tãto ſudore capiant?

Horat.

Optat aprum, aut fulvum deſcendere monte Leonem. Virg.

..ut olim Gargilius, qui manè plagas, venabula ſervos Differtum tranſire forum, populumq; jubebat, Unus ut è multis (Populo ſpectante) referret Emptum mulus aprum. Horat. Epiſt. lib. 1. 6.

Recreation.

how ſhould any one imagine (unleſſe his conceit were wholly darkened) that theſe things could be any meanes to perpetuate his name? But ſo ſoon tranſported is *Youth* with any phantaſie ſuggeſted (albeit upon no ſufficient ground builded) as whatſoever his conceit whiſpers to him, that may tend to his praiſe, hee entertaines it with a greedy and eager deſire, laboring to effect what may gaine him popular eſteeme. So as the *Lover* is never more *blinded* with affection towards his *beloved*, than *Youth* is in affecting *that* which may cauſe him to be praiſed. To ſpeake much touching this *Recreation* I will not addreſſe my diſcourſe: onely this is my opinion, that as it is *generous*, ſo generally is it moſt *harmeleſſe*, ſo it be *moderately* uſed; for otherwiſe it may weaken or enfeeble the body, impaire the health, and be occaſion of many inconveniences: for in my diſcourſe upon the particular branch of this *Obſervation*, I am onely to approve of ſuch *Recreations* as are uſed with *Moderation*: As *Hawking*, which (as I before obſerved) is a pleaſure for high and mounting ſpirits: ſuch as will not ſtoope to inferiour Lures; having their minds ſo farre above, as they ſcorne to partake with them. It is rare to conſider, how a wild *Bird* ſhould be ſo brought to hand, and ſo well managed as to make us ſuch pleaſure in the ayre: but moſt of all to forgoe her native liberty and feeding, and returne to her former ſervitude and diet. But in this, as in the reſt, wee are taught to admire the great goodneſſe and bounty of God, who hath not onely given us the Birds of the Ayre, with their fleſh to feed us, with their voice to cheere us, but with their flight to delight us. The *Eagle*, which is indeed the Prince of Birds, and the *prime Hawke*, was obſerved much among the ancient *Romans* in all their Auguries: ſo as an *Eagle* hovering in the Aire, in the reigne of *Auguſtus*, and at laſt ſettling upon the name *Agrippa*, and juſt upon the firſt letter of that name, *A.* a lightning deſcending downe from Heaven, ſtruck the firſt letter of his owne name out, *C.* whence *Sooth-ſayers*, by conjecturall arguments gathered, that hee ſhould but live an *hundred dayes* after, and be afterwards canonized for a god: becauſe *Eſar*, the reſidue of that name, in the *Tuſcane* language ſignified God. For the *Romanes*, of all Nations under the Cope of Heaven, relyed moſt upon the propheſying of Birds: ſo as wee read, that they ever kept their *Oſcines*, or birds of Augury, by which they collected what their ſucceſſe ſhould be, both in peace and warre. Albeit, ſome there was among the *Heathen*, who made ſmall account of them: ſo as *Claudius Pulcher*, when in taking his *Auſpicia*, or the predictions of his ſucceſſe before *Sicily*, the *Pullets* would not feed, *He commanded they ſhould be plunged in the ſea, that they might drinke, ſeeing they would not eat.* It is the ſaying of an ancient Father. *That the piercing eye of the Eagle exceeds the ſight of all other birds*: being of ſuch ſharpe ſight, as reflecting the beames of the Sunne fixed upon her, ſhe can looke upon the Sunne without ſhutting her eyes, which are not to be dazled, ſhine the Sunne never ſo brightly. So as it is ſaid, ſhee makes a tryall of her brood when they are but young, by mounting up, and fixing their eyes againſt the Sunne: of which, if any be ſo tender-eyed, as they cannot looke upon it, ſhee diſclaimes them; but ſuch whoſe ſharpe ſight can look ſtedfaſtly upon it, ſhee tenders them as her ſelfe. Whence many ſecret and ſacred uſes might be gathered (for this is but the type of a divine Morall) if I ſhould inſiſt upon the expoſition of that bleſſed Father; but I muſt briefly deſcend to ſpeake of the *Moderate* uſe of this *Recreation*.

Vid. Sueton. Tranquill.

Greg. in Moral. expoſit. in Iob.

This

Recreation.

This pleaſure, as it is a princely delight, ſo it moveth many to be ſo dearely enamoured of it, as they will undergoe any charge, rather then forgoe it: which makes me recall to mind a merry tale which I have read, to this effect. Divers men having entred into diſcourſe, touching the ſuperfluous care (I will not ſay folly) of ſuch as kept *Dogs* and *Hawkes* "for *Hawking*; one *Paulus* a *Florentine* ſtood up and ſpake: Not without "cauſe (quoth hee) did that foole of *Millan* laugh at theſe; and being "entreated to tell the tale, hee thus proceeded; Vpon a time (quoth hee) "there was a Citizen of *Millan*, a Phyſician for ſuch as were diſtracted "or Lunaticke; who tooke upon him within a certaine time to cure ſuch "as were brought unto him. And hee cured them after this ſort: He had "a plat of ground neere his houſe, and in it a pit of corrupt and ſtinking "water, wherein hee bound naked ſuch as were mad to a ſtake, ſome of "them knee-deepe, others to the groin, and ſome others deeper, accor-"ding to the degree of their madneſſe; where he ſo long pined them with "water and hunger, till they ſeemed ſound. Now amongſt others, there "was one brought, whom hee had put thigh-deepe in water: who af-"ter fifteene dayes began to recover, beſeeching the Phyſician that hee "might be taken out of the water. The Phyſician taking compaſſion of "him, tooke him out, but with this condition, that hee ſhould not goe "out of the roome. Having obeyed him certaine dayes, he gave him liber-"ty to walke up and downe the houſe, but not to paſſe the out-gate: while "the reſt of his companions, which were many, remaining in the water, "diligently obſerved their Phyſicians command. Now it chanced, as on "a time he ſtood at the gate, (for out hee durſt not goe, for feare he ſhould "returne to the pit) hee beckned to a young *Gentleman* to come unto "him, who had a *Hawke* and two Spaniels, being moved with the no-"velty thereof; for, to his remembrance, before hee fell mad, hee had ne-"ver ſeene the like. The young *Gentleman* being come unto him; Sir "(quoth he) I pray you heare me a word or two, and anſwer me at your "pleaſure. What is this you ride on (quoth hee) and how doe you im-"ploy him? This is a Horſe (replyed he) and I keepe him for *Hawking*. "But what call you that, you carry on your fiſt, and how doe you uſe it? "This is a *Hawke* (ſaid hee) and I uſe to fly with it at Pluver and Par-"tridge. But what (quoth he) are theſe which follow you, what doe "they, or wherein doe they profit you? Theſe are dogges (ſaid he) and "neceſſary for *Hawking*, to find and retrive my game. And what were "theſe Birds worth, for which you provide ſo many things, if you "ſhould reckon all you take for a whole yeere? Who anſwering, hee "knew not well, but they were worth a very little, not above ſix "crownes. The man replyed; what then may be the charge you are at "with your Horſe, Dogges and *Hawke*? Some fifty crownes, ſaid hee. "Whereat, as one wondring at the folly of the young *Gentleman*: "Away, away Sir, I pray you quickly, and fly hence before our Phyſi-"cian returne home: for if he find you here, as one that is maddeſt man "alive, hee will throw you into his Pit, there to be cured with others, "that have loſt their wits; and more then all others, for hee will ſet you "chin-deepe in the water. Inferring hence, that the uſe or exerciſe of "*Hawking*, is the greateſt folly, unleſſe ſometimes uſed by ſuch as are of "good eſtate, and for *Recreation* ſake.

Neither is this pleaſure or *Recreation* herein taxed, but the exceſſive and

Recreation.

The *Romans*, as may appeare by their *Lætoria lex*, accounted all Prodigals mad-men. *Cic. 3. de Offic. Horæ non auri dispendium defleo.*

immoderate expence which many are at in maintaining this pleasure: Who as they should be wary in the expence of their *coine*, so much more circumspect in their expence of *time*. So as in a word, I could wish young *Gentlemen* never to be so taken with this pleasure, as to lay aside the dispatch of more serious occasions, for a flight of feathers in the Ayre. The Physician saith, that it is the best exercise which is, *ad ruborem, non ad sudorem*; refreshing the spirits, and stirring up the blood a little, but not putting a man into any great sweat: for hee that makes his *Recreation* a toyle, makes himselfe likewise Pleasures thrall. Refresh your spirits, stirre up your blood, and enable your bodies by *moderate* exercise: but avoid mixing of distemper with your pleasure, for that were not to refresh, but depresse the spirits; not to stirre up, but stop the course of blood; not to enable, but enfeeble the body. And so I descend to the next branch, treating of *Recreations* best sorting with the quality of a *Gentleman*.

Of Recreations *best sorting with the quality of a* Gentleman.

TO propose what *Recreations* may please best, I cannot, (because I know not how to stand affected) but I shall, as neere as I may, recount what especiall *Recreations* best sort and suite with your quality. Of all those which I have formerly touched and treated, there is none but may be approved and entertained with an equall indifferencie, being (as I have said) tempered and moderated with discretion. But some there are I have not touched, which may be so much the more admired, forasmuch as they are by our young *Gentlemen* usually affected; yea, and as especiall Ornaments to grace and accomplish them, generally esteemed: as *Fencing* and *Dancing*; the one to accommodate him for the *Court*, the other for the *Campe*. Of which two *Recreations*, to give my opinion freely, there is required a knowledge; but respectively to such (I meane) as onely intend to *Court* or *Gallant* it: for these shall have occasion to make use of their knowledge, in the *one* to grace and beautifie them; in the *other* to shield and defend them. Yet in neither of these would I have them to imitate their masters: for so may they turne *Comedi*, and so shew themselves *true Fencers*. Or in their *Dancing* use those mimicke tricks which our apish professants use; but with a reserved grace to come off bravely and sprightly, rather then with an affected curiosity. You shall see some of these come forth so punctually, as if they were made up in a suite of Wainscot, treading the ground as if they were foundred. Others you shall see, so supple and pliable in their joynts, as you would take them to be some Tumblers; but what are these but *Jacke-an-Apes* in gay clothes? But others there are, and these onely praise-worthy, who with a gracefull presence gaine them respect. For in exercises of this kind (sure I am) those onely deserve most commendation, which are performed with least affectation.

Now I have heard of some who could doe all this; shew an excellent grace in their carriage; expresse themselves rare proficients in all School-tricks; being so much admired as who but they: yet observe the cloze, and they spoile all with an English trick, they cannot leave it when it is well. It is said of *Apelles*, that hee found fault with *Protogenes*, in that hee could not hold his hands from his Table: and right so fares it with these young *Coxcombes*, when they have shewne all that may be shewne

to

to give content, ſtriving to ſhew one tricke above *Ela*, they halt in the concluſion.

Recreation.

For *Fence-play*, I have knowne ſome puffed up with a preſumption of skill, to have beene too apt in giving offence; ſo as of profeſſors of worth, they became practiſers of wrong. But ſee their unhappineſſe! this conceit or over-weening opinion of their ſurpaſſing skill, brings them many times to an unexpected end, by expoſing themſelves to inevitable dangers. And this they doe either for vaine-glory, being ambitious after fame; or elſe out of a quarrelling diſpoſition, being no leſſe apt to conceive or apprehend the ſmalleſt occaſion of offence, then to proſecute revenge upon occaſion offered. For the *firſt*, the braveſt and nobleſt ſpirits have beene affected to it, I meane *Ambition*, but their ends were more glorious. As *Themiſtocles*, *Who walked in the night time in the open ſtreet, becauſe hee could not ſleepe*: the cauſe whereof when ſome men did enquire, hee anſwered, *that the triumph of* Miltiades *would not ſuffer him to take his reſt.* The like might be obſerved in *Alexander*, *Who ſighed that his Father ſhould winne ſo much, and leave him ſo little to winne.* So as it is ſaid that hee wept, hearing that there was another world, ſaying, *He had not yet wonne one World.* But with theſe it fareth many times, as it did with *Marius*, who not contented with the glory hee got in the *Cimbrian* warres, by ſeeking to augment it, did extenuate it. Yet are theſe more noble in their aimes, then ſuch whoſe *Ambition* it is to commit all impieties, onely to gaine them a perpetuall infamy: As *Pauſanias*, who killed *Philip* of *Macedon*, onely for fame or vaine glory; ſo did *Heroſtratus* burne the Temple of *Diana*, to get him a name by an infamous act. For the *latter* ſort, being ſuch as are given to quarrels, I have ever noted their gaines to be ſmall in all their adventures. For what are theſe but ſuch as value blood at a low rate? they pretend how their reputation ſtands engaged; they cannot put up ſuch diſgraces but with touch of cowardiſe; and what a blemiſh were it, for one's *reputation* to be brought in queſtion, upon termes ſo neere concerning them, and not ſeeke revenge? where the wide world would take notice of their diſgrace, pointing at them in the ſtreets, and ſaying, *There goe ſuch and ſuch who were moſt groſly baffled; preferring their blood before their honour, their ſafety before their reputation!* *O Gentlemen*, how many of your ranke and quality have periſhed by ſtanding upon theſe termes! how many, and thoſe of the choyceſt and ſelected'ſt ranke, have expoſed themſelves to extremeſt danger, whereby they might gaine themſelves the ſtile of valiant! how many even upon trifling occaſions have gone into the field, and in their heat of blood have fallen? Sure I am, their deare Countrey hath felt their loſſe, to whom in all due reſpect they ſhould have tendered both love and life, and not have made prodigall expence of that, which might have beene a meanes to ſtrengthen and ſupport her ſtate. Yet doe I not ſpeake this, as one inſenſible of wrong, or incapable of diſgrace: for I know that in paſſages of this nature, publike imputations require publike ſatisfaction, ſo that howſoever the Divine Law, to which all humane actions ought to be ſquared, may ſeeme to conclude, *That wee are to leave revenge to whom revenge belongeth*; yet ſo paſſionate is the nature of man, and through paſſion ſo much weakned, as hee forgets many times what the divine Law bids him doe, and haſtens to that which is owne violent and diſtempered paſſion pricks him to. Now to propoſe my opinion, by way of direction,

Tuſcul. lib. 4.

Quint. Curt. lib. 4.

Heu quantum potuit terræ pelagique parari,
Hoc quem civiles hauſerunt ſanguine dextræ.

Recreation.

a Epheſ. 4. 26
b Rom. 12. 20.
Prov. 25. 21. 22.
c Prov. 15. 1. 28.
d Prov. 22. 24.

in a word it is this: As one may be a *angry and ſinne not*, ſo one may revenge and offend not; and this is by b *heaping coales of fire upon our Enemies head:* for by this c *meeknesse in anger appeaſed*, and wee of our owne fury revenged. But the beſt meanes to prevent occaſion of diſtaſte in this kind, is to avoid the acquaintance or ſociety of ſuch as are given to offence: whence it is that the wiſeſt of Kings exhorteth us in thoſe words; d *To have no familiarity with an angry man, neither goe with the furious man.* And why? *Leſt thou learne his wayes, and receive deſtruction to thy ſoule.* For indeed *theſe*, whoſe turbulent diſpoſitions are ready to entertaine any occaſion of offence, albeit the occaſion perchance was never intended, are unfit for any company, or to paſſe time withall in any *Recreation*. So as, of one of theſe it may be ſaid, as was ſaid of *Scæva*, who ſhewed apparent arguments of reſolution, to ſlave himſelfe to the ſervile yoke of tyrannous ſubjection;

Lucan. *Infelix dominum quantâ virtute paraſti!*

How many courſes, miſerable man, haſt thou tryed; how many wayes haſt thou traced; how many adventures entertayned; to get thee a Maſter, *Fury*, Arch-traytor to that glorious fortreſſe of Patience? Theſe are thoſe *Blood-hounds* who are ever in queſt, and are never ſatisfied in purſuit, till their eyes become the ſad ſpectators of a fall: yea, rather then theſe men will be out of action, they will engage themſelves in maintaining other quarrels; ſo prompt they are to take offence, as a ſtrangers engagements muſt be made their owne, rather then they will diſcontinue in their former profeſſion. Another ſort there are, who albeit they find ability in themſelves to ſubdue and moderate this paſſion of *furie* by the ſoveraignty of reaſon, yet it fares with them as it did with *Hannibal*, *Who knew better how to conquer, then how to make uſe of his conqueſt*: or as it is ſaid of *Glendor*, *That hee was more able to get a victory, then skilfull to uſe it*. So theſe, though reaſon like a diſcreet Monitor adviſe them to moderate their paſſions, yet ſo ambitious are they of popular praiſe, as rather then they will loſe the name of being eſteemed reſolute, they will oppoſe themſelves to all perils, and entertaine a courſe in the eye of true valour moſt diſſolute.

Spiritus magni magis quàm utiles. Liv. dec. 3. lib. 10. *Iſti ſunt maximè noxij, quibus minimè noti.*

The ſaying of *Adherbal*, Bomilcars ſon; *Vincere ſcis Hannibal, ſed uti victoria neſcis.* L. Flor. l. 2. c. 6.

Reſembling *Clement* the fourth, who had a pregnant wit for projecting, unfortunate for atchieving. *Object.* *Sol.*

Yet reſpect to our *good name*, being indeed the choyceſt and ſweeteſt perfume, muſt not be ſo ſleighted, as to incurre apparent termes of diſgrace, and not labour to wipe off that ſtaine, by ſhewing ſome arguments, that wee have ſo much conceit as to apprehend what an injury is, and ſo much Spirit as to take revenge on him, by whom the injury is offered.

It is true; neither am I ſo ſtupid, as not to conceive how inſupportable the burden of thoſe wrongs is, which touch our name. So as indeed, (to ſpeake as a man unto men) theſe wrongs are above the nature of mortality to beare: for the *naturall man* taſting more of Earth then Heaven, whileſt hee ponders the quality of his diſgrace, and how farre hee ſtands engaged, in reſpect of the opinion of men, to beare himſelfe like himſelfe, and not to bury ſuch wrongs in ſilence, as if ſenſleſſe of the nature of an injury; hee never conſiders what the divine Law inſoynes, but caſteth his eye upon the wrong hee ſuſtaines. Wherein, if paſſion will needs over-maſter reaſon, (albeit I doe not hold it conſonant to the Divine Law, Morall or Nationall, but to all *generous* ſpirits experimentally uſefull) I could with him to come off faire at the firſt, for this either wins him the buckler, or loſeth it: ſo ſhall hee ever gaine to himſelfe an eſteeme of

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conceit, in knowing the nature of a wrong; and an opinion of ſpirit, in daring to wipe off the diſgrace that ſhall be laid upon him. For this is my Poſition, *Faile at the firſt, and faile ever*: for as the firſt onſet terrifies the enemy, ſo in actions of this nature, the onely meanes to gaine opinion is to come off bravely in the beginning. Now perchance it may happen, that he from whom you have received wrong, will take no notice of your diſtaſte, but will doe as *hee* did; who receiving a *Challenge* upon ſome perſonall touch, whereby hee apprehended the occaſion for his beſt advantage, of making choice (as the *Challenged* may) of *time, place, weapon*, and *Second*, returned this anſwere to the Meſſenger; For the *time*, I know not when; for the *place*, when that time comes, it ſhall be the *Alpes*; for the *weapon*, it ſhall be *Guy's* ſword that ſlew the Cow on *Dunmore* heath; and for my *Second*, it ſhall be your ſelfe, that I may bring you within the compaſſe of *Duelloes*. If with ſuch your fortune be to deale, (as many there are more valiant in tongue then hand, more apt to offer wrong then tender ſatisfaction;) know thus much, that theſe *Alpes* which hee hath named, and whereto he never meanes to come, is what *place* ſoever you ſhall meet him; the *time*, whenſoever you ſhall have fit opportunity to encounter him; the *weapon*, though hee chuſe it, you may refuſe it, (becauſe it is too cloſely kept to come to) and make choice of your own weapon, leſt by going to *Warwicke* Caſtle to procure a ſword, you forget your wrong before you come there; and the *Second*, your only ſelfe; that as you are particularly wronged, you may be particularly righted: for, as the wrong toucheth you and no *Second*, ſo you are to right your ſelfe without a *Second*. But the ſafeſt and ſureſt courſe, (as I ſaid before) not to partake with men of this condition, is to refraine their company and converſation: for theſe *fiery ſpirits*, who have *Therſites* tongue and *Antæus* hand, are dangerous to comfort with; for they ſeldome reſort to any meeting, but either they doe hurt, or receive it. So as, even in theſe tolerable *Recreations* of *Horſe-races, Cockings, Bowlings*, &c. you ſhall ever ſee theſe throw one bone or other to make differences amongſt men of quality and ranke, wherein they will be ſure to be intereſted as *Seconds*, if not as principall *Agents*. My advice therefore is, that you avoid their company, as diſturbers of the publike peace, interrupters of all honeſt *Recreations*, and profeſt enemies to all civill ſociety. For, as we read of the Bird *Curuca*, that ſhe will rather hatch the egges of another, then hatch none at all; ſo theſe will rather engage themſelves in others differences, and like ſubtill *Spiders* ſpin the webbe of diſſention, then be without imployment: but they hatch the *Cockatrice* egges, reaping the fruit of their labours to their ſhame. But wee have inſiſted too long upon them; wherefore wee will returne to our former diſcourſe.

Recreation.

Vid Homer in Iliad.

Plin. in Nat. Hiſt.

As wee have briefly touched ſome *Recreations* well ſorting with the quality of a *Gentleman*, being ſuch as tend eſpecially to his accompliſhment outwardly; ſo are wee now to treat of ſuch as may conferre no leſſe benefit to the inward man, by enabling him for matters of diſcourſe. Of which ranke, *Reading of Hiſtory*, is to be accounted as one tending eſpecially thereto; and that not onely in reſpect of diſcourſe, but in reſpect of diſcipline and civill ſociety; being there taught how to demeane or behave our ſelves in all our actions, how to moderate our affections, how to gaine worthy eſteeme both in our managements publike and private.

Knowledge is as the *Pyramides*, whereof Hiſtory is the *Baſis*.

Cicero entring into the commendation of *Hiſtories*, honours them with this

Recreation.

De Orat. l. 1.

Whence *Cicero* moved *Lucceius* to record his acts in his writings. *Annot. in Tacit. de quo verè dici potest, ut inclytus ille* Lipſius *de* Guicciardino *teſtatus eſt;* "*Prudens perituſq; ſcriptor, et qui tales Lectores ſuos facit.*

* In the *Survey of hiſtories* lately reviſed and amply inlarged; which might be rightly entitled, *The Muſes Wardrobe*, or, *The Noble-mans Lecture*, dilating on the various delights of *Hiſtory*, the beſt accompliſher of true Gentility.

Hiſtoricum nobilem et verum Aug. de Civit. Dei l. 4. Græcorum Thucydidem et Herodotum, Latinorum Saluſtium & T. Livium facilè principes eſſe judicamus. Lamb. Vell. in Proem Thucyd.

* *Plinius Iunior* wiſhed he might be mentioned in the Hiſtories of *Cornel. Tacitus*, becauſe he did foreſee their ſucceeding memory. * *Non ſolum animis, ſed etiam oculis ſervire Civium. Cic.* * *Hominum fronte & oratione magis quàm ipſo beneficio, reguntur. Ibid. Yuſt. 4. Quint. Curt. 8.*

this Rhetoricall definition: *Hiſtories* (ſaith he) *are the witneſſes of times, the light of truth, the life of memory, the miſtreſſe of life, the meſſenger of antiquity:* In which notable exemplification, hee ſhewes what excellent fruits may be gathered from the ſelect flowers of *Hiſtories*. Firſt, how the paſſages and events of former times are there recorded; Secondly, how the truth of things by the light of *Hiſtory* is diſcovered; Thirdly, our memory is revived; Fourthly, our life is directed; Fifthly, antiquities ſucceſſively tranſcribed. In *Tacitus* are three notes which are required in a perfect *Hiſtory*; Firſt, *Truth*, in ſincere relating, without having any thing *hauſtum ex vano*; Secondly, *Explanation* not onely of the ſequels of things, but alſo the cauſes and reaſons; Thirdly, *Judgement* in diſtinguiſhing things, by approving the beſt, and diſallowing the contrary. Touching which three notes, we are to obſerve firſt, that there is neceſſarily required in every *Hiſtory* a ſincere relation of *truth*, foiſting nothing in, which may ſeeme either fabulous or impertinent. Likewiſe, it is not enough to lay downe or *explaine* the ſequels or iſſues of things, but the cauſes and reaſons from whence thoſe ſequels iſſued. Thirdly, there is required *judgement* in diſtinguiſhing probabilities from improbabilities; never ſetting ought downe for a grounded truth without approved authority. Having thus propoſed unto you the fruits redounding from *Hiſtory*, as alſo what is required therein, to make it more generally affected; it reſts now that I ſhew my opinion touching your choice of *Hiſtories:* of which ſubject, becauſe I have * heretofore copiouſly treated, I will only ſpeake a word, and ſo deſcend to the laſt branch of this *Obſervation*.

Auguſtine, in his fourth booke *De Civit. Dei*, cals *Saluſt A noble and true Hiſtorian*; *noble* in reſpect of his deſcent; *true* in reſpect of his diſcourſe. Neither doth hee indeed deſerve any leſſer title: for his phraſe is elegant without affectation; his diſcourſe continuate without impertinent digreſſion, and the Series of his *Hiſtory* ſtored with much ſententious inſtruction. From the depth of a princely judgement, *Cæſars Commentaries* have received moſt noble approbation. But if you would take view of a flouriſhing State, whoſe greatneſſe never any attained to, being raiſed from ſuch beginnings; be acquainted with * *Tacitus* or *Livie*, where you ſhall obſerve the courſes and paſſages of many eminent Princes, how they bare themſelves in their height, how in their hate. Heare you ſhall ſee; *Thoſe men who* (as *Coſmo* ſaith) *carry their heart in their mouth*, are more to be pitied then feared: for theſe judge men onely by the outward appearance: whereas *Tiberius* gloried in nothing ſo much, as in cunningly cloaking his purpoſes with faire pretences, going inviſible, and deluding his ſubjects reſolutions with a ſeeming good. Here you ſhall likewiſe obſerve others ſo obſequiouſly ſeeming, as they ſtrove not onely to ſatisfie the * *minds*, but *eyes* of the Citizens, underſtanding well enough, that the common ſort of people were catcht ſooner by a * cheerfull countenance, and a pleaſing outward ſemblance, then any other reſpect whatſoever. Some you ſhall ſee note much, yet will be ſeene to note little: therefore *Agrippina* in *Tacitus*, knowing her life to be attempted by *Nero*, knew well that her onely remedy was to take no notice of the treaſon: ſo is *Scipio* deſcribed by *Cicero*, to be the moſt cunning ſearcher of mens minds;

and

and *Sylla* by *Saluſt*. Others you ſhall obſerve ſo much dejected preſently upon any loſſe ſuſtained, as they entertaine affliction with a deſperate ſorrow, crying out with *Aſranius* ſonne, *Alas mee wretched!* or *Philoctas* like, receive ſuch deepe impreſſion or apprehenſion of their diſgrace, as through it they are forced to loſe the faculty of ſpeech. Whereas others, like *Furius Camillus* are neither puffed up with honour, nor caſt downe with diſgrace: as his *Dictator-ſhip* could not make him too haughtily affected; no more could *exile* from his Countrey cauſe him to be dejected. Such was the reſolution of the ancient *Romans*, who at the diſaſter of *Canna*, when their utter ruine and overthrow was rung in every place, did nothing unworthy themſelves. Here you ſhall encounter with a *Iugurth*, *Speaking little, but doing much*: there with a *Catilius*, *Speaking much, but doing little*. Here one, in all mens opinions *worthy of an Empire before hee had it, but moſt unworthy when hee hath it*; exemplified in a *Galba*: there one *much doubted before hee have it, but generally loved when he had it*; exemplified in b *Severus*.

Againe, obſerve you may in the courſe of *Hiſtories*, how juſtly God hath ſhewne himſelfe towards ſuch as practiſed treaſon againſt their Princes, though they were Heathens: find out one of all thoſe who conſpired *Caſars* death in the *Capitoll*, who died in their bed. For no ſooner had *Antony* ſhewed in his funerall Oration the thirty three wounds wherewith *Caſar* was deprived of life by his conſpirators, and erected a Temple to *Caſar*, and ſung a mournefull hymne in memory of *Caſar*; then *Trebonius* and *Decimus*, were the firſt that were diſpatched, being of the conſpiracie. *Caſſius* likewiſe was killed on his Birth-day: who, ſome ſay, killed himſelfe with the ſame dagger wherewith *Caſar* was killed: Yea, obſerve the miſery of theſe *Aſſaſinates*, being ſo unhappy, as they could hardly find one ſo friendly, as to lend a hand to end their miſery. For, *Caſſius* offered his throat to *Pindarus* his Page: *Brutus* to *Strato*, who denying to doe it, was anſwered by a ſervant; *Votis tuis non deeris amicus nec ſervus*. The like revenge was inflicted on *Septimius*, for betraying his Maſter *Pompey*. The like on the *Magi*, for their treacherous attempts, after the death of *Cambyſes*. The like on *Beſſus* for his diſloyalty towards *Darius*. And to deſcend to later times, even within the bounds of our owne nation, what juſt revenge ſeconded theſe perfidious Complices; *Alelfus* for conſpiring againſt his deare Soveraigne *Carauſius*; and that Arch-traytor *Edrike*, for his treacherous practices with *Canutus* the Dane, and breach of allegeance towards King *Edmond*? for ſeldome hath any State in any age beene ſo happy, as it hath not bred a *Catiline* with a *Catulus*, a *Cethegus* with a *Curtius*, a *Serverius* with a *Seranus*, a *Quadratus* and *Quintianus* with an *Æmilius* and *Coriolanus*. Beſides, you ſhall obſerve what juſtice and integrity appeared in the heathen, chaſtiſing ſuch as would bee bribed or corrupted, though they were their enemies. So as *Mithridates* tooke *Manius Acilius*, one of the chiefeſt Embaſſadors of the Romans, and ſet him contemptuouſly upon an Aſſe, till he was come to *Pergamus*, where he put molten gold in his mouth; reproving the Romans for taking gifts. The like reward had *Tarpeia*, being corrupted by *T. Tatius* to deliver the *Capitoll*: for having betrayed the gates of the *Capitoll* to the enemy, onely upon promiſe, that they ſhould throw her the bracelets, which they wore on their left armes; this they accordingly performed, throwing alſo their targets upon her, with which ſhe was preſſed to death.

Recreation.

a Cicero ſaid of *Galba's* leaden and lumpiſh body: *His wit had an ill lodging.*

b Who would have majeſty preſerved, *virtute non cultu. Macrob. lib. 2. Saturnalium, c. 5. Dion. lib. 44.*

Appianus Alex.

Plut. in vit. Pomp.

Iuſtin. Quint. Curt.

Vid. Polydor. Fab. Stow. &c.

Appian. Alex.

L. Flor. l. 1. c. 1 Quint. Curt. l. 3.

You

Recreation.

You ſhall likewiſe find there, what reverence the Pagans ſhewed to their Idolatrous Temples; and how carefull they were to obſerve their Countrey rites, which they eſteemed ſacred, and what ſucceſſe ever followed the enterpriſes of ſuch as committed *ſacriledge*. The very heathen obſerved, that after ſuch times as the Grecians once offered violence to the Temple of *Pallas*, that they loſt all their hope, and never thrived after. *Lactantius* reporteth of divers who were grievouſly puniſhed for their impiety and profaneneſſe towards the gods; as namely *Fulvius* the *Cenſor*, who for taking away certaine *marmoreas tegulas* out of the Temple of *Iuno Lacinia*, was diſtraught of his wits. *Appius Claudius* for tranſlating and conveying thoſe ſacred reliques which were before conſecrated to *Hercules*, within a while after loſt the uſe of his eyes. *Dionyſius*, who made a jeſt of *Sacriledge*, taking a golden cloake from *Iupiter Olympius* his Image, a woollen cloake being put in ſtead thereof, ſaying, *That a golden cloake was too heavie in Summer, and too cold in Winter, but a linſie-woolſie cloake was fit for both*; cutting off alſo *Æſculapius* golden-beard, ſaying, *It was no reaſon that the ſon ſhould have a beard, and* Apollo *his father have none*; and taking away certaine cups of gold which they held in their hands, ſaying, *It was a great madneſſe, to refuſe them offered*; was for theſe driven into baniſhment. *Pyrrhus* for robbing *Proſerpina's* treaſury, ſuffered ſhipwrack not farre from the ſhore. *Zerxes*, who ſent foure hundred of his ſouldiers to *Delphos*, to ſpoyle the Temple of *Apollo*, had them all deſtroyed, and burnt with thunder and lightning. *Marcus Craſſus*, for taking a great maſſe of money out of the Temple, which *Pompey* would not meddle withall, periſhed there with his whole Army. And here in *Albion*, wee reade of *Brennus*, who in his expedition to *Delphos*, was by a ſudden hurly-burly, or immoderate feare, through a noiſe heard in the bowels of the earth, (raiſed indeed by the lamentable ſhrikings and howlings of the diſtracted *Druids* and miniſters of *Apollo*) deſpairing of further ſucceſſe, periſhed with all his Armie. Whence may bee obſerved, how juſtly ſuch were puniſhed, who contemned the religion of their Countrey, robbing their Temples, and enriching themſelves with the ſpoyle of their gods: who albeit they were Idols and no gods, or rather Divels and no Idols, yet ſo ill was their ſucceſſe in all their affaires afterwards, as they attributed the cauſe of their miſerable ends to the contempt of their gods. But howſoever this may ſeeme erroneouſly aſcribed, ſure I am, that thus it may be rightly applied: that where God is diſhonoured, his Temple profaned, and religion contemned, nothing can be ſucceſsfully or proſperouſly concluded.

The miſerable ends of ſuch as committed ſacriledge in their time.

Virg. Æneid. 2. lib. 1. Lactant. de orig. error. cap. 8.

Valer. Max.

Vid. Chron.

It is wonderfull to note in ſuch evill times, ſo good men, as wee ſhall every where meet with in the courſe of *Hiſtories*. An *Ariſtides* for Iuſtice, a *Celopidas* for Temperance, a *Numa* for Prudence, a *Trajan* for Patience, an *African* for Continence; all which in this *Cleanthes* Table, Hiſtory, ſhew admirable vertues in a corrupt government. Againe, reflect your eye on thoſe whoſe love to their Countrey deſerves eternall memory; and you will no leſſe wonder at the greatneſſe of their minds, then the happineſſe of thoſe Realmes that enjoyed them. King *Darius* upon a time, by chance opening a great *Pomegranate*, and being demanded of what hee would wiſh to have as many as there were graines in that *Pomegranat?* anſwered in one word, of *Zopyrus*. Now this *Zopyrus* was a right noble and valiant Knight, who to reduce *Babylon* to the ſubjection of

What good morall men have flouriſhed in evill times.

Plut. initio Apothegm. regum.

of his Lord and Maſter, and defeat the traiterous *Aſſyrians*, ſuffered his body to be rent and mangled, and being thus disfigured, fled ſtraight-wayes to *Babylon*, where the *Aſſyrians* were intrenched: whom hee made beleeve that *Darius* had miſ-uſed him in this ſort; becauſe hee had ſpoken in their behalfe, counſelling him to breake up his ſiege, and to remove his Armie from aſſaulting their Citie. They hearing this tale, and the rather induced to thinke it true, becauſe they ſaw him ſo ſhamefully disfigured in his body, were perſwaded to make him their chiefe Captaine: by which meanes hee betrayed them all, and ſurrendred both them and their Citie into his Maſters hands. The like wee reade of *Codrus* Prince of *Athens*, who according to the counſell of the Oracle, ſacrificed his life willingly, to preſerve the Libertie of his Countrey. The like did *Gobrias*, who offered his body to ſlaughter, to free his Countrey of a tyrannous Traytor. Yet obſerve withall, the *ingratitude* of former Ages to men of beſt deſervings; which cauſed *Æſchines* ſay, *That though the Citie of* Thebes *and* Athens *were full of naughty men, yet not ſo full of any ſort as of ungratefull men.* This felt *Hannibal*, this felt *Aſdrubal*, this felt *African*; while *Aſdrubal* within, muſt be accuſed by *Aſdrubal* without: and noble *African*, then whom none ever deſerved better of his Countrey, may begge a reſting place for his bones, but muſt not have it.

Againe, it will not bée amiſſe to note the ſundry occaſions of warres, proceeding from the ſundry diſpoſitions of men. Some ſtrove for ſoveraignty; others for preſervation of their Liberty: where, ſo eager was the one of gaining glory, the other of defending their Liberty, they were many times brought to ſuch ſtraights, as there was more roome for *beholders*, then *fighters*; many bearing armes, but could not uſe them. No leſſe remarkable is it, to note what incredible exploits have beene atchieved by a handfull of men under a valiant Leader: whereby a more particular ſurvey had of their actions, wee ſhall find that obſervation of *Plutarch* to be moſt true: *Better is an armie of Harts, with a Lion to their Leader, then an armie of Lions with a Hart to their Leader:* An Army being ſaid to derive her ſtrength from her ſelfe, but her ſpirit from her Captaine.

In a word, *Gentlemen*, to obſerve the revolution of times, the mutation of States, the Natures and diſpoſitions of perſons, the iſſues and events of things, would be an imployment of no leſſe delight then profit; conferring the ebbings and flowings of forraine eſtates with our owne. But to draw homeward, leſt, like *Meſſala Corvinus*, by remembring the name of a ſtranger, we forget our owne: there is no *Hiſtory* more uſefull, or relation more needfull for any *Gentleman*, then our owne *Moderne Chronicles*, where hee ſhall obſerve many notable paſſages worthy his reading: As firſt, how his Countrey was firſt planted; how by degrees it became peopled; how to civility reduced; how by wholeſome Lawes reſtrained; and how by the providence of the *Almighty*, in ſo calme and peaceable manner eſtabliſhed. Here hee ſhall ſee a good King, but a bad man; there a good man, but a bad King. Againe, here hee ſhall ſee the State more wealned by civill broiles, then forraine warres; Securitie being no leſſe hurtfull at home, then Hoſtility abroad. *Scipio* uſed to have this ſentence in his mouth; *That eaſie, favourable and affable Captaines, were profitable to the Enemie, which though they were beloved of their Souldiers, yet they ſet little by them.* This ſhall you ſee verified in the too much indulgencie of many of our Captaines, through which

Retentions.

Iuſtin. lib. 2. in fine.

Non dolenda ſolùm ſed periculoſa etiam res eſt, cum ingratis habére negotium. Sen. *Appian. Alexand.* *O ingrata patria, ne oſſa quidem! Val. Max.*

Quint. Curt. l. 6.

Plutarch Apothe. *Quanti dux, tanti exercitus. L. Flor. l. 2. c. 18.*

Pecoribus fatigatis quoq; velocior domum gradus eſt. Sen. de tranquill. anim. lib cap. 1.

Recreation.

lenitie they made many hopefull Souldiers abſolute cowards.

Againe, to note the raiſing of many obſcure perſons to great honour; as likewiſe the pulling downe of many eminent houſes and families, would enforce no leſſe admiration in us of Gods divine *Providence*, then of his ſecret *Iuſtice*, who pulleth downe, and ſetteth up, as ſeemeth beſt to his wiſdome. To obſerve likewiſe, in the corruption of blood, what Noble Families have beene tainted, which by the Princes clemencie were againe reſtored. What dangerous attempts and practices have beene undertaken, not onely to ſhake, but ſupplant the glorious frame of this *Iland*; labouring to divide and remove all ſucceſſion to this Crowne, from the Royall Line of our Princes, and to inveſt forraine Princes therewith: where an *Engliſh* King was ſummoned to the *French* Kings Court, while *Normandie* was yeelded by us, the *Welſh* invaded us, *Lewis* with a ſpeedy arrivall accoſted us, and *Iohn* himſelfe was forced to leave us. Nay, which was more, one of the *Nurſeries* of our *Iland* was diſplanted; for at that time was *Oxford* of her Students forſaken and abandoned, (which before, for the ſpace of three hundred and nine yeares, had ſucceſſefully flouriſhed) ſo as not onely the *State*, but *Learning*, the ſterne of State, became much weakned. Yet obſerve, how happily this ſtorme was calmed, when it was leaſt expected; for by the *Vicount* of *Mellin* his confeſſion, lying then upon his death-bed, was the whole practice of the *French*, by a *French-man* diſcovered; which was no leſſe happily afterwards prevented. For King *Iohn*, being to repentance moved, tooke an oath before his *Barons* that all things ſhould be reformed, which the *Barons* likewiſe ſeconded with an oath to confirme his proceedings. So *Iohn* was abſolved, and that Crowne which he had before reſigned, he forthwith reſumed; being in this made more happy, in that being once ſo unhappy, hee came to defeat his foes, make ſufficient triall of his friends, and recover that by ſubmiſſion, which hee had loſt by his pride.

As in the reign of King Iohn.

An. Dom. 1209.

Having croſſed the Seas to Ieruſalem.

Againe, if wee ſhould but reade, and reading conſider, how peacefull the government, how quiet the ſleepes, how chearefull the delights were of ſuch as came by lawfull and lineall ſucceſſion to the Crowne; and the heavie Nights, troubled thoughts, broken ſleepes, and many tedious houres which thoſe were owners of, who came by uſurpation to enjoy (with little joy) a princely Diadem; wee ſhould of neceſſity conclude with *Pompey*; who being combred with his Honour, exclaimed to ſee *Sylla's* cruelty, being ignorant after what ſort to behave himſelfe in the dignity hee had, and cryed out; *O perill and danger never like to have an end!* For to uſe one example for all; who ſhould but conſider the practices which *Richard* the third uſed to get a Crowne, planting his kingdome on an indirect foundation, *Blood*, and thoſe many ſtrange paſſages and overtures which happened in his Reigne, with thoſe fearefull *Viſions* which appeared to him before his death, would certainely ſet downe this for his reſt; that it is not what wee have without us, but what we have within us that procures us peace or diſquiet. Whence *Polydore Virgil* upon that terrible dreame of *Richard* the third, the night before *Boſworth* field, in which hee was ſlaine, uſeth theſe words; *I doe not believe that theſe were the ghoſts of men that did affright him, but the guilt of a troubled conſcience that did torment him.* Certainely, diſcourſes of this nature cannot chuſe but minifter profit with delight, and enable you that are *Gentlemen* to entertaine the time with much content to them that heare you. For in this *Treaſury* or

Id credo non fuit hominum, ſed conſcientia ſcelerum. Polydor. Virgil.

Store-

Store-houſe of *Hiſtory*, you ſhall find better meanes, then all the *Helpes* of *Diſcourſe* which our weake Pamphleters can publiſh, to enable you for diſcourſe in all companies. For to reſtraine or tye your ſelves to a ſet forme of diſcourſe, as if you were to doe nothing without rules, were too pedanticall: beſides, you ſhould be ſometimes ſo ſcantled, for want of ſubjects, that unleſſe the ſubject whereof you are to diſcourſe fall happily within your owne Element, your Ship for want of Sea-roome would runne a-ground. Whereas *Hiſtory* (the ſweeteſt *Recreation* of the mind) will afford variety, (being not curtaild by *Epitome's*, which are the *Moths* of *Hiſtory*) both for table-talke to delight, and diſcourſe of more ſerious conſequence. Which in my opinion would better ſeeme a *Gentleman*, then to entertaine time in nothing but the cry of *Dogs*, or flight of *Hawks*; which, as they are Gentlemanly pleaſures, and worthily approved (as I formerly noted) ſo are they to be uſed but onely as pleaſures and *Recreations*: of which to ſpeake ſparingly were much better, then onely to diſcourſe of them, as if our whole reading were in them. Neither doe I ſpeake this without juſt cauſe; for I have noted this fault in many of our younger brood of *Gentry*; who, either for want of Education in Learning, or their owne neglect of Learning, have no ſooner attained to the ſtrength of making their fiſt a Pearch for a *Hawke*, but by the helpe of ſome bookes of Faulconry, whereby they are inſtructed in the words of Art, the will runne diviſion upon diſcourſe of this pleaſure: whereas, if at any time they be interrupted by occaſion of ſome other conference, theſe *High-flyers* are preſently to be *mewed* up, for they are taken from their Element. Wherefore, *Gentlemen*, let me adviſe you in a word, ſo to entertaine time in *Recreation*, as the pleaſure you take therein, draw not your minds from more ſerious and uſefull employments. I have propoſed to you, and made choice for you, of ſome *Recreations* which may no leſſe delight and benefit your minds, then theſe other active delights doe your bodies; uſe them, and you ſhall find ſuch pleaſure in them, as you may perceive profit and pleaſure ſo equally mixed, as if at firſt intended to make your delight perfect. And ſo I come to the laſt branch, ſhewing *how a Gentleman is to beſtow himſelfe in them.*

Recreation.

AS one ſaid of *Love*, that it ſhould bee a *toy* and no *toyle*; ſo ſay I of *Recreation*; the ſpirits ſhould be cheered by it, not drowned in it; refreſhed, not depreſſed. I doe not like of this eagerneſſe after pleaſure; for it argues too much ſenſuality: The minde ſhould be ſo tempred, as it may ſhew an indifferencie to the uſe of pleaſure. Which I have ſurely found, as a maine errour in moſt part of young *Gentlemen*; whoſe eager appetite ſo unmeaſurably purſuing the queſt of pleaſure, cannot conteine it ſelfe from expreſſing outwardly, the love it conceives to ſuch a pleaſure inwardly. So as I have obſerved ſome intraunced (as it were) with joy in the chace of *Hare*, or the flight of *Hawke*; which in my opinion argued much lightneſſe: for no ſooner was their pleaſure at a ſtay or default, then all their former delight was turned to a contrary paſſion. I commend therefore his reſolution who ſaid; *Hee was never ſo over-joyed with pleaſure, but he thought it good to allay that ſurpaſſing joy, with the remembrance of the end of that pleaſure.* It is an excellent thing to moderate our joyes, by conſidering the ſhortneſſe of them: and to allay the height of them, by obſerving what breaches or intermiſſions

How a Gentleman is to beſtow himſelfe in Recreation.

Recreation.

are incident to them. Wherefore above all it becommeth a *Gentleman* to be circumſpect in this kinde, for even by his outward carriage may his weakeneſſe be diſcovered. Sure I am there is nothing that taſteth more of true wiſedome, then to temper our deſires in effects of joy: So as I cannot ſufficiently wonder, how *Chylo* being accounted one of the ſeven Sages of *Greece*, ſhould be ſo overtaken with joy, as to die with exceſſe thereof. The like wee reade of *Argia* the propheteſſe, who being carried in a chariot of gold to the Temple by her two ſons, whereat ſhee conceived no leſſe joy than if her two ſonnes had beene inveſted with the title of *Emperours*, through exceſſive joy immediately died. But theſe paſſions rather become women then men, who ſhould bee themſelves ſtill, but eſpecially when they feele any ſuch conceit undermining them. It is written of *Polycrates*, that meditating one day with himſelfe, how hee had never any thing which croſſed him all his life, but enjoyed all ſucceſſe both at home and abroad, ſo as he became fearefull to his foes, and powerfull to his friends, reſolved to try how he might croſſe his good fortune, by a voluntary incurring of loſing that he did exceedingly love. Wherefore one day hee went unto the Seaſide, where taking off a Ring which he did eſpecially tender, he threw it into the Sea, intending thereby to croſſe himſelfe, whom fortune would not: but ſee how *Policrates* was croſſed in his croſſes: for not long after a fiſherman came and preſented him the Ring hee had loſt, having found it in the belly of a fiſh; which did not a little trouble the *Prince*, ſaying; *I perceive the gods owe me a diſpleaſure, which they will doe when I leaſt expect it, and make me ſo much the more unfortunate, in that I never knew what misfortune meant.* Which he afterwards found true, being deprived both of Crowne and Dignitie. Certainly, there is no meanes better to attemper and allay ones joy conceived in the purſuit of any pleaſure, then to croſſe himſelfe in the queſt thereof: for this taſteth of true manhood, when one can maſter his affections, and ſtay himſelfe in that he loves. Neither is this hard to doe being once aſſayed; for wee ſhall finde more true content in the *moderation* of our pleaſure, then in the pleaſure it ſelfe. I have heard of ſome young *Gentlemen*, who purpoſely croſſing themſelves in ſome one pleaſure or *Recreation* which they loved, and betaking themſelves to their chamber, apprehended ſuch a deepe impreſſion of the fruition of their pleaſure, as they viſibly (as it were) enjoyed that pleaſure in their chamber, which others enjoyed in the field. That conceit is ſtrong I will not deny; but that it ſhould worke ſo ſtrange and ſtrong an effect, I am doubtfull: yet whoſoe're they be (if any ſuch there bee) ſure I am, they may well croſſe themſelves in pleaſures abroad; having ſuch pleaſant conceits within themſelves.

Defunctum aſſerunt immodica lætitiæ & ſenii imbecillitate, &c. Laert. in vit. Chyl.

Now, as I would have young *Gentlemen* to uſe *moderation* in the exerciſe it ſelfe; ſo would I have them obſerve like *moderation* in their expence or charge requiſite for that exerciſe or pleaſure. It is deare bought pleaſure that makes the poſterity beggers. *Nero* was taxed for his prodigalitie, becauſe he would have his Fiſhing-rods of gold, and his nets of pureſt ſilke; *Vitellius* for his embroderie, as well as his Epicuriſme; *Lucullus* for his Gardens; *Antoninus* for his Bathes; *Caracalla* for his Robes; *Commodus* for prodigall expence in all *Recreations*. Now what madneſſe is it to beſtow that to delight mee, which I may

Sust. in Nerone. Plut. in vit. Sext. Aurel. Herodian.

wiſh

wish one day I had to sustaine mee? to bestow that on my pleasure, which I may chance need to releeve nature? Wee have heard of one within this Citie, who like a prodigall *Heire* to his fathers thriving providence, bestowed an incredible masse of money to satisfie his five *Senses*: but sure I thinke he was distraught of his *Senses*, and therefore quickly satisfied. It is no pleasure but a brutish affection, which gives it selfe so over to delight it selfe, as rather then it will be restrained or moderated, will engage credit, state and all to have her desires fulfilled. Likewise in *Games* at Cards, Dice, Chesse, or such houre-beguiling *Recreations*, I would not have our *Gentlemen* to play for that which may occasion in them the least base or unworthy feare. You shall see some of these peasantly *Gamesters*, who partly for desire of winning, or else for feare of loosing, shew a perpetuall palsy in their joynts; so full of troubled thoughts they are, or passionate feares, which apparantly discover a baseness of disposition in them, whom either hope of gaine or feare of losse can drive to such extreames. I would have you therefore so to bestow your selves in these, as they may never force a change of colour in you: for there is nothing that may derogate more from the native *Character* of a *Gentleman*, then to expresse the least semblance of feare, for the losse of ought that hee shall play. Neither is it any lesse touch to a *Gentleman*, whose affections should be so composed as they may expresse his *Nature*, without any other *character*, to fall into *passion* for ought that hee shall lose. Albeit I have heard of one, who (much subject to this imperfection) chanced to be reproved by his friend, who in friendly and familiar sort wished him either to learne more patience in gaming, or else to surcease from game. "What (quoth hee to his friend) dost "thou thinke I am a stocke or stone, that I should have no sense of my "losse? Surely I thinke there is no man that knowes how he comes by "his money, but will bee moved for the losse of it. But I approve not of his *Maxime*: You shall see an old *Gamester* beare all crosse chances with an equall and undejected spirit, whereas our young *Gamesters* (for passion is most incident to Novices) upon a crosse throw, pull their haire, teare the Cards, stampe and fret like gumm'd grogram: so far they are from patience for want of experience. Their younger and unmellowed yeeres never felt the crosses of a *Gamester*, and therefore can hardly digest them when they come. This the Philosopher seemes to confirme, saying; *Nothing can be violent, being once habituate*, For use or custome as it makes perfectnesse, so it begets a composednesse of mind, to endure with patience whatsoever the extremity of fortune may inflict.

But now in my discourse of *Passion*, which makes men so much forget themselves as they will, rather then want a fit subject to revenge their ill fortunes on, minister occasion of offence to their dearest friends; there is one thing which I would have our young *Gentlemen* to take heed of, and that is, in their heate and height of passion to forsweare gaming at all, or with such an one, because they had never fortune to be favers at his hands; yet as men careleſse of what they sweare, without respect to what they formerly protested, presently fall to game againe with the selfe-same company which they had so lately abjured. A dolefull and wofull example we had of this, within these few yeares, of one, whose more eminent parts interested him greatly in his Countries hope, yet having dipt his hand in blood, was, according to iustice and equity,

Recreation.

Virtus atque sapientia major in illis fuit, qui ex parvis opibus tantum imperium fecere, quàm in nobis, qui ea bene parta vix retinemus Salust.

Majus dedecus est parta amittere, quam non omnino paravisse. Peculiarem artem fastus est Ibid.

Assuetis nulla sit passio.

Recreation.

equity adjudged to die, which was afterwards accordingly executed. This *Gentleman*, whoſe education had beene ever with the beſt, and in the moſt frequented places, uſed much gaming, at which hee had generally ill fortune; ſo as feeling the ſmart of it, he reſolved, binding his reſolution with a ſolemne proteſtation, that if ever he gamed againe, he might be hanged: which imprecation was ſo uſuall with him, as nothing more frequent. But ſee this *Gentlemans* miſerable end! Within few yeares after, hee ſuffered in himſelfe what he had ſo often wiſhed for himſelfe. Take example hence, you, I ſay, who are ſo prodigall in oathes, vowing, proteſting and ſwearing, in your heat of *paſſion*, what you are no leſſe apt to forget having cooled your *paſſion*: For though you little feare the effecting of that which you wiſh to your ſelves, yet time may come when you would wiſh you had not uſed thoſe imprecations upon your ſelves.

There is another thing likewiſe which I could wiſh young *Gentlemen* to bee mindefull of, and it is to make diſtinction of times for their *Recreations*: for as all times are not for all pleaſures, no more are pleaſures for all times. Wee are therefore to reſerve ſo much time for our more ſerious affaires, as not to give way to pleaſure or delight, and ſo neglect what wee ſhould principally intend. No expence is more precious then the expence of time; which is rather imployed then waſted, when beſtowed to the good and benefit of the imployer. So as, even in matters of pleaſure or *Recreation*, I could wiſh you to betake you to thoſe games which may beſt benefit your underſtanding; as in games at Cards, the *Maw* requires a quicke conceit or preſent pregnancy; the *Gleeke* (becauſe of variety) requires a retentive memory; the *Cribbage* a recollected fancy; the *Pinache* quick and vn-enforced dexterity. Theſe are good exerciſes of the minde, and ſuch, as being made *Recreations* onely, and no tricks to circumvent, may afford ſome helpe or benefit to the *Gameſters* underſtanding.

Eraſm.

Now therefore, doe not (*Theotimus*-like) preferre luſt before your eyes; preferre not any profit you are to reape by gaming, before the inward benefit which you may reape by conceiving. It is a mercenary Trade to frequent Gaming houſes for gaine, to alter the property of a *Recreation*, and make that an anguiſh, which ſhould be a ſolace; a torture, which ſhould bee a pleaſure. For what pleaſure can that *Gameſter* enjoy by play, whoſe heart is ſurprized with *Hope*, *Feare*, *Paſſion*, *Deſpaire*, and a thouſand perturbations, which, like *Tiberius* viſion, are ever ſtartling him? Surely, if there be any pleaſure in theſe *Recreations*, thoſe onely enjoy it, whoſe mindes are neither caſt downe with the feare of loſſe, nor over-joyed with the hope of gaine; making this uſe of all adverſe or croſſe fortune: How miſerable is that man, whoſe higheſt hopes rely on ſo light a miſtreſſe? How ſimple hee, whoſe conceit is grounded on the conſtancy of fortune, who is onely conſtant in inconſtancie? How pitifully pitileſſe is his caſe, who puts finger in the eye, becauſe he hath felt her frowne? How forlorne is his hope, who having had experience of the extreameſt affronts of fortune, is ever giving himſelfe occaſion of new ſorrowing? But contrariwiſe, how truly happy is he, who makes uſe of fortunes braves, and receives what chance ſoever comes, with a cheereſull brow? How truely bleſſed hee, who cares as little for the inſults of misfortune, as he prizeth all momentary ſucceſſe which ſo blind

Suet. in Tiber.

Si videas nurum dominari alii muri, nunquid riſum teneas? quantò magis ridiculum eſt quando tax illum, quod eſt minoris valoris quàm nos, homini dominetur? Sen.

a *Goddeſſe* can afford him? There is no griefe more baſe or unworthy, then that which taketh beginning from loſſe in game: For why will we make a voluntary hazard to procure us ſorrow? Why ſhould any one imagine himſelfe to bee more dearely tendred by fortune then another? If you play ſquare, without intendment of advantage, then expect no more then another may looke for, being equally intereſted in the ſhare of fortune. For in theſe *Recreations*, as it is mercenary gaine which is got by game; ſo it is an indiſcreet griefe to ſorrow in loſſe, or reioyce in gaine. *Recreations* are not to be uſed as men uſe *Trades*; theſe are to maintaine us; the other to refreſh us. So as they greatly pervert the uſe of pleaſure, which make it a daily Taske, as many of our *Engliſh Gentlemen* doe; who, made *Heires* of their Fathers providence, eſteeme it the onely *Generous* qualitie, to make uſe of their Fathers Coine, without reſpect to his Care. Theſe are they who blemiſh their Deſcent, and detract from the glory of their Houſe, conſuming the Sun-ſhine of their dayes in works of darknes.

Recreation.

From this inordinate deſire ſpring two maine branches: *Cupiditas acquirendi; aviditas retinendi*: Eagerneſſe of gaining; greedines of reteining.

I have read a conceited Treatiſe compoſed by an *Italian*, entituled *A Supplication to Candle-light*: diſcovering the abuſes committed and curtained by the ſilence and ſecret ſhade of night. Where it might be demanded, as GOD in *Eſay* did aske the Divell our ſubtill Watch-man, *Cuſtos quid de nocte?* And there hee ſhewes how a great Office is not ſo gainefull, as the Principall-ſhip of a *College* of *Curtizans*. For no Merchant in riches may compare with theſe Merchants of maiden-heads, if their female *Inmates* were not ſo fleeting and uncertaine. Too many, I feare me, there be of theſe licentious *Gameſters*, who make ſinne a *Recreation*, wantoning in the Lap of impudence, expoſing their eſtate and name to a miſerable hazard: whoſe *Youth*, as it addes fuell to deſire; ſo *Age*, the trueſt Regiſter of the follies of *Youth*, will beſprinkle thoſe deſires with the bitter teares of Repentance: grieving to have committed, what may hardly be redeemed. For hee that ſurceaſeth but then from ſin when hee can ſinne no more, forſaketh not his ſinnes, but his ſinnes forſake him. It is one thing to fall into light ſinnes, through occaſion onely, or humane frailty: and another thing to fall through affected negligence and ſecurity. Farre be the *latter* from you, *Gentlemen*, whoſe aymes ought to be ſo much the more glorious, as your Deſcents are noble and generous. Though humane frailty move you to offend, labour to redeeme that time wherein you did offend, by vying ſinnes with ſighes, thoſe ungodly Tares with unceſſant Teares; for if you will live when you be dead, you muſt die to ſinne while you be alive. And for as much as pardon cannot be procured, but where repentance is renewed: as wee are *Omnium notarum peccatores*, ſo ſhould we be *Omnium horarum panitentes*; as every houre *ſinning*, ſo every houre *ſighing*; as every houre committing, ſo every houre bringing forth fruits of remiſſion.

Bloſſ.

Omnium notarum peccatores; Et nulli rei niſi panitentiæ nati. Tertul. de panit. in fine.

Thus, like *Hiſmenias* the *Thebane*, who would ſhew Muſicians of all ſorts, to imitate the beſt, and reject the worſt; have I propoſed and ſet downe *Recreations* of all ſorts, making choice withall of ſuch eſpeciall and ſelect ones, as beſt *ſort* with the *quality* of a *Gentleman*; concluding how, and after what manner he is to *beſtow* himſelfe in them. Neither have I taxed any particular *Recreation*, provided that it tranſgreſſe not the bounds of modeſty, but admitted it as indifferent for the uſe of a *Gentleman*. Yea, ſuch *Recreations* as may ſeeme to undergoe the cenſure of Lightneſſe, have

Recreation.

Quicquid reprehendendum non damnandum eſt. Sen. de Benef. l. 6. cap. 39.

Davidem ſaltantem plus ſtupeo quàm pugnantem. Mor. l. 27. c. 27.

2 Sam. 6. 14. 1 Chro. 15. 29.

Ludam (inquit) ut illudant. Bonus Ludus quo Michol irraſcitur, & Deus delectatur. Greg. Mag.

I not only not reproved, but worthily approved, being with decencie uſed. Whereupon *Gregory* ſaith, *I admire King* David *a great deale more, when I ſee him in the Quire, then when I ſee him in the Campe: when I ſee him ſinging as the ſweet Singer of Iſrael, then when I ſee him fighting as the worthy Warrior of* Iſrael: *when I ſee him leaping, then when I ſee him weeping: when I ſee him dancing before the Arke, then when I ſee him drawing forth his Armie to the field.* When *David* fought with others, hee overcame others, hee wounded others, hee made others ſicke: But when hee *danced* before the *Arke*, and delighted himſelfe, hee was overcome himſelfe, hee was wounded himſelfe, hee was ſicke himſelfe. But this ſickneſſe did rather affect him, then afflict him; joy him, then annoy him. *I will play ſtill* (ſayes hee) *that others may ſtill play upon mee. For it is a good ſport when GOD is delighted, though* Michol *be diſpleaſed.* Whence you ſee, that it is not the *Recreation*, but the circumſtance tending to that *Recreation*, which for moſt part giveth occaſion of offence; as the *Time* when Gods Sabbath is not to be diſhonoured, nor our ſerious occaſions intermitted; the *Place* where the *Holy ground* is not by the feet of Lightneſſe to be profaned, nor *Places* where *Juſtice* is adminiſtred, to the exerciſe of ſuch delights inured; the *Perſons* who, wee muſt take ſuch heed leſt the weakeſt of our Brethren bee ſcandaled, or offence to any by our ſports occaſioned. Doing thus, wee ſhall glorifie God, not onely in this life, but in that beſt and bleſt life which is to come; if wee fall not backe into the ſame ſinnes, but bid a long fare-well to the illuſions of the Divell; if with diligent attention to the Word of God, earneſt deſire of converſion, and continuall confeſſion of our ſinnes, wee procure the carefull eye of the *Almighty* to watch over us. For it ſufficeth him in his great mercy that wee ſurceaſe from ſinne, whereby we ſhall be more eaſily moved to the practice of all good workes.

Chryſoſt. in Gen. Hom. 5. Tom. 6. cap. 1.

Wherefore to conclude this *Obſervance* with that exhortation of golden-mouthed *Chryſoſtome*, to the end wee may render more honour to his Sabbath: "Let not any one hence-forth be ſeene trying maſteries on "Horſe-backe, nor ſpending any part of the day in unlawfull meetings; "Let not any one hence-forth conſort himſelfe in games at Cards or Dice, "or the tumultuous noiſe which ariſeth from thence. For I pray you "anſwer me (ſaith hee) what profit is there in faſting, if all the day eating nothing, you game, ſport, ſweare and forſweare, and ſo ſpend the "day in worſe then nothing? Let us not, I beſeech you, be ſo negligent "in that weighty affaire of our ſalvation, but rather let our communica- "tion be of Spirituall things. And let every one take in his hand a godly "booke, and calling his Neighbours together, water both is owne under- "ſtanding and theirs who are aſſembled, with Heavenly inſtructions, that "ſo wee may avoid the deceits of the Divell. Performing this, *Gentlemen*, your *Recreations* ſhall be healthfull to your ſelves, helpfull to your Country, delightfull to the vertuous, and beſeeming men of your ranke, nobly generous.

THE ENGLISH GENTLMAN.

Argument.

Of Acquaintance; *Of the choice of* Acquaintance; *Of constancy in the choice of* Acquaintance; *Of reservancy towards* Acquaintance; *Of the absolute end of* Acquaintance.

ACQVAINTANCE.

THE comfort of an *Active* life consists in *Society*, as the content of a *Contemplative* consistsin *Privacie*. Intermission of *Action* in the *former*, is a kind of death; intention to *Devotion* in the *latter*, is a pleasant life. For solitary places are the best for prayer; but publike for practice. We read that Christ went out into a *solitary* place, and there *prayed*: but he entred into the *Synagogue*, and there *preached*; that such Libertines as were there trained might bee reclaimed. And *Wisedome cryeth without, and uttereth her voice in the streets*, that her words might be practised. As there is no publike State which can subsist without commerce, trafficke, and mutuall society; so there is no creature living, whose life would not be tedious, being debarred from all use of company. There are two *Birds* which are noted both in divine and humane writ, to be lovers of solitarinesse; the *Owle* in the *Desart*, and the *Pelicane* in the *Wildernesse*: Which two, among divers other birds, were accounted *uncleane*, and therefore were

Observat. 6 Of the use of Acquaintance.

Cne. Dentatus apud Senecam de tranq. anim.

Mar. 1. 35. Acts 6. 9.

Prov. 1. 20.

Acquaintance.

Deut. 14. 16, 17.

not to be eaten by the *Iewes*. As retiredneſſe from occaſions abroad, makes us more ſerious in occaſions at home: ſo this privacie or ſolitarineſſe makes the memory more retentive in affaires uſefull to our ſelves, but withdrawes our hand from affording helpe or aſſiſtance to others. But life ſhould be communicative; not only intending it ſelfe; but labouring wherein it may doe good to any. For whereas Saint *Bernard* ſaith, that the [a] *affinity is neere betweene the dwellers in a Cell and in Heaven:* it is to bee underſtood, that ſuch whoſe mortified affections, and regenerate, will have concluded all [b] *worldly honours to be worldly tumours*; and all [c] *ſecular honour* to be the *Devils trafficke*, have ſtepped neere unto Heaven. Neither are wee to conclude thence, that ſuch who have to deale in the world, by commerce at home and abroad, are excluded from this affinity. For there are many (as wee are to be charitably perſwaded) who live in the world, and have to doe with the world, yet are not of the world; that is, are not ſo affected to the world, as they could not find in their hearts to forgoe all things they have in the world, for the love of him that created the world. Yea, who would not ſay, and with much comfort affirme, *Wee will ſeeke one good wherein conſiſteth all good, and that ſufficeth, wee will ſeeke one joy wherein conſiſteth all joy, and this onely joyes us.* It is * *Grace* and not the *Place*, which ſaveth the ſoule. For, as there may bee a *Wolfe* in *Sheeps cloathing*, ſo there may bee a *worldly mind* in a *Hermits dwelling*. Mans ſecurity is the Divels opportunity, which may bee found in the *Wilderneſſe* as well as in the *World*, neither is the one place leſſe ſubject to temptation then the other. The *Wilderneſſe* is ſecret, yet Chriſt was tempted in it. The *Night* is ſilent, yet doth that princely Prophet warne us, *To lift up our hands in the night watches of temptation.* For the life of man, as it is a *continuall temptation*, ſo is there neither time, place, ſexe nor condition exempted from temptation. The *Monks Cell* and the Monarchs *Court* are equally ſubject to it. This, devout *Bernard* ſeemes to confirme in his deſcription of ſuch as profeſſed a Monaſtick life, ſaying; *They were large promiſers, but ſlow performers; faire tongued flatterers, but ſnarling back-biters; ſimple-ſeeming diſſemblers, but malicious betrayers.* Againe, *Wee* (ſaith hee) *receive all in our Monaſteries, in hope to better them, whereas in the Court it is more uſuall to receive ſuch as are good, then to make them good: for wee have found by experience, that more good men have decreaſed then profited in it.* Hence wee may conclude this point, that no place is priviledged from temptation, neither *Cell* nor *Court*: but thoſe places are, and have beene ever moſt ſubject to danger, where men were left to themſelves to enter liſts with temptation: Which proceedeth either from the naturall frailty of man, in that hee falleth from beſt to worſt; or his want of judgement to diſcerne beſt from worſt: whence the Poet moſt divinely concludeth,

When want of judgement reignes in humane breſt,
The beſt is taʼne for worſt, the worſt for beſt.

GOD in his ſacred wiſdome having created man, thought it not good that hee ſhould be alone; and therefore made him an helpe meet for him. It was an excellent ſaying of that ſage *Cynicke*, who ſeeing a young man all alone by himſelfe, and demanding of him what hee was doing, *I am talking* (quoth the young man) *with my ſelfe*; *Take heed* (ſaith he) *thou talke not with thine Enemy.* For howſoever *Cato* might ſay, in reſpect of the

a *Bern. de vitâ ſolitariâ.*
b *Honores Mundi, tumores Mundi. Eucher. Epiſt. Paræn. de contempt. mundi.*
c *Omnis ſeculi honor, Diaboli eſt negotium. Hil. can. 3. in Matth.*
Quæremus unum bonum in quo ſunt omnia, bona et ſufficit. Aug. Med.
* *Greg.*
Diligenti Deum ſufficit ei placere quem diligit, quia nulla major expetenda eſt remuneratio quàm ipſa dilectio. Leo Magnus Serm. de jejuno.
Mat. 4. 1. 3.
Pſal. 63. 4.
1 Tim. 2. 8.
Iob 7. 1.
Bernard. in 4. lib. de conſid. ad Eugen. in eodem lib. cap. 4.
Feriditatur caſtitas in deliciis, humilitas in divitiis, pietas in negotio, veritas in multiloquio, charitas in hoc nequam ſæculo. Bern.

the inward delight he tooke in Contemplation, *I am never leſſe alone, then when alone*; wee ſhall find this true, that man is never more ready to give way to temptation, then when hee is alone. How needfull then is *Acquaintance*, being indeed the life of the living; the particular benefits whereof extend to diſcourſe, advice, and action?

Acquaintance.

IT is *Experience* hath begot *wiſdome*, and *memory* as a mother, hath brought it forth. Now, what experience could wee gaine, if we ſhould onely be left to our ſelves, and have none to helpe us in treaties or matters of conference? It is ſaid of *Demoſthenes*, that hee recovered his ſpeech only by direction; long would it be ere wee attained to any perfection of ſpeech, either in manner or matter, if we wanted theſe uſuall helpes of conference, which enable us *when*, *where* and *how* we ſhould ſpeake. For as the *Satyre* was affraid at the firſt ſight of fire; or that *Captaine*, who looking himſelfe in a glaſſe when hee was angry, was affrighted with his owne countenance; ſo ſhould we, having never conſorted or converſed with men, ſtand amazed when wee approached their company. For what is it that miniſters boldneſſe and audacity to men, ſave their uſuall frequenting of aſſemblies? or what is it, that ſo much benefits their knowledge, but their *acquaintance* with ſuch who are profeſſants of knowledge? *Plutarch* reporteth, that *Plato* came forth of *Aſia* into *Cilicia*, for no other cauſe but onely to ſee his deare friend *Phocion* the Philoſopher. See here the love of good men one to another; for amongſt evill men can be no true friendſhip. For it is the aime of *Acquaintance* that makes it good or evill; as to inſinuate ones ſelfe into *acquaintance* for their owne ends, to wit, to profit by it, or worke on others weakneſſe, this is *acquaintance for Machiavels* Schollers, whoſe principall aime is to undermine; and under pretence of amity, ſhroud their villany. Theſe hold concurrency with Frier *Clement*, *Ravilliac*, *Iaurequy*, *Baltazar Gerard*. They have an *open gate*, but a *ſhut countenance*; or if an open countenance, a cloſe ſhut heart. *Ariſtotle* ſaith, that *friendſhip is one ſoule which ruleth two hearts, and one heart which dwelleth in two bodies*, whereas theſe men, whoſe *acquaintance* hath relation to their owne peculiar ends, have a heart and a heart; a Heart outwardly profeſſing, and a Heart ſecretly practiſing; a Heart outward, and a Heart inward; outwardly pretending, and inwardly plotting. Theſe are no *Acquaintance* for you, *Gentlemen*; their Hearts are too farre from their mouthes; learning to proſper by others errours. Yea, by often converſing and practiſing with others, no leſſe cunning then themſelves, they have ſo farre prevailed, as they are not onely able to match them, but out-ſtrip them: *Serpens niſi ſerpentem comederit, non fit Draco:* Theſe are they who hatch the *Cockatrice* egges; come not therefore neere them, for *The poyſon of Aſpes is under their Lips.* Yea, *they ſucke the gall of Aſpes, and the Vipers tongue ſhall ſlay them.*

Afranius. Of the benefit we reape by *Acquaintance* in matters of diſcourſe.

Amor è præſente gaudet, abſente dolet. Bern. ſup. Cant.

Nihil intereſt habere oſtium apertum, vultum clauſum. Cicero. No ruſh without mire, no corrupt heart without ſin.

Plin. in Nat. hiſt.

Iob 20. 16.

Yet, to leave you alone without company, would make your life as much loathed, as *choice* of *Acquaintance* makes you love it. He is a weak Prince that enjoyes an Empire without people; and no leſſe deſolate or diſconſolate in his ſtate; who wants not for meanes, yet wants a friend to whom hee may impart his mind. Lend me your hands therefore (*Gentlemen*) and I will direct you in a way how to make *choice of Acquaintance*

Acquaintance.

tance in matters of *Advice*, which is the ſecond benefit redounding from the *uſe* of *Acquaintance*.

Of the choice *of* Acquaintance *in matters of advice.*

IF *a man* (ſaith *Seneca*) *find his friend ſad and ſo leave him; ſicke without miniſtring any comfort to him; and poore without releeving him: wee may thinke ſuch an one goeth to jeſt rather then viſit or comfort.* Whence we may obſerve the office or condition of a friend, who, if his friend be ſicke, hee will viſit him; if ſad, hee will cheare him; if poore, hee will releeve him; if afflicted in mind, hee will comfort him; otherwiſe his friendſhip is but diſſembling, his viſiting him a meere mocking of him. *Iob* called his friends *Miſerable comforters*, becauſe their diſcourſes were rather afflictions then comforts, their counſels rather coraſives then cordials, their exhortations rather ſcourgings and ſcoffings, then ſoule-ſolacing refreſhings. Theſe doe not adviſe friends, but deſpiſe them; miſerable are ſuch Comforters. Wherefore I may well diſtinguiſh *Acquaintance* into two ſorts; the one *Halcion*-like, come to us in a ſtorme; the other *Swallow*-like, draw neere us in a calme. The former ſort obſerve *Perianders* precept, *Shew thy ſelfe ſtill the ſame, whether thy friend be in proſperity or adverſity:* but the latter obſerve that ſentence of *Optatus*, *All for the time, but nothing for the truth.* All *Acquaintance* may be either compared to *pitch* ſtaining, or to *balme* curing. *Hee that toucheth pitch ſhall be defiled therewith*, ſaith the ſonne of *Sirach*; ſuch is the nature of much *Acquaintance*, eſpecially in theſe latter dayes, where vanity is more affected, then the practice of vertue, which ſhould bee onely loved. Where many returne worſe then when they went forth, confirming that ſentence, *Sanabimur, ſi ſeparemur à cœtu.* But *Balme*, it refreſheth, cheereth, and cureth; ſuch is that *Acquaintance*, whoſe conceits are delightfull, diſcourſe cheereful, and inſtructions fruitfull. Theſe, if we be at any time doubtfull, will adviſe us; if in neceſſity, will releeve us; if in any affliction, either outward or inward, will beare a part with us, to allay griefe in us. A little *Stybium* is too much, ſuch are the firſt; a great quantity of *Styrax* is too little, ſuch are the laſt. A * *Iuniper-tree* maketh the hotteſt coale, and the cooleſt ſhadow of any tree: the coale is ſo hot, that if it be rak't up in aſhes of the ſame, it continueth unextinguiſhed by the ſpace of a whole yeare: ſo doth true friendſhip or faithfull *Acquaintance*; it affordeth the cooleſt ſhadow to refreſh us, and the hotteſt coales, implying fervour of affection, being once kindled, to warme us. When poore *Andromache* craved *Vlyſſes* advice, what hee thought beſt to be done in behalfe of her young ſonne *Aſtyanax*; *Conceale him*, (ſaid hee) *this is the onely meanes to ſave him.* This ſhewed his faithfulneſſe in adviſing, albeit her Countries foe; for otherwiſe hee would have perſwaded her to ſubmit her ſelfe and him to the hand of the mercileſſe ſouldier; or reape a benefit by their bondage, making them his owne Captives: "As it is in the fable of the "*Crow*, who comming to the *Eagle* that had got a Cockle, the fiſh wher- "of hee could not get out neither by force nor art, hee counſelled him to "mount up on high, and throw the Cockle downe upon the ſtones, and ſo "breake the ſhell: now all the while did the crafty *Crow* ſtay below ex- "pecting the fall: The *Eagle* throwes it downe, the ſhell is broken, the "fiſh by the *Crow* is taken, and the *Eagle* deluded. Many ſuch Counſel- lors there be, who adviſe not others for their good, but their own good.

Others

Iob 16.2.

Laert. in vit. Periand. Omnia pro tempore, nihil pro veritate. Optatus. l. 1.

Περὶ δόξου, ἄχε δόδου. Eccleſ. 13. 1.

* Whoſe wood is ſweeteſt, ſhade cooleſt, and coale hotteſt. *Fabiolæ Mauſ.* 15.

Lateat, hæc una ſalus. Scn. in Troad.

Others there be, who make uſe of their friends or *Acquaintance* meerely for their owne ends; and rather then they will bee prevented of their aimes, they will expoſe the life and ſafety of their friend to imminent perill. And theſe reſemble the *Fox*, who ſeeing a Cheſtnut in the fire, made uſe of the *Cats* foot to take it out. But theſe are not thoſe friends, whoſe *advice* is faithfull, as their friendſhip is firme and gratefull. Their aimes are indirect, their *advice* tends to their owne benefit, their counſell taſtes of profit, and their directions become as pitfals to their friends. *Acquaintance.*

Thoſe to whom I would have *Gentlemen* knowne, are men of another ranke and quality, appearing like the *Canii*, *Senecæ*, *Aruntii*, and *Serani*; whoſe admirable vertues were inimitable in ſo corrupt a government. Neither would I have them to ſhake off theſe friendly *Monitors*, if at any time their *advice* reliſh not halfe well to their palate; but rather honour them for their vertuous ſincerity, as *Epaminondas* honoured *Lyſius*, *Ageſilaus Xenophon*, *Scipio Penetius*, *Alcibiades Socrates*, *Achilles Phœnix*, ſent him by his father *Peleus*. For ſuch as will not endure a friendly reproofe, I would have their *Acquaintance* doe with them as *Plato* did with *Dionyſius*, who perceiving him to be incorrigible, left him. *The rebukes of a friend are better then the kiſſes of an enemy*; for the one, though at firſt diſpleaſing, tend (if rightly uſed) to his converſion; but the other, though pleaſing, tend (if not prevented) to his confuſion. Had *Alexander* underſtood this aright, hee would have preferred the faithfull advice of his affectionate *Clitus* before all his conqueſts; for by his inſtruction might hee have learned *Humility*, which leſſon had beene worth his worlds *Monarchie*. Had *Nero*, that *Preſident* of Tyrants, or *Monſter* of men, given eare to the wiſe *advice* of his loyall and learned *Seneca*, he might have found a *Subject* to love him, a *Scholler* to live with him, a *Souldier* to fight for him, and a *Mother* to bleſſe him. For ſurely, as of all poſſeſſions friendſhip is moſt precious, being ſuted with vertue, without which there is no true friendſhip; ſo are wee to value the life of our friend, as the crowne of our glory. For tell me, are you ſad? your friends conceit, as a ſoveraigne receit, will cheere you. Are you diſpoſed to be merry? mirth alone, is a ſingle conſort, your friend will partake with you. Would you have one to paſſe the tedious night away, in telling tales, or holding you with talke? your friend will invent a thouſand paſtimes to cheere you, and make the night ſeeme leſſe tedious unto you. Is the burden of your griefes too heavy to beare? you have a friend to ſhare with you in your burden. In briefe, want you comfort? hee will ſupply it; want you meanes to releeve your wants? hee will afford it; want you counſell? hee will impart it; want you all that man can want? you want not a friend who will ſupply your wants with his want. And ſo I deſcend from the benefit redounding from *Advice*, to the third and laſt, which is the profit or benefit which redounds from one friend to another in every peculiar *action*, exerciſe, or recreation.

In *Tiberius* time.

Prov. 27. 5. 6.

Laert. in vit. Biant.

Suet. in Aug.

Cicero, the glory of *Rome*, and flower of Orators, exemplifying the proweſſe of *Themiſtocles* and *Epaminondas*, uſeth theſe words; The "Sea ſhall ſooner overwhelme the Iſle it ſelfe of *Salamine*, then it ſhall "drench the remembrance of the *Salamine* triumph: and the towne of "*Leuctra* in *Bœotia* ſhall ſooner be razed, then the remembrance of the field

Tuſc. lib. 1. Of the benefit properly derived from one friend to another in every peculiar action.

Acquaintance.

"field there fought, forgotten. But howſoever theſe Monuments may be razed or defaced by continuance of time, ſure I am that the love which they ſhewed to their friends, even to the apparent danger of their owne lives, ſhall eternize their memory. *Pelopidas* a noble *Grecian*, skirmiſhing with the *Lacedemonians* againſt the *Arcadians*, untill ſuch time as being hurt in ſeven places, hee fell downe at laſt for dead: Then preſently *Epaminondas*, out of a princely reſolution and noble affection to his diſtreſſed *friend*, ſtepping forth beſtrid him, and fought to defend his body, hee alone againſt many; till being ſore cut on his arme with a ſword, and thruſt into the breſt with a pike, hee was even ready to give over. But at that very inſtant, *Ageſipolis* King of the *Lacedemonians* came with the other point of the battell in a hapyy houre, and ſaved both their lives when they were paſt all hope.

Plutarch. in Pelopida, initio.

Here ſee apparent arguments of true love, mixed with a noble and heroick temper: for *friends*, are to be tryed in extremities, either in matters of ſtate or life: in ſtate, by releeving their wants; in life, by engaging themſelves to all extremes, rather then they will ſuffer their *friend* to periſh. Theſe are they who will latch the blow of affliction laid upon their *friends*, with the buckler of affection; preferring death before their *friends* diſgrace. *Marcus Servilius* a valiant *Roman*, who had fought three and twenty combats of life and death in his owne perſon, and had alwayes ſlaine as many of his enemies as challenged him man to man; when as the people of *Rome* reſiſted *Paulus Æmilius* triumph, ſtood up and made an Oration in his behalfe: in the midſt whereof hee caſt up his gowne, and ſhewed before them the infinite skars and cuts he had received upon his breſt; the ſight of which ſo prevailed with the people, that they all agreed in one, and granted *Æmilius* triumph.

Plutarch. in Paulo Æmilio, fine.

Here obſerve the tender reſpect of one *friend* towards anothers honour: there is nothing unaſſayed, nothing unattempted, which may procure or further it. For this *friendſhip* or combination of minds, as there is nothing more precious, ſo there is nothing which doth comparably delight or ſolace the mind like unto it, being faithfully grounded. Their diſcourſe (like ſome choice *Muſicke*) delights our *hearing*; their ſight (like ſome rare *Object*) contents our *ſeeing*; their preſence fully ſatisfies us in our *touching*; their well-ſeaſoned jeſts (like ſome delicious *banquet*) reliſh our *taſting*; and their precepts (like ſweet *flowers*) refreſh our *ſmelling*. Thus is every *ſenſe* ſatisfied, by enjoying that which it loveth: as the *ſenſes* wanting their proper *objects*, become uſeleſſe; ſo men, whether in proſperity or adverſity wanting *friends* to relye on, are wretched and helpeleſſe: So as there is no greater *wilderneſſe* then to bee without true *friends*. For without *friendſhip*, ſociety is but meeting; *acquaintance* a formall or ceremoniall greeting. Whereas it is *friendſhip*, when a man can ſay to himſelfe, * I love this man without reſpect of utility: for (as I formerly noted) thoſe are no *friends* but *hirelings*, who profeſſe *friendſhip* onely to gaine by it. Certainely, whoſoever hath had the happineſſe to enjoy a true and faithfull *friend*, to whom hee might freely impart the ſecrets of his breſt, or open the *Cabinet* of his counſels, hee (I ſay) and onely hee hath had the experience of ſo rare a benefit daily redounding from the uſe of *friendſhip*: where two hearts are ſo individually united, as neither from other can well be ſevered. And as it is certaine, that in bodies inanimate, union ſtrengthneth any naturall motion, and weakneth any violent motion,

Nihil tam æquè oblectaverit animum quàm amicitia fidelis. Sen. in tranq. anim.

Vt flores qui odore delectant. Ibid. *Nullas ſine amicis locus amœnus: Omnis ſine ſociis nuda eremus.*

* The expreſſive Character of a reall friend. ὁμοπάτριοι, ὁμομήτριοι.

tion; ſo amongſt men, *friendſhip* multiplieth joyes, and divideth griefes. It multiplies joyes; for it makes that joy communicative, which before was ſingle; it divideth griefes; for it ſhares in them, and ſo makes them leſſe. *Acquaintance.*

Now perfection of *friendſhip*, is but ſpeculation, if wee conſider the many defects which are for moſt part ſubject to all worldly *friendſhip*: yea, and as the world increaſeth in age, ſo it decreaſeth moſt commonly in goodneſſe: for in *Courts*, are ſuits and actions of Law; in *Cities*, tricks and devices to circumvent; in the *Countrey*, ingroſſing and regrating, of purpoſe to oppreſſe. It is rare to ſee a faithfull *Damon* or a *Pythias*; a *Pylades* or *Oreſtes*; a *Bitias* or a *Pandarus*; *Niſus* or *Euryalus*. And what may be the cauſe of this, but that the love of every one is ſo great to himſelfe, as hee can find no corner in his heart to lodge his *friend* in? In briefe, none can gaine *friends*, and make a ſaving bargaine of it, for now it is a rule commonly received, *Nam in foro ſunt lites & actiones moleſtæ. Poſidip.*

Hee that to all will here be gratefull thought,
Muſt give, accept, demand, much, little, nought. *Si quis in hoc mundo cunctis vult gratus haberi; Det, capiat, quærat, plurima, pauca, nihil. Plato.*

So as it may ſeeme, it is not given to man to *love* and to be *wiſe*; becauſe the Lover is ever blinded with affection towards his beloved; ſo as, hee diſ-eſteemes honour, profit, yea life it ſelfe, ſo hee may gratifie his beloved. But my opinion is quite contrary; for I hold this as a firme and undoubted *Maxime*; that hee who is not given to *love*, cannot be *wiſe*. For is hee wiſe, that repoſeth ſuch truſt in his owne ſtrength, as if hee ſtood in no need of *friends*? Is hee wiſe, who dependeth ſo much on his owne advice, as if all wit and wiſedome were treaſured in his braine? Is hee wiſe, who being ſicke would not be viſited; poore, and would not bee ſuccoured; afflicted, and would not be comforted; throwne downe, and would not be raiſed? Surely in the ſame caſe is hee, who ſleights the purchaſe of a *friend*, preferring his owne profit before ſo inеſtimable a prize. There is none, whether hee be valiant, or a profeſt coward, but may ſtand in need of a *friend* in a corner. For be he valiant, hee ſtands in need of a *friend* to ſecond him; if a coward, hee needs one to ſupport him: Therefore, whoſoever wanteth fortitude, whether it be in mind or body, let him embrace *friendſhip*; for if his weakneſſe proceed from the mind, hee ſhall find a choice receit in the breſt of his *friend*, to ſtrengthen and corroborate him, ſo as griefe may aſſaile or aſſault him, but it cannot diſmay or amate him. Againe, if his weakneſſe proceed from the body, that weakneſſe is ſupplied by the ſtrength of his *friend*, who will be an eye to direct him, and a foot to ſuſtaine him. *Telephus*, when hee could find none amongſt his *friends* to cure his wound, perſwaded his enemy to doe it: and hee who purpoſed to kill *Prometheus* the *Theſſalian*, opened his impoſtume with his ſword. If ſuch effects have proceeded from enmity, what rare and incredible effects may be imagined to take their beginning from amity? Then which as nothing is ſtricter in reſpect of the bond, ſo nothing is more continuate in reſpect of the time: being ſo firme, as not to be diſſolved; ſo ſtrict, as not to bee annulled; ſo laſting, as never to be ended.

Neither is this benefit derived from *friend* to *friend*, onely reſtrained to matter of *action* or imployment; but extendeth it ſelfe to exerciſes

of

Acquaintance.

The benefits which redound from the mutuall union or communion of friends in the exercise of Pleasure.

of *pleaſure* and *recreation*. For tell me, what delight can any one reape in his *pleaſure*? wanting a friend to partake with him in his *pleaſure*? Takes hee delight in *Hunting*? let him chooſe *Acquaintance* that may ſuit him in it: not onely a *Hunter*, but one whoſe conceit (if occaſion ſerve) can reach further; ſuch an one I would have him as could make an *Embleme* of the Forreſt where he raungeth, compoſe a *Sonnet* on the objects which he ſeeth, and fit himſelfe for ought hee undertaketh. Of which ranke, was that merry *Epigrammatiſt*, (as it may be imagined) who being taxed for wearing a horne, and could not wind it, made this replie;

My friend did taxe me ſeriouſly one morne,
That I ſhould weare, *yet could not* wind *the* horne:
And I repli'd, that he for truth ſhould finde it,
Many did weare the Horne *that nere could* wind *it:*
Hows'ere of all, that man may weare *it beſt,*
Who makes claime to't as his ancient Creſt.

Ioci non ſint nimis ſalſi, multò minus inſulſi: illi enim multum officiant; iſti, niſi per cachinnum, parùm proficiant. Vanitati propriè feſtivitas cedit. Cic. de orat lib. 2.

To intervene conceits or ſome pleaſant jeſts in our *Recreations* whether diſcurſive or active, is no leſſe delightfull then uſefull: but theſe jeſts ſhould bee ſo ſeaſoned, as they may neither taſte of lightneſſe, nor too much ſaltneſſe. Ieſts *feſtive* are oft times offenſive, they incline too much to levitie; jeſts *civill* (for into theſe two are all divided) are better reliſhing, becauſe mixed with more ſobriety and diſcretion. *Catullus* anſwer to *Philippus* the Atturney, was no leſſe witty then bitter: for *Catullus* and he being one day at high words together; *Why barkeſt thou*, quoth *Philippus*? *Becauſe I ſee a Theefe*, anſwered *Catullus*. He ſhewed himſelfe a quick *Anatomiſt*, who branched man into three parts, ſaying, *That man hath nothing but ſubſtance, ſoule, and body; Lawyers diſpoſe of the ſubſtance, Phyſicians of the body, and Divines of the ſoule.* Preſent and pregnant was *Donato*'s anſwer to a young *Gentleman*, who, beholding a brave company of amorous Ladies and Gentlewomen, meeting *Donato* comming towards *Rome*, as one admiring their number and feature, ſaid,

As many Stars as in the heavens bee; So many Maids has *Rome* to welcome thee. As many kids as on the downs wee ſee; So many Proſtitutes in *Rome* there be.

Quot cœlum ſtellas, tot habet tua Roma puellas,

by and by anſwered *Donato*,

Piſcina quot hedos, tot habet tua Roma Cinados.

Phædro being asked, why in the Collects, where *Chriſtian Biſhops*, and *Pagans* be prayed for, the *Cardinals* were not remembred? anſwered, they were included in that prayer, *Oremus pro hereticis et Schiſmaticis*. Well requited was that young Scholler, who giving his Maſter this Evening ſalute: *Domine magiſter, Deus det tibi bonum ſerè*; was anſwered by his Maſter: *Et tibi malum citò*. Witty but ſhrewd was that anſwer of a diſputant in my time to his Moderator in *Poſterior*: who reminding of him, what the cauſe ſhould be, that he with whom he diſputed, ſhould have ſo great a head and ſo little wit; replied, *Omne majus continet in ſe minus*. A baſe minde was well diſplaied in that covetous man, who unwilling to ſell his corne while it was at an high price, expecting ever when the Market would riſe higher; when he ſaw it afterward fall,

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in deſpaire hanged himſelfe upon a beame of his chamber; which his man hearing, and making haſte, cut the rope and preſerved his life: afterwards, when he came to himſelfe, hee would needes have his man to pay for the cord hee had cut. But I approve rather of ſuch jeſts as are mixed with leſſe extremes: pleaſant was that anſwer of *Scipio Naſica* who going to *Ennius* houſe in *Rome*, and asking for *Ennius*, *Ennius* bade his maid tell him hee was not within. So *Ennius* on a time comming to *Scipio's* houſe, and asking *whether hee was at home?* *I am not at home*, anſwered *Scipio*: *Ennius* wondering thereat; *Doe I not know that voice* (quoth hee) *to be* Scipio's *voice? Thou haſt ſmall civility in thee* (anſwered *Scipio*) *that when I beleeved thy maid thou wert not at home, yet thou wilt not beleeve me.* Likewiſe to report a jeſt, is an argument of a quick wit, as *Leo* Emperour of *Bizantium* anſwered one, who being crook-backt, jeſted at his bleared eies, ſaying, *Thou reproacheſt me with the defect of nature, and thou carrieſt Nemeſis upon thy ſhoulders.* *Domitius* reproaching *Craſſus* that he wept for a *Lamprey*; *Craſſus* anſwered, but *thou haſt buried three wives without one teare.* *Alexander* asking a Pyrate, that was taken and brought before him, *How he durſt be ſo bold to infeſt the Seas with his pyracy?* was anſwered with no leſſe ſpirit, *That he pluied the Pyrate but with one ſhip, but his Majeſty with a huge Navy*: which ſaying ſo pleaſed *Alexander* that hee pardoned him: reaping eſpeciall delight in that ſimilitude of action, by which was tranſported the current of the Kings affection. Other *Conceits* there are more cloſely touched, covertly carried, and in ſilence uttered; as that of *Bias*, who, when an evill man asked him *what goodnes was?* anſwered nothing: and being demanded the cauſe of his ſilence, *I am ſilent*, quoth he, *becauſe thou enquireſt of that which nothing concerns thee.* The ſame *Bias* ſailing on a time with ſome naughty men, by violence of a tempeſt, the ſhip wherin they were became ſo ſhaken & toſſed with waves, as theſe naughty men began to call upon the gods; *Hold your peace* (ſaid *Bias*) *leſt theſe gods youcal upon, underſtand that you be here.* But leſt by dwelling too long upon *jeſts*, I forget the *Series* of my diſcourſe, I wil ſuccinctly conclude this branch, with my judgment touching *Acquaintance* in this kind.

As I would have *Gentlemen* to make choice of their *Acquaintance* by their *ſound*, ſo I would not have them all *ſound*: Muſicke doth well with *aires*, but there is no Muſicke in that diſcourſe which is all *aire*. My meaning is, I would not have theſe *Acquaintance* which they make *choice* of, all words or flaſhes of wit: for I ſeldome ſee any of theſe who are ſo verball, much materiall; or theſe who are all wit, but through height of a ſelfe-conceipt they fall to much weakenes. For theſe many times preferre their conceipt before the hearers appetite, and will not ſticke to loſe their *friend* rather then their *jeſt*; which in my opinion is meere madnes: for he that values his *jeſt* above his *friend*, over-values his conceipt, and had need of few *jeſts*, or great ſtore of *friends*. I have knowne ſome *wits* turne *wittals*; by making themſelves *Buffoons* and ſtale *jeſters* for all aſſemblies. Which ſort are fitter for *Gentlemen* to make uſe of as occaſion ſerves, then to entertaine them as *Boſome-acquaintance*: for as the benefit which redounds to one from another in *action*, *exerciſe*, and *recreation*, is mutually imparted; ſo is the danger no leſſe incident one to another, where the ends or uſes are perverted.

Thus farre have wee proceeded in the diſcovery of thoſe particular benefits which redound from *diſcourſe*, *advice*, and *action*, by meanes of

Acquaintance;

Acquaintance.

Scipio Naſica.

A tergo Nemeſis.

Laert. in vit. Biant.

A rule of infallible direction, touching *choice of Acquaintance.* *Quiſquis plus juſto non ſapit ille ſapit.* *Martial. l. 14.* Thoſe jeſts are beſt ſeaſoned, that are leaſt ſalted.

Acquaintance.

Acquintance: being the Cement which ſo firmely joyneth minds together as they may be encountred by extremes, but divided never. Now for as much as the eſſentiall triall of *Acquaintance* conſiſts in matters of higheſt conſequence, wee are now to addreſſe our ſelves to ſuch a *choice*, as our *choice* may admit no *change*.

Of the choice or judicious approvement of Acquaintance, *in affaires of higheſt conſequence.*

Amicos ſequere quos non pudeat elegiſſe. Bias.

THe precept of that ancient *Sage* is worth remembring, *Follow ſuch friends as it may not ſhame thee to have choſen.* Certainly, there is no one argument to evince man of indiſcretion, more holding then this; That he makes no difference or diſtinction in the *choice* of his *friends*: In which reſpect no man can bee to warie or circumſpect, becauſe herein, for moſt part, conſiſteth his wel-fare or undoing. It were meet therefore that a *Gentleman* made *choice* of ſuch for his *friends* or *acquaintance*, as are neither *Timiſts* nor *Timoniſts*, Fawners nor Frowners. For the firſt ſort, they are for all ſeaſons, and all weathers; ſo as they may be fitly compared to the *Hedge-hogge*, who hath two holes in his ſiedge; one towards the *South*, another towards the *North*: now when the *Southerne* wind blowes, hee ſtops up that hole, and turnes him *Northward*; when the *North* wind blowes, hee ſtops up that hole likewiſe, and turnes him againe *Southward*. Such *Vrchins* are all Temporizers: they turne as the winde blowes, and ſute themſelves for every occaſion. Theſe *friends* or *Acquaintance* who follow not us but ours, will be ſeene in all Liveries: Princes have felt the inconveniency of them, and inferiour States have not beene free from them: but the higheſt States, generally, are moſt ſubject to theſe reteiners;

Neo tuta fiducia regum, quæ levibus plerunque ſuis nituntur amicis. Philip. Comin. l. 2.

For Princes *by experience we have ſeene*
Abuſed moſt where moſt their truſt hath beene.

Now there are two kinds of Princes (ſaith *Comines*); the one are ſo cautelous and ſuſpicious, as they are ſcarce to bee endured: for they are almoſt come to that paſſe, as they thinke themſelves ever deluded and circumvented. Such was *Dionyſius* the tyrant of *Syracuſa*, who grew ſo ſuſpicious as he would not truſt any Barber to ſhave him, cauſing his own daughters to learne to ſhave. Others there bee, who are ſo farre from harbouring ſuſpicion, as being of a dull and lumpiſh wit, they ſcarce underſtand what is commodious for them, and what not. Such was *Domitian*, who cared more for catching of *flies*, then reteining of *friends*: being ſo farre from preventing danger, as he never fore-ſaw it till hee felt it. In theſe there is ſmall conſtancy of mind; for as they eaſily diſcontinue *friendſhip*, they as eaſily decline from hatred and embrace *friendſhip*. *Conſtantine* the great, being a profeſt foe to all theſe *Timiſts*, or temporizing *Sycophants*, was wont to call them *Gnats and Moths that peſter a Princes Palace*: So aſpiring be their aimes, ſo baſe their meanes;

Sext. Aurel. in Conſtant. Theſe *Timiſts* have reſemblance to thoſe applauding Parаſites, by whom *Antiochus* was at one time ſaluted both ἐπιφανης and ἐπιμανης, a glorious Prince, and a furious Tyrant.

Who like baſe Beetles *as they have begun,*
In every Conſheard neſtle neare the Sun.

Whence, as it may bee probably gathered, was that ſentence derived, *Amici Curiæ, Paraſiti Curiæ*; fawning rather then friending, tendring

only

onely love where they hope to receive gaine. Theſe as they have *Ianus* front, for they carry two faces under one hood: ſo have they *Simons* heart profeſſing love, but practiſing hate: of which ſort the ever-living *Homer* thus concludeth: *Acquaintance.*

Ἐχθρὸς γὰρ κεῖνος ὁμῶς Ἀΐδαο πύλῃσιν,
Ὅς κ' ἕτερον μὲν κεύθει ἐνὶ φρεσὶν, ἄλλα δὲ εἴπῃ.
There's nought on earth I more deteſt,
Then ſugred breath in Serpents breſt.

Tam gravis ille mihi nigri quam limina ditis,
Ore aliud qui fert, aliud ſub pectore condit.
Homer. *lib.* 2.

Whence it was that the great ſpirited *Byron*, who ſhewed more paſſion then reſolution at his death, howſoever during all his time none was ever held for a more brave or noble Souldier; perceiving his truſt (as he collected) betrayed by *La Fin*, with whom he had conſpired, and by whom his practice was diſcloſed, he confeſſed that *La Fin* had bewitched him, exhorting his hoaſt to be warie of him, leſt he ſhould delude and circumvent him with his impoſtures. For certainly, as more expreſly appeared, not only at the time of his execution, but in all the paſſages of his practice, as hee had repoſed great truſt in *La Fin*, in the whole management of that buſines; ſo having ſeen his truſt weakned, and thoſe many proteſtations of amity infringed, (though in practiſes of that nature there can be no true league of *friendſhip*) it moved him no leſſe to impatience, then the diſcovery of his treaſon.

But theſe fawning friends or *Timists* which wee have now in queſt, as they are onely for the preſent time, ſo will they undertake many times the moſt enormous and indirect courſe, to raiſe their hopes, that can bee deviſed. When the raſh aſpiring *Catiline* had promiſed to divulge thoſe new tables, wherein were contained the Proſcription of the rich, Magiſtracies, Prieſt-hoods, rapines, and all other inſolencies, which either the ſhocke of warre, or will of the Conquerour gives way to: hee had followers enow upon the inſtant to ſecond him in his hateſull courſes; being ſuch as either his youth had made him *acquainted* with, or his diſſolute courſe had conſorted with: which unhappy followers made him, doubtleſſe, more violent in his attempts, and leſſe conſiderate in his directions. How needfull then is it, to prevent the occaſion of ſo maine an inconvenience? How expedient is it to avoid the frequent or ſociety of ſuch, as will not ſticke to be aſſiſtants in miſchiefe? How conſequent a thing is it to weane ones ſelfe not onely from their familiarity and inward *acquaintance*, but even from ſo much as converſing with them or writing to them. *Themiſtocles* was ſuſpected to be knowne to *Pauſanias* treaſon, although moſt cleare of himſelfe, becauſe he wrote unto him. For as the nature of man is originally depraved, ſo by conſorting with vicious men the arme of ſinne becomes ſtrengthned. The "Fuller (as it is in the fable) would by no meanes ſuffer the Collier to "dwell with him under one roofe, leſt he ſhould ſoile what he had rinſed. Which Fable hath a morall relation to the courſe of our life, and the nature of ſuch as we uſually conſort with: for there is a traffique or commerce as well of manners as perſons; of vertues and vices, as other commodities. The *Babylonian* had beene naturally ſaid to bee arrogant, the *Theban* paſſionate, the *Iew* envious, the *Tyrian* covetous, the *Sidonian* a rioter, the *Egyptian* a ſorcerer: neither did theſe nations keepe theſe vi-

Cum Catilina polliceri novas tabulas, proſcriptiones divitum, magiſtratus, ſacerdotia, rapinas, alia omnia quæ bellum atque libido victorum fert. Saluſt.

Plures homines pudore magis quàm bona voluntate prohibitis abſtinent.

Eſſe inter nocentes innocuum crimen eſt. Cyprian. *Epiſt.* 2.

Camparus.

Acquaintance.

ces to themſelves, for they induced others likewiſe, to whom they had recourſe and commerce, to be affected to the like: for the very *Egyptians* had ſo bewitched *Cæſar* himſelfe with their illuſions, as hee gave great attention to them; as *Alexander* was delighted with the *Brachmanes*. For *vice* is ſuch an over-growing or wild ſpreading weed, as there is no ſoile wherein it likes not, no kinde of nature (of what temper ſoever) it invades not, and invading ſurprizeth not. To the *body* diſeaſes are infectious, to the *mind* are vices no leſſe obnoxious: for vices are the *diſeaſes* of the *Minde*, as *infirmities* breed *diſtempers* and *diſeaſes* to the *Body*. So as whether we obſerve the ſtate of *Church* or *Common-weale*, we ſhall find *vices* to be of a nature no leſſe ſpreading then *diſeaſes*; neither the ſtate or *Symptome* of the mind leſſe endangered by the infuſion of the one, then the body by the infection of the other. For as the ſtate *Politicke* is much weakned by the haunt of theſe vices, ſo is that mourning *Dove* the *Church*, many times afflicted to ſee her ſelfe torn with Schiſmes and diviſions: whereas * *Waſpes* make honey-combes, ſo *Marcioniſts* make Churches.

Peccatum ſemper prægnans, aliudex alio gignit. Vitia morbi ſunt animi. Sen. Vitia ad vicinos ſerpunt et contactu nocent. Ib.

*Marcioniſt. * Faciunt favos & Veſpæ, faciunt Eccleſias & Marcioniſtæ. Tertul. l. 4. cont.*

How needfull then is it to divide our ſelves from the conſorts of vice, without entertaining the leaſt occaſion that might induce us to give conſent to her followers? *Auguſtus* wore ever about him, for preſervative againſt thunder, a *Seales skinne*, which *Plinie* writes checketh lightning; as *Tiberius* wore alwayes about his necke a *Wreath* of *Laurell*. But let us carry about us that *Moli*, or herbe of grace, whoſe precious juyce may repell the ſpels of ſo inchanting a *Syren*. For as the *Vnicornes* horne being dipt in water, cleares and purifies it, ſo ſhall this ſoveraigne receit cure all thoſe maladies, which originally proceed from the poyſon of vice. The mind ſo long as it is evill *affected*, is miſerably *inficted*. For ſo many *evils*, ſo many *Divels*, firſt *tempting* and *tainting* the ſoule with ſinne, then *tearing* and *tormenting* her with the bitter ſenſe of her guilt. Saint *Baſil* ſaith, that *paſſions* riſe up in a *drunken* man, like a ſwarme of *Bees* buzzing on every ſide; whatſoever that holy Father ſaith of one vice, may be generally ſpoken of all: ſo as wee may truely conclude with that Princely Prophet; *They come about us like Bees*: though they have honey in their thighs, they have ſtings in their tailes, wounding our poore ſoules even unto death. Requiſite therefore is it to avoid the *ſociety* of ſuch whoſe lives are either touched or tainted with any eſpeciall Crime: theſe are dangerous Patternes to imitate, yea, dangerous to conſort with; "for, "as the *Storke* being taken in the company of the *Cranes*, was to undergoe "like puniſhment with them, although ſhe had ſcarce ever conſented to feed with them; ſo be ſure, if wee accompany them, we ſhall have a ſhare of their ſhame, though not in their ſinne. Avoid the *acquaintance* of theſe Heires of ſhame, whoſe affected liberty hath brought them to become ſlaves to all ſenſuality, and ſure ere long to inherit miſery. Give no eare to the *Sycophant*, whoſe ſugred tongue and ſubtill traine are ever plotting your ruine; hate the embraces of all inſinuating *Sharkes*, whoſe ſmoothneſſe will worke on your weakneſſe, and follow the Poets advice;

Que malè efficitur, miſerè infoditur. Quot vitia, tot Dæmonia: Tot Dæmonia, quot crimina. Emiſenus. Si innocentes exiſtimari volumus, non ſolum nos abſtinentes, verum etiam noſtros comites præſtare debemus. Cic. Pro incerta ſpe, certa præmia. Saluſt.

Avoide ſuch friends as feigne and fawne on thee;
Like Scylla's *rocke within* Sicilian *Sea.*

Gratia quæ coeat fictis malè ſarta ſodalis, Eſt velut in Siculo Scylla cavenda mari. Pub. Fauſt. Andr.

So dangerous are theſe *Sirenian* friends, that, like the *Sicilian* ſhelves, they menace ſhipwracke to the inconſiderate ſailer. For theſe, as they profeſſe love, and labour to purchaſe *friends*; ſo their practices are but how to deceive and entrap thoſe to whom they profeſſe love. Whence it is that *Solomon*

Iomon ſaith, *A man that flattereth his Neighbour, ſpreadeth a net for his ſteps.* That is, hee that giveth eare to the Flatterer, is in danger, as the bird is before the Fowler. Hee whiſtleth merrily, ſpreadeth his Nets cunningly, and hunteth after his prey greedily. And let this ſuffice to be ſpoken for the *Timiſt*, who profeſſeth obſervance to his *friend* onely for his owne end. *Acquaintance.* Prov. 29. 5.

Now, *Gentlemen*, as I would not have you to entertaine time with *fawns*, ſo neither with *frowns*. The *former*, as they were too light, ſo the *latter* are too heavy: The *one* too ſupple, the *other* too ſurly. For theſe *Timoniſts* (for we have done with our *Timiſts*) as *Cicero* ſaid of *Galba's* leaden and lumpiſh body, *His wit had an ill lodging*, are of too ſullen and earthly a conſtitution. It is never fair weather with them, for they are ever louring, bearing a *Calender* of ill weather in their brow. Theſe for the moſt part are *Male-contents* and affect nothing leſſe then what is generally pleaſing: appearing in the world naturalized *Demophons*; whoſe humour was to *ſweat* ſtill in the *ſhadow*, and *ſhake* in the *ſunne*. So as, howſoever they ſeeme ſeated in another Clime, for diſpoſition they are like the *Antipodes* unto us, oppoſing themſelves directly againſt us in all our courſes. They are of *Democritus* mind, who ſaid, *that the truth of things lay hid in certaine deepe mines or caves*; and what are theſe but their owne braines? For they imagine, there can be no truth, but what they profeſſe. They proclaime defiance "to the world, ſaying, Thou miſerable deluded world, thou embraceſt "pleaſure, wee reſtraine it: Thou for pleaſure doeſt all things, wee nothing. Now who ſhould not imagine theſe *Stoicks* to be abſolute men? Such as are rare to ſee on earth, in reſpect of their auſterity of life, and ſingular command over their affections? ſuch as are divided (as it were) from the thought of any earthly buſines, having their minds ſpheared in a higher Orbe? Such as are ſo farre from intermedling in the world, as they diſ-value him that intends himſelfe to negotiate in the world? Such, as when they ſee a man given to pleaſure, or ſome moderate *Recreation*, whereby hee may be the better enabled for other imployments, ſleight him as a Spender of time, and one unfit for the ſociety of men? Such, as ſay unto *Laughter*, *Thou art mad*; *and unto joy, What meaneſt thou?* Such as take up the words of that grave Cenſor in the Poet: The Timoniſt, or Time-detracter diſcovered and diſcarded. *Ariſt. Hiſt. anim. Noſque ubi primus equis oriens afflavit anhelis, illic ſera rubens accendit lumina veſper. Tu voluptatem compleſteris, nos compeſcimus: Tu omnia voluptatis cauſâ facis, nos nihil. Sen. de malis accidentibus bonis. Lib. 1.*

Tak'ſt thou delight to race theſe pathes,
where worldlings *walked have,*
Which ſeldome doe refreſh the Mind,
but often doe deceive?

Neu tibi pulchra placent aeci veſtigia mundi, Fallere quae citius quàm renovare ſolent?

Yet behold, how many times theſe mens ſeverity comes ſhort of ſinceritie! They will lay heavy burdens on others ſhoulders, which they will be loath to touch with the tip of their finger. The Taskes which they impoſe on others are inſupportable, the preſſures they lay on themſelves very eaſie and tolerable. Of this ranke was *Aglataidas*, of whom that noble and faithfull Hiſtorian *Comines* writeth, ſaying: While he ſerved in the Campe hee was of a moſt harſh auſtere condition, doing many things perverſly, and deſiring rather to be feared then loved. Such was this *Timon*, from whoſe name wee entitle theſe *frowning friends*, who can hardly be true friends to any, being ſo oppoſite or repugnant to all, as they can ſcarcely hold concurrence with any. Neither was this *Timon* (as *Plutarch* *Plutarch.*

Acquaintance.

tarch reporteth of him) onely harſh and uncivill towards men, but towards women alſo: ſo as going forth one day into his Orchard, and finding a woman hanging upon a wild fig-tree: *O God* (quoth he) *that all trees brought forth ſuch fruit!* Vnfit therefore was this *Timon* for the *Acquaintance* of man, who profeſt himſelfe ſo mortall and irreconciliable an enemy to the ſociableſt and entireſt *Acquaintance* of man. So as, theſe *Timoniſts* are to be caſhiered for two reaſons; firſt, for their owne harſh and rough condition; ſecondly, for the unjuſt grounds of their opinion, which diſſents ſo farre from ſociety, as it diſallowes of *Marriage*, the ordinary meanes appointed to preſerve ſociety. So as, leaving them and their opinion, as already evinced, wee will deſcend to make *choice* of your neereſt *Acquaintance*, (I meane) the *choice* of your *wife*; the firſt day of which ſolemnity promiſeth either a ſucceeding *Iubile*, or a continued Scene of ſorrow, where nought is ſung but dolefull *Lachrymæ*.

What directions are to be obſerved in the choice of a wife.

Gen. 2. 23.

It was pleaſantly ſpoken of him who ſaid; *Wives are young mens Miſtreſſes; Companions for middle age; and old-mens Nurſes.* The firſt ſort, take as much content in wearing their Miſtreſſe favour, as winning it; the ſecond ſort, in winning rather then wearing it; the third neither in wearing nor winning it, but like children, to be cheriſhed and cockered by it. The ſecond ſort are wee onely to ſpeake of, where *wives* are to be made *companions*, and ſuch entire ones, as they are *bone of your bone, and fleſh of your fleſh.* In the choice whereof, wee will propoſe ſuch neceſſary cautions, as ſhall be no leſſe uſefull to your ſelves, if rightly obſerved, then motives of comfort, if duely and exactly conſidered. Hee was reputed one of the wiſe men, that made anſwer to the queſtion; *When a man ſhould marry? A young man not yet, an elder man not at all.* Of which opinion was *Arminius* that Ruler of *Carthage*, whoſe harſh conceit of marriage proceeding either from perſonall diſability, or ſome experience of womans levity, deſerves ſmall approbation. For had it beene *Arminius* fortune to have matched with *Arminia*, hee would doubtleſſe, rather have fallen into admiration of ſo ſacred a rite, then into diſtaſte of it. For this Noble Lady being bidden to King *Cyrus* wedding, went thither with her husband: at night when they were returned home, her husband asked of her, how ſhee liked the Bride-groome, whether ſhe thought him to bee a faire and beautifull Prince or no? *Truth* (ſaith ſhe) *I know not: for all the while I was forth, I caſt mine eyes upon none other, but upon thy ſelfe.* Or had *Calanus* prevented *Hero* of his choice, hee would have fallen from his *Stoicall* dreame to a *Nuptiall* ſong; for one of *Hiero's* enemies reproaching him with a ſtinking breath, hee went home and queſtioned his wife why ſhe told him not thereof; but what anſwer gave this continent Lady? *Surely* (ſaid ſhee) *I thought all men had the ſame ſavour.* Or had *Claudian* injoyed ſo inimitable a conſort, as the no leſſe beauteous then vertuous *Clara*; whoſe conſtant affection to her decrepit and diſeaſed *Valdaure*, in ſhewing moſt love when a loathſome bed might have miniſtred moſt diſtaſte hath recommended her living memory to the ſucceeding Annals of poſterity. Or had *Timon* attained the happineſſe to joyn hands with *Theogena*, wife to *Agathocles*, hee had not inveighed ſo much againſt the ſtate of *Marriage*; for this renowned Lady ſhewed admirable conſtancy in her husbands greateſt miſery, ſhewing her ſelfe moſt his owne, when hee was relinquiſht and forſaken of his owne; ſaying, *That ſhee was not given him to bee a ſharer onely in his proſperity, but in what fortune ſoever ſhould*

The harſh and heremiticall conceit of the *Carthaginian Arminius*, touching Marriage.

Se non proſperæ tantùm, ſed omnis fortunæ uxiſſe ſocietatem.

ſhould befall him. Or had *Zenocrates* enjoyed *Zenobia*, hee would no leſſe have admired his fortune, then beſhrewed himſelfe for depriving himſelfe ſo long of ſo ſweet a Companion. For this princely Lady, after the death of *Odonatus* (though a *Barbarian* Queene yet) by her reading of both *Roman* and *Greeke* Hiſtories, ſo managed the ſtate after the deceaſe of her husband, as ſhee reteined thoſe fierce and intractable people in her obedience; being a woman no leſſe abſolute for learning, then diſcreet governing: for ſhe abridged the *Alexandrian*, and all the *Orientall* Hiſtories, (a taske of no leſſe difficulty then utility) whereby ſhe attained the higheſt pitch of wiſdome and authority. Or had *Ariſtippus* beene ſo happy as linked himſelfe with *Artemiſia*, hee would have preferred ſo kind and conſtant a yoke-fellow before all exteriour contemplations: for this chaſte and choice Lady after the death of her beloved *Mauſolus*, thought it not ſufficient to erect a glorious monument in his memory, but to enſhrine him in her owne body, by drinking his aſhes, and interring him in her ſelfe. Many ſuch eminent women may wee reade of in Hiſtories both divine and humane, whoſe vertues have equalled, if not ſurpaſſed moſt men. So as, howſoever it was the *Mileſian Thales* his ſaying, that hee had cauſe to give Fortune thankes for three things eſpecially; *firſt, for that hee was a man, and not a beaſt: ſecondly, that hee was a man, and not a woman: thirdly, that hee was a* Greeke *borne, and not a* Barbarian: Women there be whoſe more noble endowments merit due admiration, becauſe as in their ſex weaker and inferiour, ſo in the gifts of the mind richer and ſuperiour.

Acquaintance.

-vix ulla pererit, nior urna eſt, Vel tibi grata magis proprio quam corpore buſtum Condere.—— —una requieſcit in urna. Ovid. Met. l. 4.

But now to our *Choice:* for it is to be received as already granted, being by the authority of an Apoſtle confirmed, that *Mariage is honourable among all:* and every honourable thing is more eligible, then that which is not honourable: So as hee that ſhunneth *Mariage*, and avoideth ſociety, is to be eſteemed a foe to humanity, or more then a man; as hee whom *Homer* reprehendeth, ſaying: *That hee was tribe-leſſe, law-leſſe, and houſeleſſe.* I could wiſh every young *Gentleman* to make that *Choice* of his *Miſtris*, which *Seneca* would have one obſerve in the *choice* of a *Maſter*; *Chooſe him for thy Maſter* (ſaith he) *whom thou mayeſt more admire, ſeeing him, then hearing him*: Neither altogether, as *Egnatius* in *Catullus* is brought out ſhewing the whiteneſſe of his teeth: for all outward perfections, are but as fuell to feed deſire, without that *inward faire*, which onely maketh woman worthy loving. For what is a beautifull complexion, being an exteriour good; or that which *Euryclea* his nurſe prayſed, when ſhee waſhed the feet of *Vlyſſes*, namely, *gentle ſpeech*, and *tender fleſh*, wanting thoſe inward graces, which truely adorne and beautifie women? So as it is much better to follow his direction in the *choice* of a wife, who ſaid, "that they were to be choſen a *Modeſtiâ non formâ*; which "*Modeſtie* cannot admit of this ages vanity, where there is nothing leſſe "affected then what is comely. For, b *theſe gariſh faſhions agree well* "*with none but proſtitutes and ſhameleſſe women.* c *Neither can that face bee a* "*good one, which ſtands in need of theſe helpes. For* d *what madneſſe is it to* "*change the forme of nature, and ſeeke beauty from a Picture?* e *Which Pi-*"*cture is vices poſture, and the ages impoſture.* f *Neither doe theſe affected* "*trumperies, nor exquiſite vanities become a Chriſtian.* g *For what is* "*more vaine, then dying of the haire, painting of the face, laying out of breſts?* "h *Doe not ſay that theſe can have chaſte minds, who have ſuch wantoning*

Heb. 13. 4. Ariſt. lib. 1. Polit. cap. 1. Eum eligas magiſtrum, quem magis admireris cum videas, quam cum audias. Seneca. Egnatius quod candidos habet dentes renidet uſquequaque, ſeu ad rei ventũ eſt ſubſellium. Vid. Catul. in lib. Eleg.

a Epictet. Enchirid.

b Cypr. de diſciplina & habitu virg.

c Petr. Mart.

d 2 Reg. 9. 30.

e Cyprian.

f Ambr. Hexam. lib. 6. cap. 8.

g Hieron.

h Iunius.

i Aug. de Chriſt. fid.

Acquaintance.

"and immodeſt eyes. i *For the habit of the mind is to be diſcerned by the carriage: ſo as even in motion, geſture, and pace, is modeſty to be obſerved.* "How miſerable then is the ſtate of theſe phantaſtick *Idols*, who can endure no faſhion that is comely, becauſe it would not bee obſerved? "How baſe is her *ſhape*, which muſt borrow complexion from the *ſhop*? "k *How can ſhe weepe for her ſinnes* (ſaith S. *Hierome*) *when her teares will* "*make furrowes in her face? With what confidence doth ſhe lift up her counte-*"*nance to heaven which her Maker acknowledges not?* l *I would, I poore wretch,* "(ſaith *Tertullian*) *might ſee in that day of Chriſtian exaltation, whether* "*with* Ceruſſe, *and* Vermillion, *and* Saffron, *and thoſe* tyres *and* toyes *upon* "*your head, you are to riſe againe!* which if they doe, they ſhall certainely "witneſſe againſt them, m *to receive the reward of their painting in a Lake of* "*tormenting.* n *For theſe are they who lay hands upon God, correcting with a* "*hand of contempt the workemanſhip of God.* Theſe never carry a *box of* *ointment* to beſtow on the members of *Chriſt*, but a o *box of complexion* they have in readineſſe to beſtow on a *cheeke*. Which ſort of *Wantons* (for how ſhould I otherwiſe terme them) are well diſplayed by one in their colours after this manner;

i *Ambroſ. l. 1. de offic. cap. 18.*
k *Hier. ad Furiam de vid. Serv. Tom. 1.*
l *Tertul. de hab. Mul. Cap. 7.*
m *Sault.*
n *Cyprian. in lib. de hab. virg.*
o *Vill. ad Salmoneum.*

p *Tho. Hudſon.*

p *She ſurely keeps her fault of Sex and Nation,*
And beſt alloweth ſtill the laſt Tranſlation:
Much good time loſt, ſhee reſts her faces debter,
Sh' as made it worſe, ſtriving to make it better.

This introduced *Vlcer*, which is now eſteemed no *ſore*, becauſe *cuſtome* hath taken away the *ſenſe* of a ſore; how much it was abhorred formerly, may appeare by that command or conſtitution purpoſely exhibited to reſtraine it. q *Doe not paint thy face which God hath made.* But if our women would but conſider how hatefull theſe abuſes are in the ſight of the *Almighty*, yea, how much they were loathed even of all honeſt women in former ages, they would diſtaſte them, ſure I am, farre more then they affect them. For if wee will credit Saint "r *Hierome*; writing to *Mar-*"*cella*, who ſaith; *That thoſe women are matters of ſcandall to Chriſtian* "*eyes, which painted their faces and their eyes with Vermillion*, and ſuch like *adulterate complexions*. Yea hee writes, *That* Maximilla Montanus *his* "*Propheteſſe, a woman-divell, by command from him whom ſhe ſerved, did uſe* "*to paint.* So *Feſtus Pompeius* ſaith, *That common and baſe Whores, called* Schœnicolæ, *uſed dawbing of themſelves, though with the vileſt ſtuffe.* So did the *Druids* amongſt the *Romans*, expreſly ſhadowed by the Poet,

q *Clemens alexandr. Apoſt. lib. 1. cap. 9.*

r *Hier. de exitu Lee.*

ſ *Vill. ad Salmoneum.*
t *Cæſar. in comment.*
u *Nevian. contra mulieres immodicè compt as:*
x *Laert. lib. 6. Optimi ſunt odores qui oderant mores; aliter non ſunt flores ſed fœtores.*

ſ *Preſerve what Nature gave you, noughts more baſe,*
Than Belgian *colour on a Roman face.*

"t So did our ancient *Britaines*, but not to make their faces more ami-"able, but to appeare more terrible to the enemy. Thus much, *Gentlemen*, I thought good to write, before you make your *choice*, that you may ſee who are worth loving before you make your choice. "u *There is one flow-*"*er to be loved of women, a good red, which is ſhamefaſtneſſe?* Here make your choice, and you ſhall finde farre more content in a native then artificiall bluſh. For as *Diogenes* ſaid to one that had annointed his haire; x *Take*

heed

heed that thy ſmelling head bring thee not an ill-ſmelling life; ſo beware leſt theſe perfumed Ones become not polluted Ones. For whoſoever ſhall uſe them, I cannot chooſe but ſuſpect them: howſoever I have read of ſome that maintained the uſe of *painting*, grounded upon theſe enſuing reſpects: [y] *Such* "*a cauſe there may be* (ſaith one) *that Women may uſe painting, and without* "*ſinne: As for example, if it bee done of purpoſe to cover any blemiſh or de-* "*formity.* Likewiſe, if the Husband command that his Wife ſhould doe "it, to the end that among other Women ſhee might appeare more a-"miable: Which opinion ſeemes likewiſe confirmed by another, who af-firmes. "[z] *That to receive more beauty by attire or painting, though it bee a* "*counterfeit worke, yet it is no mortall ſin.* So as *Platina* writeth, that *Pau-* "*lus Secundus*, Biſhop of *Rome*, uſed to paint himſelfe: Whom if *Diogenes* had ſeene, he would doubtleſſe have ſaid to him, as he once ſaid to a youth too curiouſly and effeminately dreſt: *If thou goeſt to men, all this is but in vaine; if unto women, it is wicked.* Wicked ſurely, it cannot chooſe, being (as it were) a reproving or reforming of the *Almighty*, whoſe workmanſhip is ſo abſolute, as it admits of no correction. Take heed therefore that you be not taken with one of theſe *Idols*, as *Pigmalion* was with his *Image*; but ſo direct your affections, as ſhe may be worthy your embrace, whom you ſhall chuſe.

Acquaintance.

[y] *Leſſius de juſtitia & jure. lib 4. cap. 4. fol. 802.*

[z] *Pet. Alagora in Compendio Manual. Navar. c. 23. Num. 19 fol. 217.*

Which that you may the better effect, follow the *Sages* advice in your choice: *Match with your equall*, if not in fortunes, for ſo both may prove beggars, at leaſt in deſcent: ſo will ſhe the better content her ſelfe with your eſtate, and conforme her the better to your meanes. For I have ſeldome ſeene any difference greater, ariſing from *Marriage*, than imparity of birth or deſcent, where the wife will not ſticke to twit her husband with her *Parentage*, and brave him with repetition of her deſcent. Likewiſe, as I would not have you to entertaine ſo maine a buſineſſe without mature advice, ſo I would not have you wholly rely upon a friends counſell: but as you are to have the greateſt Oare in the Boat, ſo to make your ſelfe your owne carver: for hee that is enforced to his *Choice*, makes a dangerous bargaine. Wherefore ground your *Choice* on Love, ſo ſhall you not chuſe but like; making this your concluſion;

Laert. in vita Cleob.

To her in Hymens *bands I'le nere be tide,*
Whom Love hath not eſpous'd and made my Bride.

For what miſeries have enſued on *enforced Marriages*, there is no Age but may record: where rites enforced, made the hands no ſooner joyned then their minds divorced, bidding adieu to Content, even at that inſtant when thoſe unhappy rites were ſolemnized.

The next Obſervance in making your *Choice*, is matter of *Portion*; a buſines not altogether to be neglected; for if ſhe be a good wife, a good *Portion* makes her no worſe: and if an ill one, ſhe had need of a *Portion* to make her better. For he hath a hard bargaine that hath neither *Portion* in a *Wife*, nor out of a *Wife*. We would account him a weake and ſimple man, that would enter bond without either conſideration, or ſecurity to keepe him harmeles. You are ſure to be *bound*, be not ſo far from conſideration, as have nothing to ſhew for your ſelf for your own ſecurity. I can commend his wit who having made *choice* of a *Proportion*, moving enough to gain affection, was not content ſo, but he muſt know further touching her *Portion*; that as

Acquaintance.

her *Proportion* procured love, ſo her *Portion* might enable him how to live: like a quicke Epigrammatiſt he proceedeth thus;

Portion and Proportion.

I got a Portion *and* Proportion *too,*
One got, the other I deſir'd to know;
Which knowne, though at this ſeaſon I was free,
A thouſand pound coſt me my liberty.
O foole (quoth my Alexis *) to be bound,*
To thraldomes yoke, to gaine a thouſand pound!
Content thee friend (ſaid I) for wot'ſt thou what,
I have beene bound *for a leſſe ſumme then that,*
Yet nere was Banke-rupt; *but if ſo I doubt*
To loſe by th' bargaine, I will banke her out.

It is a true ſaying, Something hath ſome ſavour; whereas hee that neither gets good *wife* nor good *portion*, will make but a hard ſaver. For he that wants a *wife* to cheriſh him, had need of ſome money to cheere him.

Having now made *choice* of your *wife*, being ſo well diſpoſed (as it is to be intended,) ſhee ſhould not bee much reſtrained; for ſhee hath already reſolved to bee no gadder, but, in reſemblance of the *Snaile*, a good houſe-keeper.

The *Egyptians*, by an eſpeciall decree (as *Plutarch* reports) injoyned their Women to weare no ſhooes, becauſe they ſhould abide at home. The *Grecians* accuſtomed to burne, before the doore of the new married, the axletree of that coach wherein ſhe was brought to her husbands houſe, letting her to underſtand, that ſhee was ever after to dwell there. Which cuſtome ſhee approveth, having made her *family* her *common weale*, where ſhe addreſſeth her ſelfe to govern without intermedling in others affaires. Neither is ſhee onely to be freed from reſtraint of liberty in going abroad (for her occaſions call her, or elſe ſhe could be contented to be houſed for ever:) but in her deſire of apparrell, or any thing elſe that ſhe affecteth. For wherſoever *Chriſt* is, there is [a] *ſhamefaſtnes*; like as whereſoever *Antichriſt* is, there is [b] *ſhameleſnes*. And this *choſen veſſell* well underſtands that all gariſh and gorgeous attire, is the attire of ſin, which ſhe will not ſo much as partake with, having learned how that *Modeſtie* is the only ornament which beſeemes a Matron. Wherefore, you ſhould much wrong your *choice* to reſtraine her from the uſe of any pleaſure which ſhee affecteth, for ſo well diſpoſed is ſhe, as ſhe affecteth no pleaſure than to converſe with Vertue, which ſhe holdeth at a higher rate than to be purchaſed with a maſſe of treaſure.

a *Vbi deus eſt, ibi pudicitia. Hieron. ad Furiam de vid. Serm Tom. 1.*
b *Velamen iſtud Antichriſti. ibid.*

But admit it were your fortune to beſtow your ſelfe on one, whoſe licentious affection might ſecond *Fauſtina's*, whoſe pride *Sempronia's*, and whoſe ſhrewd tongue *Zantippe's*: you muſt make a vertue of a neceſſity, and ſo learne to inure you to patience, as you may be able by continuall exerciſe to encounter and ſubdue the violenteſt paſſions. How wiſely did *Aurelius* cover his *Fauſtina's* ſhame, labouring to reclaime by mildneſſe, when he could not prevaile by bitterneſſe? How diſcreetly was *Sempronia's* proud humour curbed and with as little impatience as might bee reproved? How reſolutely did *Socrates* forbeare his wife *Zantippe*, though a froward woman, becauſe hee thought he might better and with more

patience

patience converſe with others? For *Marriage* is no ſuch merchandize, as to promiſe returne with advantage to all factors. There is a ceremoniall cuſtome uſed by the *Duke* of *Venice* upon the *Aſcention* day, to goe in a veſſell called the *Bucentor*, made Galley-wiſe, with other Nobles a mile or two into the Sea: calling a Ring into it, (by which ceremony they wed the Sea) that it may never leave the Citie upon dry land. Certainely, whoſoever he be that marrieth a *wife*, empledging his faith unto her by a Ring, muſt not thinke that hee hath brought his ſhip to a perpetuall harbour, but rather that hee is now putting off from Land, and entring the maine Ocean, where hee is to encounter with many violent blaſts, contrary winds, ſurging waves, ebbes and flowes, which will not end till his journey end. It were wiſdome therefore to beare what wee may not avoid: conſidering, that as the *Marriage* ſtate is ſubject to many occurrences, ſo it is endowed with ſundry excellent priviledges, as the gravity of the ſtate requireth: As in *Rome*, the *Lex Iulia* gave precedency to him who had moſt children; and in *Florence* at this day, hee that is father of five children, ſtraight-way upon the birth of the fifth, is exempted from all Impoſts, Subſidies, and Loanes. Alſo here in *England*, a *married* man (out of a tender reſpect to his poſterity) is not ſo ſoone preſt into the warres as ſingle men or Batchelors. Wherefore as the ſtate is more honoured, ſo is more ſobriety and government in it required; bearing your ſelves patiently without bitterneſſe, and forbearing your wives for their ſexes weakneſſe.

Acquaintance.

Cal. Rhod. lib. 12 cap. 8.

Priviledges of Marriage.

Having thus farre diſcourſed of *Acquaintance*, both at bed and boord; it were not amiſſe, if wee ſet downe ſome eſpeciall direction, which might better inſtruct you in the *choice* of them; which, as *Protogenes* ſeeing but a little line drawne in a Table, knew ſtraight-wayes it was *Apelles* doing; whom hee had never ſeene; ſhall upon firſt ſight reſolve you, that thoſe *friends*, or *Acquaintance* to which theſe inſtructions ſhall direct you, are worthy loving and knowing. There is no one note more infallible of true *friendſhip*, then to expreſſe a faithfulneſſe in miſery: which faithfulneſſe is ever found in theſe noble and generous Diſpoſitions, who can ſay with *Chilo*, *That in all their life-time they were never guilty of Ingratitude.* So as Nobility and Affability hold for moſt part concurrency: whence the Poet;

Plin. 35. c. 10.

Laert. in vit. Chyl.

A diſpoſition towardly and good,
Implies a generous and a Noble blood.

Theſe keepe continuall records of courteſies received; with a *Catalogue* of ſuch *friends* as have at their hands worthily deſerved. It is reported of *Hen.* the 5. that hee never promiſed any thing, but hee regiſtred and ſet it downe with his owne hand. Such noble ſparkes are theſe, who, as they receive acceptably, ſo they render backe bountifully, making no other benefit of Amity, then as of a mutuall or reciprocall courteſie. Neither is it to bee wondered at, that I ſhould here make choice of *Deſcent*, or *Birth*, as an eſpeciall or infallible note of true and faithfull Amity: for there is a naturall ſtraine in all creatures, which they take from the parents that bred them.

Optimi optimis clarore gratiis; Peſſimi peſſimis caliginoſa vitiis.

Acquaintance.

Strong men from Strong their native ſtrength *doe gather,*
Both Bull *and* Horſe *take ſpirit from their father.*

It is a common ſaying amongſt us, *That a Gentleman will doe like a Gentleman*; hee ſcornes to doe unlike himſelfe; for his word is his gage, and his promiſe ſuch a tie as his reputation wil not ſuffer him to diſpence with. Men of this ranke, as they are ready to beare an equall ſhare in their *friends* miſery, ſo are they reſolved with a ſpirit undanted, (if ſuch be their chance) in their owne perſons to ſuſtaine miſery; for they eſteem no man ſo unhappy, as hee that cannot beare unhappineſſe. In *Sicilia* there is a fountaine called *Fons Solis*, out of which at mid-day, when the Sunne is neereſt, floweth cold water; at mid-night when the Sun is fartheſt off, flowet h hot water. Such fountaines are theſe firme *friends*, who, when the Sun ſhineth hotteſt upon you, with the raies of proſperity, will yeeld you cold water, no great comfort or ſuccour, becauſe you need it not: but when the Sunne is fartheſt off, and the darkeſt clouds which fortune can contract, ſit heavieſt on you, then they ſend forth hot water; they weepe with you, there is hot water; they ſuffer with you, there is hot water; they cheere you drooping, comfort you ſorrowing, ſupport you languiſhing; and in your extreameſt fortunes are ever ſharing. Theſe cry with *Theophraſtus*, *What care we if this* friend *be rich, that* friend *poore, we are the ſame to either*? Make *choice* therefore of theſe well bred Ones, for though ſome degenerate, moſt of them hold. Whereas, contrariwiſe, theſe who are of a baſe dung-hill deſcent, it is ſeldome ſeene but they have ſome baſe and unworthy condition; being generally all for the time, but little for truſt; or as Tops which alwayes run round, and never goe forward, unleſſe they be whipt. Such a *Neuter* among the *Romans* was *Tully*, who could not reſolve, whether hee ſhould take *Cæſars* part or *Pompeyes* part. Among the *Grecians* was *Tydides*, who could not determine whether hee ſhould joyne himſelfe with *Achilles* or *Hector*.

ἢ μετὰ τροῦσιν ὁμίλεσθ' ἢ μετ' Ἀχαιοῖς.

Among the *Perſians* was *Nabarzanes*, who ſeeing his Maſters fortunes decline, laboured to joyne himſelfe to him whoſe fortunes were in riſing. Such were *Tiberius* friends, who ſhrunke from him, hearing with patience *Tiberium in Tiberim*. And ſuch were our *Northerne* Borderers, who have beene alwayes uncertaine friends in extremities, and aſſured enemies upon advantage. Of which it may be ſaid, as was ſpoken of the Philoſophers cloake, *Pallium video, Philoſophum non video*: I ſee the cover of a friend, but no friend. For as nothing is more hatefull then a doubtfull and uncertaine man, who now draweth his foot backe, and now putteth it forward; ſo there is nothing more diſtaſtefull to any man, then theſe faire proteſting *friends*, whoſe hollow and undermining hearts make a ſhew of faire weather abroad, when there is a tempeſt at home; comming towards you with their feet, but going from you with their hearts. In briefe, they are *Danaus* tubs, or running ſieves that can hold no water. leave them therefore to themſelves, if you deſire in ſafety to enjoy your ſelves.

Now, to the end I may *acquaint* you likewiſe with the reſt of ſuch Motives

Fortes creantur fortibus et bonis. Eſt in juvencis, eſt in equis patrum Virtus. Horat.

φίλια ἰσό'της. πάντα φίλων κοινά. *Infelicem dicebat* Bias *qui ferre nequiret infelicitatem.* Laert. Pomp. Mela. lib. 1.

Quorſum alter dives, alter pauper? Theophraſt. Nil habet infelix paupertas durius in ſe, Quàm quod ridiculos homines facit. Iuven. Sat. 3.

Quem fugiam ſcio, quem ſequar neſcio. Homer. Iliad. 5

This was never more exemplarily then in that place, and at this time preſently confirmed; where *faction* guilded over with pretences of *religion*, labours to bring an united State to *diviſion*.

Nihil turpius dubio & incerto, pedem modo referente, modo producente. Sen. Epiſt. 96.

tives to Love as are powerfully working in the affection of the mind; as wee have touched the firſt Motive or inducement to Love, to wit, *Parentage* or deſcent, which cannot ſo farre degenerate from it ſelfe, but it muſt of neceſſity ſhew it ſelfe: ſo it attracts other motives of love unto it, as *Benevolence* in rewarding: excellency or admiration proceeding from the *fame* of ſuch redoubted *Hero's*, as have their names charact'red and engraven in leaves of braſſe, to preſerve their memory: As *Solomon* for his *Wiſdome*, whom, no doubt, *Nicaula* Queene of *Saba* had a deſire to ſee and bee knowne to, through report of his wiſdome; ſo as her long journey ſeemed ſhort, having underſtood that to be true with her owne eare, which ſhee had onely heard of before by report. How much likewiſe was *David* affected for his *Valour*, in diſcomfiting the uncircumciſed *Philiſtin*? So was *Alexander*, whoſe report brought the *Amazon Thaleſtris* from her owne Countrey, of purpoſe to be knowne to ſo invincible a ſpirit. So *Hercules*, *Achilles*, *Dardanus*, *Diomedes*, *Scipio*, *Hannibal*, *Conſtantine*, *&c.* whoſe exploits purchaſed them Love to ſuch as were never *acquainted* with their perſons. Pardoning likewiſe of injuries, is an excellent motive of Love. When *Chylo's* brother was angry, that himſelfe was not made *Ephorus* as well as hee: *O* (quoth hee) *I know how to ſuffer injuries, ſo doeſt not thou!* Though *Diogenes* the *Cynicke* anſwered uncivilly to *Alexander*, when he came to his poor Manſion in *Synope*, his Philoſophers Barrell, yet hee replyed unto his Satyricall ſpeech with no indignation, but ſaid to ſuch of his attendants, as derided the boariſh and exoticke ſpeech of *Diogenes*, *If I were not* Alexander, *I would wiſh to be* Diogenes. The like inſtance may be confirmed by holy Writ: where *Miriam*, for murmuring againſt *Moſes*, was ſtricken with a loathſome Leproſie: hee could not ſuffer this condigne puniſhment to be inflicted on her, but demanded of God that hee would cure her. Another motive to Love, is *Hatred*, where an ill occaſion procureth among enemies a reconciliation. *Herod* and *Pilate* enemies before, were reconciled in combining their powers, together againſt Chriſt. Maſtives, if ſet together, will fight till death, but in the preſence of a Bull will joyne together. Sometimes *mutuall affliction* procureth *mutuall affection*. Such reſorted to *David*, as were perſecuted by *Saul*, being ſuch as were *amaro animo*. Where *Sauls* enmity brought *David* to a triall of *Huſhai's* faithfull amity; where hee found the words of *Eccleſiaſticus* to be true, *A faithfull friend is a ſtrong defence*; *and hee that findeth ſuch a one, findeth a treaſure.* For when wee are in the greateſt ſtraights, ſuch an one ſheweth the moſt ſtrength: So as the Apoſtles words may be verified, *ſtrength is made perfect in weakneſſe*; Where one afflicted *friend* ſupporteth another, by joyning their ſtrengths together. Another motive there is, proceeding from ſome eſpeciall *delivery from danger*: for who will not eſteeme him for a *friend*, who will expoſe himſelfe to danger, to deliver his *friend*? *Iudith* entred *Bethulia* with *Holofernes* head, and by that meanes preſerved her Countrey from ruine and deſolation. *Eſther* procured the death of *Haman*, repealed thoſe ſevere and cruell lawes enacted, proclaimed, and even ready to be executed by *Hamans* ſuggeſtion, in the kingdome of the *Medes* and *Perſians*; whereby ſhee purchaſed eternall honour, love and memory in her Countrey. The ſame love gained *Moſes* for delivering the *Iſraelites* from the thraldome of *Egypt*. The like may be ſaid of *Joſua*, *Sampſon*, *Maccabeus*, and many others frequent in holy Writ. The *Romans* ſo highly honoured

Acquaintance.

Sundry motives to love recounted: *Parentage. Benevolence. Fame.*

Pardoning of injuries.

Num. 12. 10, 13.

Concurrency in hatred.

Compaſſion in afflictions. 1 King. 23. 2, 2 Sam. 15. 37.

Eccles. 6. 14. *Virtus in infirmitate perficitur.* 2 Cor. 12. 7.

Delivery from danger. Iudith. 3. 10. Eſther. 8. 12.

Exod. 15. 1. Ioſhua 24. 31 Iudg. 16. 2. Maccab. 13. 5.

Vid. Eccle. d cap. 44. ad 51.

Acquaintance.

noured and affected ſuch as protected their Countrey, and defended her Liberty, as they beſtowed no leſſe ſtyle on them then *Patres Patriæ*. Another motive there is, drawing one Enemy to love another, induced thereto in reſpect of *Compaſſion*, or ſome other princely *vertue* which he ſeeth in him. When *Saul* underſtood that *David* might have taken away his life, and would not, *Levavit vocem & flevit*: his threats were changed into teares, and his paſſion into a teare-ſwolne admiration, to ſee his foe ſo full of compaſſion. Wee are induced likewiſe to love them that tell and *confeſſe* ſincerely their offences; for an ingenuous acknowledgement of what is done, moves us to commiſerate his caſe by whom it is done; yea quencheth all hate, as if a ſmall ſparke were drenched in the Sea. Likewiſe in the *toleration of wrongs*, wee are enforced to love him who ſuffereth them, and having power to revenge, will not out of the nobleneſſe of his ſpirit, doe what hee may. To conclude, *Bounty* is a motive to Love; for giving gifts gathereth *friends*: which *Bountie* is moſt worthy acceptance, when done with cheerefulneſſe: *Hilarem datorem diligit Deus.*

Expreſſion of vertue. 1 King. 21. 26.

Acknowledgement of injuries. A poſition of *Ariſtot. Rhet. 2. cap 4. Vt tenuiſſima ſcintilla quæ in Oceanum demittitur. Chryſoſt. in hom. ad Pop.*

Suffering of injuries.

Bounty, or Munificence. 2 Cor. 9. 7.

Eccleſ. 6. 8. 13. Eccles. 12. 8. 9. *Ibid* c. 13. 9. 8. Obad. 7.

Thus have we traced over ſuch *Motives* as generally induce or procure Love, Friendſhip, or *Acquaintance*; wherein obſerve the leſſon of the Sonne of *Sirach*: *Depart from thine enemies, and beware of thy friends: for ſome man is a friend for his owne occaſion, and will not abide in the day of thy trouble.*

Now if you would underſtand, how a man may know a *friend*, you ſhall find him deſcribed, and by certaine infallible markes diſcovered in the twelfth Chapter of the ſame book. But alwayes, *Beware* (ſaith he) *of deceitfull friends*, leſt feeling the bitterneſſe of them, you find the ſaying of the Prophet true: *All the men of thy confederacie, have driven thee to the borders: the men that were at peace with thee, have deceived thee, and prevailed againſt thee: they that eat thy bread, have laid a wound under thee: there is none underſtanding in him.* Make *choice* then of him for your *Acquaintance*, whom you may worthily eſteeme of as a ſecond-ſelfe: ſo may you communicate your counſels freely, acquaint him with your griefes friendly, and ſhare in comforts and afflictions fully. Thus much for the *choice* of *Acquaintance*; wherein I have the rather enlarged my diſcourſe, becauſe I know that as there is nothing more uſefull to direction or inſtruction, then where good ones are elected; ſo there is nothing more hurtfull in the maine matter of diſcipline or converſation, then where ill ones are affected and frequented.

Ariſt. Eth. l. 4.

Of Conſtancie in the choice of Acquaintance.

Eccles. 6, 7. 14.

MAny and ſingular were the commendations attributed to *Auguſtus*, amongſt which none more abſolute then this: *As none was more ſlow in entertaining, ſo none more firme or conſtant in reteining*: which agrees well with that of the Sonne of *Sirach*: *If thou getteſt a friend prove him firſt, and be not haſty to credit him.* But having found him, we are to value him above great treaſures: the reaſon is annexed: *A faithfull friend is a ſtrong defence, and hee that findith ſuch a one, findeth a treaſure.* This adviſeth every one to be no leſſe wary in his *choice*, then *conſtant* in the approvement of his *choice*; ſo as it reſts now, that wee preſſe this point by Reaſons and Authorities, illuſtrating by the one, and confirming by the other, how conſequent a thing it is to ſhew our ſelves *conſtant* in the *choice* of our *Acquaintance*.

There

Acquaintance.

Amârunt Solem ardentem, oderunt arguentem.

There is no one thing more dangerous to the ſtate of man, or more infallibly proving fatall, then lightneſſe in entertaining many *friends*, and no leſſe lightly caſhiering thoſe who are entertained. Which error I have obſerved to have borne principall ſway in our new-advanced *Heires*, whoſe onely ambition it is to be ſeene numerouſly attended, phantaſtically attired, and in the height of their abſurdities humoured. Theſe are they who make *choice* of *Acquaintance* onely by outward habit, or which is worſe, by roiſting or ruffian behaviour: with whom that falſe *Armory* of yellow Bands, nittie Locks, and braving Mouchato's, have ever had choice acceptance. And herein, obſerve the miſery of theſe depraved ones, who having made *choice* of theſe miſ-ſpenders of time, and abuſers of good gifts, they will more *conſtantly* adhere to them, then with better affected Conſorts. Oh that young *Gentlemen* would but take heed of falling unwarily upon theſe ſhelves, who make ſhipwrack of their fortunes (the remaines of their fathers providence;) yea not onely of their outward ſtate, which were well to be prevented, leſt miſery or baſeneſſe over-take them; but even of their good names, thoſe precious odours which ſweeten and reliſh the Pilgrimage of man! For what more hateſull then to conſort with theſe companions of death, whoſe honour conſiſts meerely in proteſts of *Reputation*, and whoſe onely military garbe is to toſſe a *Pipe* in ſtead of a *Pike*, and to fly to the *Tinderbox* to give charge to their ſmoakie *Ordnance*, to blow up the ſhallow-laid foundation of that ſhaken fortreſſe of their decayed braine? theſe hot liver'd *Salamanders* are not for your company *(Gentlemen)* nor worthy your *Acquaintance*; for of all companions, thoſe are the worthieſt acceptance, who are ſo humble-minded and well affected, as they conſort with others purpoſely to be bettered by them; or being knowing men, by their inſtructions to better them. That courſe which the ancient *Veſtals* obſerved, ſuch uſefull Companions as theſe have ever ſeconded: They firſt learned what to doe; ſecondly, they did what they had learned; thirdly, they inſtructed others to doe as they had learned. Such as theſe were good Companions to *Pray* with, to *Play* with, to *Converſe* or *Commerce* with.

Vt ab iis meliores fiant, aut eos quibuſcum verſantur, meliores faciant. Inter Veſtales hoc celebre fuit, primò diſcunt quid agant: poſtea agunt quod diſcunt, tertiò alios docent quod diſcant, & agant. Non eſt ſtriptus oris ſed jubilus cordis non ſonus laborum ſed motus gaudiorum; concordia voluntatum, non conſonantia vocum: Parum enim prodeſt ſola vox auribus ſine cordis intentione. Bern.

Firſt, they are good to *Pray* with; for ſuch as theſe only were they who aſſembled together in one place, imploying their time religiouſly in prayers, ſupplications, and giving of thankes, and honouring him, whom all Powers and Principalities doe honour with divine Melodie: which was expreſſed not ſo much with the *noiſe* of the *mouth*, as with the joyfull *note* of the *heart*: nor with the *ſound* of the *lips*, as with the ſoule-ſolacing *motion* of the *ſpirit*; nor with the *conſonance* of the *voice*, as with the *concordance* of the *will*: For, as the precious ſtone *Diacletes*, though it have many rare and excellent ſoveraignties in it, yet it loſeth them all, if it be put in a dead-mans mouth: ſo *Prayer*, which is the onely pearle and jewell of a Chriſtian, though it have many rare and exquiſite vertues in it, yet it loſeth them every one, if it be put into a dead-mans mouth, or into a mans heart either, that is dead in ſinne, and doth not knocke with a pure hand. So many rare preſidents have former times afforded, all moſt inimitable in this kind, as to make repetition of them, would crave an ample volume; wee will therefore onely touch ſome ſpeciall ones, whoſe devotion hath deſerved a reverence in us towards them, and an imitation in us after them. *Nazianzen* in his Epitaph for his ſiſter *Gorgonia*, writeth, "that ſhe was ſo given to *Prayer*, that her knees ſeemed to cleave to the

"earth,

Acquaintance.

"earth, and to grow to the very ground, by reaſon of inceſſancie or con-
"tinuance in *Prayer*; ſo wholly was this Saint of God dedicated to de-
"votion. *Gregory* in his Dialogues writeth, that his Aunt *Traſilla* being
"dead was found to have her elbowes as hard as horne; which hardneſſe
"ſhe got by leaning to a deske, at which ſhee uſed to pray; ſo continued
"was the devotion of a zealous profeſſor. *Euſebius* in his Hiſtory wri-
"teth, that *Iames* the brother of our Lord, had knees as hard as Camels
"knees, benummed and bereaved of all ſenſe and feeling, by reaſon of con-
"tinuall kneeling in *Prayer*; ſo ſweet was this Taske, undertaken for
Gods honour, where practice made that an exerciſe or ſolace, which the
ſenſuall man maketh a toyle or anguiſh. "*Hierome* in the life of *Paul* the
"Eremite writeth, that hee was found dead, kneeling upon his knees,
"holding up his hands, lifting up his eyes: * ſo that the very dead corps
"ſeemed yet to live, and by a kind of zealous and religious geſture to
"pray ſtill unto God. So tranſported or rather intrauced was the ſpirit of
this lovely Dove, as even in death hee expreſſed the practice of his life:
Theſe followed *Auguſtines* rule in their forme of *Prayer: ſeeke* (ſaith he)
what you ſeeke, but ſeeke not where you ſeeke. Seeke Chriſt, that's a good
what. Seeke what you ſeeke; but ſeeke him not in *bed*, that is an ill
where. But ſeeke not where you ſeeke: *Moſes* found Chriſt not in a *ſoft
bed*, but in a *bramble buſh*. For as wee cannot goe to heaven on beds of
down, no more can theſe devotions pierce heaven which are made on beds
of down. Albeit, every place is good, for as no place is freed from occaſion
of ſinne, ſo no place ſhould be free from *Prayer*, which breaketh downe
the *Partition-wall* of our ſinne. But certainely thoſe *downie Prayers* taſte
too much of the fleſh, to reliſh well of the ſpirit: for as hee is a delicate
Maſter, who when his belly is full, diſputeth of faſting; ſo hee is a ſenſu-
all *Prayer*, who in his bed onely, addreſſeth himſelfe to devotion.

* *Etiam cadaver mortui officioſo geſtu precabatur. Quærite quod quæritis, ſed non ubi quæritis. Auguſt.*

Delicatus magiſter eſt, qui pleno ventre diſputat de jejunio. Hieron. Qui ſatur eſt, pleno laudat jejunia ventre.

Neither are theſe onely good companions to *pray* with, but alſo to *play*
with; I meane to recreate and refreſh our minds with, when at any time
preſſed or ſurcharged either with cares of this world, or in our diſconti-
nuance from more worthy and glorious *Meditations* of the world to
come; for as in the *former* wee are uſually plunged, ſo by the *latter* wee
are commonly enfeebled, at leaſt wearied, if by ſome *Recreations*, to enter-
taine and allay the tedioufneſſe of more weary houres, we be not refreſh-
ed and ſolaced. Now in our *choice* of *Acquaintance*, as *like requireth like*,
ſo are wee to ſort our ſelves to an equality both in degree and condition.
When ſome of *Alexanders* companions demanded of him, if hee would
runne a race with them; *Willingly*, (ſaid he) *if there were Kings to runne
withall.* For this parity breeds affection, and an equality of minds in any
recreation: while neither reſpect to an inferiour ranke begets contempt,
nor an eye to ſuperiority begetteth feare. Beſides, as there is an equality
of degree, ſo is there an equality of mind concurring with that degree.
There is no pleaſure affected by one, which is not entertained with free
approbation by another: for in all their jeſtings, ſportings, and delight-
full meetings, they are provided of a diſpoſition, equally tempered to give
a jeſt, and take a jeſt: having ever in mind that common *Engliſh* Pro-
verbe, *Play with me, but hurt me not; jeſt with me, but ſhame me not.* For
their ſports as they are harmeleſſe without guile, ſo their conceits are
pleaſant without gall: There is neither ſaltneſſe in the one, nor harſhneſſe
in the other. Neither doe theſe make ſport or paſtime a *vocation*, as if
they

Eccles. 13. 19. *Quin. Curt. l. 1 Amicitiæ ut pares quærunt ita et faciunt: ut cuique eſt ætas, ita quemque facetus adopta. Hor. l. 1. Epiſt. 6. Suaves animos fiunt ſales inter ſocios et ſodales. Quæ dementia eſt petere trahi, quam ſequi. Seneca.*

they were borne to nothing else then *Play*: for these delights of theirs, which are ever moderate, and therefore truly seasoned, they make use of, as Physicians of suger-plates, which they minister to their patients, to take away the taste of a more bitter potion. It is worth observing, to note the excellent use, which these men make of *Recreation*. They can use it with such temperance, as they can command the pleasures which they use, and not bee commanded by it. Their onely pleasure is to contemne "pleasure, yea, "even to dis-esteeme it in their height of pleasure: nei- "ther, because pleasure delighteth, doth it please them; but because it plea- "seth, it doth delight them. It is the excellent'st office of some mens "vertue to perswade the use of pleasure, recounting at their Table crea- "tures of all sorts, with which by how much more they are filled, by so "much more their appetites remaine unsatisfied. Briefly, whereas their discretion hath subjected appetite to reason, in gaming they *play* without desire of gaining; in *Recreations* of the Body, their aime is to refresh and renue Nature, without any desire of mastery; in their solemne feasts, they feed without surfetting; in their May-games, they are merry without exceeding; in their flashes or encounters of wit, they are pregnant, pre- sent, and pleasant without offending. Those are most fruitfull and fertile in rendering fruit (saith the Philosopher) which partake most of cold and moist: which position intendeth the conceptive part; but my assertion reacheth further; for I conclude, such as these being equally tempered, to be most copious in the principle workes or faculties of the understanding, being three; first to *discourse*, secondly to *distinguish*, third to *choose*.

Acquaintance.

Nec quia delectat, placet; sed quia placet, delectat. ibid.

Egregium apud vos virtutis officium voluptates persuadere: Super mensam recognoscentes omnia gentium animalia: & quò magis implentur, eò magis inexplebiles. Ibid.

Three faculties of the understanding.

For the first whereof, it resteth that wee now proceed in proofe, concluding, These not to be onely the best Companions to *play* or *play* with (as wee have formerly proved;) but to *converse* or *commerce* with, as wee shall hereafter make manifest. *Megabizes* esteemed *Alexander* as a Prince, whiles hee stood in his Schoole and said nothing; but when hee began to talke of things which hee knew not, hee said unto him, *That even his little children would laugh him to scorne*. This speech of *Megabizes* proceeded (as may be imagined) from some words utrered, or reasons alleaged by *Alexander*, which relished little of Philosophy, being a Study to which a Souldier is for most part a stranger. But these men, whom we now have in hand, and whom wee have made *choice* of, as fit companions to *con- verse* and *commerce* with, are men of such singular discretion, as they will preferre silence before discovery of their ignorance. These know for what end or purpose the *bars* and *gates* of the *lips* and *teeth* (like a double ward) were ordained to limit or restraine the *Tongue*. These observe, how man hath two *eyes* to see with, two *nostrils* to breath with, two *hands* to labour with, two *feet* to walke with, but one *Tongue* to talke with; implying that one *Tongue* requires as much government as any two mem- bers of all the body. Neither onely is their speech wisely silenced, but when delivered, discreetly seasoned: Seasoned with mildnesse and affa- bility, without the least expression of roughnesse or austerity. "*Where* "*two meeke men meet together, their conference* (saith *Bernard*) *is sweet and* "*profitable; where one man is meeke, it is profitable; where neither, it proves* "*pernicious*. Neither in mildnesse and affability onely, but in the highest pitch of wisdome, is their discourse seated. Whence it was (as I have heretofore noted) that *Aristotle* debating of the convenience and propriety of discourse before *Alexander*, maintained, "That none where to bee admitted

These observe that maxim; He that knoweth how to speak well, knoweth also when he must hold his peace.

These thinke an houre before they speake, and a day before they promise. *Iwish desert. secretor.*

Acquaintance.

"admitted to ſpeake, but either thoſe that managed his warres, or his Phi-
"loſophers which governed his houſe. Which wiſdome of diſcourſe hath beene formerly ſo much affected, as *Plutarch* reporteth that *Plato* came forth of *Aſia* into *Cilicia*, for no other cauſe but onely to ſee his deare friend *Phocion* the Philoſopher, and to converſe with him. This cauſed *Nicaula*, the Queene of *Saba*, to travell from her owne Countrey to *Indea*, to heare the wiſdome of *Salomon*: yea, peruſe thoſe *Athenian Nights* in *Gellius*, how, and in what excellent manner, with what variety of diſcourſe, propriety of conference, ſtrength of arguments thoſe *Winter-nights* were beſtowed, and you ſhall find there fit companions for Scholers, Souldiers, and all *Generous* profeſſours.

Neither are they conſorts onely fit to *converſe* with, but to *commerce* with alſo; for theſe are no *bankrupt* Merchants, or deſperate Factors, who uſe to diſpence with conſcience and credit, rather then in a conſcionable ſort diſcharge their credit. So as, howſoever the Sonne of *Sirach* may ſeeme to conclude, *There be two things, which mee thinke to be hard and perillous; A Merchant cannot lightly keepe him from wrong, and a Victualler is not without ſinne.* So well and equally are the ſhips of theſe good Merchants ballaſted, as rather then they will make ſhipwrack of a good conſcience, or runne their *reputation* upon the ſhelfe of diſgrace, they will ſuffer the worſt of extremes. Theſe are none of thoſe, who make ſale of deceitfull commodities, to enrich their ſeldome thriving progenie with impoſtures. Theſe are none of thoſe trifling *Mountebanks*, who draw on cuſtomers with faire proteſts, and ſhew ſtrange experiments upon their ſophiſticated oiles, to delude the ignorant. Theſe are none of our inconſiderate *Factors*, who make exchange of *Engliſh* money with *Indian* trifles, enriching forraine Countries with our treaſures, and fooling our owne with their feathers. Theſe are none of our *Sea-ſharkes*, who under pretence of merchandize, exerciſe pyracie; bearing the world in hand that they befriend us, when they practiſe all hoſtility againſt us. Theſe are none of our dangerous *Spies*, who pretending they come to trade or commerce with us, arrive purpoſely to note what ſtrength is amongſt us. No, theſe are *Factors* of better temper and more honeſty, hating deceit, though that might enrich them; ſcorning the *Mountebankes* trade, though that might draw cuſtomers to them; diſcarding all inconſiderate *Factors*, who give money for feathers, though in fooling others, they might gaine by them; caſheering all *Sea-ſharkes*, who by pyraticall practices uſe to ſupport them; excluding all dangerous *Spies*, who to diſcover others weakneſſe, purpoſely embarke them. In briefe, would you have their character? They can diſcourſe of novelties without affectation, impart their minds freely without diſſimulation, valuing no loſſe ſo great, as the hazard of their reputation. Theſe are thoſe *friends* which deſerve your *choice* and acceptance; Theſe are they, who, as upon good grounds you have made *choice* of, ſo ſhould you be conſtant in your *choice*. For you are not to be ſo light in the *choice* of your *Acquaintance*, as in the *choice* of your *faſhion*; where every giddy head ſorts himſelfe to what is neweſt, not what is neateſt; for ſo ſhould you be ever chooſing, and farre from conſtancy in chooſing. Rather having *got a friend and proved him*, firſt in matters of ſmall weight, and afterwards in affaires of greater conſequence; labour by all meanes to reteine him, for you have found a treaſure: *Forſake not this old friend, for the new is not comparable unto him.* You have got a *friend*, proved

Eccluſ 26. 28, 29.

Talis ſubſtantia non eſt ſtabilis, aut ipſis inventoribus eſt peritura, aut à malis heredibus eſt diſſipanda. Chriſ. in Mat.

Eccluſ 9. 10.

proved and tried him to be no *ambitious* man, for *ambition* is fearefull; and for the leaſt croſſe of fortune will forſake true friendſhip. You have got a *friend*, proved and tried him to be no *covetous* man, for *covetouſneſſe* ſelleth fellowſhip, faith and honeſty; to conclude, you have got a *friend*, who will not by glozing deceive you; by aiming at his owne private ends, entrap you; by hunting after popular prayſe diſvalue you; or by conſorting with *Politike* heads, *endanger* you. Keepe him then, and be *conſtant* in your *choice*, holding him ſo firmely knit unto you, as if hee were individually united to your ſelfe; for a *friend*, (provided that hee be ſuch an one as wee have charactred him) is a *ſecond-ſelfe*, and therefore as impoſſible to be divided from you, as you from your ſelfe. And may this ſuffice to be ſpoken touching *conſtancy* in the *choice* of *Acquaintance*, wherein as wee ought to be circumſpect in our *choice*, ſo ought wee to be *conſtant*, having had proof of the faithfulneſs of our *choice*.

Acquaintance.

Ariſt. l. 4. Eth.

THere is nothing which argues more indiſcretion, then an aptneſſe of diſcovering our ſelves; ſo as, wee are adviſed in getting a *friend*, to *prove him firſt, and not to be haſty to credit him.* For albeit the precept may ſeeme generall; *The ſecrets of our friend wee may not diſcover*; which is confirmed by the Sonne of *Sirach*, *Who diſcovereth ſecrets, loſeth his credit, and findeth no friend after his will*: yet, how many are there, who either through weakneſſe that they cannot conceale, or through unfaithfulneſſe, as they will not, have brought their *friends* to extremeſt hazard? Yea, not onely our common *friends*, but even thoſe who ſleepe in our own boſome; as *Dalilah* plaid with *Samſon*, either ſimply or ſubtilly, will diſcover our ſeeret'ſt counſels to our enemy: ſo as, wee may take up the complaint of *Samſon*, which hee made in the diſcovery of his Riddle: *If hee had not plowed with our Heifer, hee had not found out our Riddle.* Had not that *Woman* by the River of *Sorèke*, that ſubtill *Dalilah*, betrayed his truſt, how invincible had *Samſon* remayned; no leſſe powerfull to his friends, then fearefull to his enemies? Whence we may gather, how dangerous it is to diſcover the ſecrets of our heart, even to thoſe to whom we have engaged our heart: for wee ought not to give our *friend* power over us. This is ſeconded by a divine precept: *Give not thy ſonne and wife, thy brother and friend, power over thee while thou liveſt; and give not away thy ſubſtance to another, leſt it repent thee, and thou intreat for the ſame againe.* Whence wee are adviſed to a two-fold *reſervancy*; firſt, in *concealing* our ſecrets; ſecondly, in *reteining* our *ſubſtance*. For the *firſt*, hee explaines himſelfe more fully in the enſuing verſe; *As long as thou liveſt, and haſt breath, give not thy ſelfe over to any perſon.* For the *ſecond*, hee gives a reaſon in the end of the former verſe; *Give not away thy ſubſtance to another, leſt it repent thee, and thou intreat for the ſame againe.* Of which two parts, and the *Reſervancy* which we are to obſerve in either, my purpoſe is briefly and plainely to intreat; and firſt of the firſt, to wit, *Reſervancy* of *ſecrets*, wherein I will be as briefe as the quality of the Subject willſuffer me.

Of Reſervancy *towards* Acquaintance.

Chap. 27. 16. to 22.

Iudg. 14. 18.

Chap. 16. 19.

Eccluſ 33. 18.

It is ſaid of *Geeſe*, that when at the change of ſeaſons, they paſſe from *Cilicia* over the mountaine *Taurus*, which abounds with Eagles, they carry ſtones in their bills, for feare their cry ſhould diſcover them to their enemies. *Reaſon* ſhould teach us that which *Nature* hath inſtructed them, leſt by diverting from the rule of reaſon, we become inferiour to

Acquaintance.

them, who never had the uſe of reaſon. For there is nothing which detracts more from the glory of man, than by too prodigall a diſcovery of himſelfe, to lay himſelfe open to the truſt of another: ſo as it may bee poſitively averred, *There is nothing that betrayeth a man ſo much to ruine, as his owne credulity.* *Dionyſius* gave ſtraight commandement the head of *Brias*, one of the Gentlemen of his Chamber, ſhould bee cut off, for telling *Plato*, who had demanded of him what the Tyrant did, *That he had ſtripped himſelfe by reaſon of the heat, and was painting in a Table.* So tender were Princes of the diſcovery of their actions, even in affaires of indifferency. Let us imitate therefore that *Grecian* of former times, who being told that his breath did ſmell, anſwered, *It was by reaſon of the many Secrets, which had a long while lain rotting, and putrefying within him.* Let our boſome (the recluſe of Secrets) be like the *Lions* den in the Apologue; towards the mouth whereof, the prints and prickings of ſundry ſorts of beaſts, might eaſily be diſcerned, *—Sed nulla retrorſum*, but from thence none at all. Let us alwaies talke with *Harpocrates*, at the ſigne of the finger on the mouth; and learne of *Anacharſis*, that the tongue hath need of more ſtrong reſtraint than Nature. Let us not be too curious, with them of *Bethſhemeſh*, in the ſearch of other mens *Secrets*, nor yet too careleſſe with *Hezekiah*, in the diſcovery of our owne. *Morality* giveth us a prohibition for the one, and a precept for the other:

Aditum nocendi perfido præſtat fides. Sen. in Oedip.

1 Sam. 6. 19.
2 King. 20. 13.

Arcanum neq; tu ſcrutaberis ullius unquam; Commiſſumq; tege, & vino tortus & irâ. Hor.

Seeke not to know that Secrecie
Thy friend reſerved hath,
But keepe what's tender'd to thy truſt,
Though drunke with wine and wrath.

And indeed it is a profanation of duty to publiſh any thing we ſhould not; and too much inſinuation to wind our ſelves into the privacy of others *ſecrets*, which make knowne wee ought not. Thoſe things therefore, which are to bee concealed, let us conceale them, *Ut curia Martis, Athemis*, as cloſe as either ſilence or darkneſſe will afford us meanes to keepe them, both from eye and eare: for the better effecting whereof, there is neceſſarily required in every one *a wiſe diſtruſt*, and *ſlownеſſe of beleefe*, wherewith the breſt muſt ſo equally bee ballaſted, that hee may ſuddenly runne on, without ſuffering ſhipwracke in ſuch a doubtfull and dangerous courſe. It hath beene ever held a ſingular argument of policy, to have an *open face*, but a *ſhut heart*; to give entertainment with a free and affable countenance, but with a wiſe and diſcreet *reſervancy* of our counſels, to prevent the occaſion of giving our *friend* power over us.

Frontem aperiat, mentem tegat. Cic.

Yea, but it may be objected, It may ſometimes fall out that a *friend* cannot performe the office of a *friend*, but by diſcovering the ſecret purpoſe or practice of another. For how could faithfull *Jonathan* advertiſe *David* of *Sauls* wicked purpoſe againſt him, but by diſcovering what *Saul* in ſecret had imparted to him? How could he (I ſay) have advertiſed *David* of his fathers fury, *by ſhooting three arrowes*, but by diſcovering what his father had ſecretly intended againſt him?

1 Sam. 20. 12.

To which objection it may be thus anſwered; That, as amongſt evill men there can be no true friendſhip continued, ſo neither are the *Secrets* of ſuch men, tending ever to miſchiefe and effuſion of innocent bloud, to

be

be concealed, but by all meanes ſhould be diſcovered, that ſuch tragicall iſſues might be prevented. *Acquaintance.*

Yea, but it may be againe objected, That admit this were ſo, may wee not impart our griefes to a *friend*, or communicate our counſels to one, whom we have made triall of to be truſty and faithfull?

To which I anſwer, That we may, but with this proviſion, that we never unrip our boſome ſo farre, as to give our *friend* power over us, in matters which may either concerne life, ſtate, or name. For though your experience of the truſt of ſuch a *friend* hath beene long, and thoſe affaires wherein you have imploied him, of ſerious conſequence: we have known many *Comicall* beginnings, have a *Tragicall* Cataſtrophe; many promiſing mornings turne to duskie after-noones; many faire glozing *friends* recoile (like the *Bat* in the fable) and become either neuters, or profeſt enemies. So as, it was wiſely anſwered by that learned *Sage* to one who demanded of him, what he thought to bee the hardeſt thing in the world; *To keepe counſell*, quoth he. Wee ſay it is good ſleeping in a whole skin; but how can our ſleepes be quiet, our reſt from terrours freed, when we have loſt our liberty by committing our *Secrets*, to others truſt? *Quid difficile? arcana (inquit) retiscre, & otiam tesse disponere. Laert. in vit. Chyl. Ariſtot.*

Yea, but *friendſhip*, being one ſoule ruling two hearts, or one heart dwelling in two bodies, loſeth her prerogative, if excluded from partaking in her *friends* griefes or comforts: for would you thinke it well, that your *friends* ſhould finde you ſad, and ſo leave you; ſicke without miniſtring any comfort to you; or poore, without releeving you? Surely, you could not chooſe but thinke ſuch an one commeth to jeſt, rather than to viſit or comfort you. Now, how ſhould he comfort you, who is wholly ignorant of the cauſe of your diſcomfort? or how miniſter any receits to you, when he knowes not what diſtempers you? or how releeve you, when hee knowes not of any poverty that hath befallen you?

Whereto I anſwer, that theſe are not to be numbred among thoſe *Secrets* which we hold unfitting to be imparted or diſcovered, by one *friend* to another; for the diſcovery of theſe may profit, but cannot prejudice us: Whereas, the diſcloſing of ſuch ſecrets as concerne our name, may afterwards brand us with infamie; or ſuch as concerne our ſtate, may bring us to poverty; or ſuch as concerne our life, may weave our unhappy webbe in a fearefull tragedy. Therefore it is good counſell, not to give our *friend* power over us, but with a circumſpect eye to take heed whom we entertaine as a *friend*; and of what nature thoſe *ſecrets* are, which we impart to that *friend*, When that unhappy Emperour *Commodus* had communicated his ſecret'ſt thoughts to *Martia*, his beſt affected Concubine; and withall, how his purpoſe was, before many daies were ended, to diſpatch *Latus* and *Electus* two of his Senators: Shee perceiving how the world went, and that the Emperour was no leſſe inconſtant in his love, than illimited in his luſt, diſcovered to the Senators what the Prince had intended againſt them; which to prevent, with one conſent they reſolved to diſpatch the Emperour, and ſo rid them of all occaſion of feare. Farre more hatefull was that act of *Beſſus* and *Nabarzanes*, in diſcovering the counſels of their vnfortunate Prince *Darius*; which diſcovery, though it depoſed their Prince of Crowne, and deprived him of life, rewarded thoſe diſloyall Traitors with a deſerved end. Should we but take a view of the doubleneſſe and deceitfulneſſe of *Sext. Aurel in vit. Commodi.*

friends,

Acquaintance.

friends, whoſe only aimes are, for moſt part, to take advantage of our o penneſſe, we ſhould find, though there bee ſome *Huſhai's* or faithfull friends; ſo there be ſome *falſe brethren*, who ſecretly (under pretence of amity) will labour to undermine us. For if wee bee great, wee ſhall have ſome to ply our veine, ſoothing us with the height of our place, the eminence of our ſtate, our eaſie acceſſe to a higher ſtep, if wee will take hold of occaſion; and with theſe are yong-men, whoſe unripened judgements never attained to the diſcovery of perſons, chiefly pleaſed; to theſe are their ſecret'ſt thoughts ever imparted; on theſe are they wholly planted, and in theſe is their principall truſt repoſed: yet loe, they truſt in *broken ſtaves of reed*, on which if they leane, they will goe thorow their hand and pierce it. Againe, are wee riſing to greatneſſe, and in the firſt *Spring* of promotion? Wee ſhall find theſe chattering *Swallows* ever flying about us, pertending friendſhip and *ſecrecie* in our counſels; but miſery attends us, if wee entertaine them. To be briefe, are we rich? If wee have diſcovered any *Secret* to them, which may prejudice us being revealed, wee ſhall be ſure to have that *Secret* vented, if our hollow counſellour be not rewarded. Are wee poore? though our ſtate need not feare undoing, our *ſecrets* muſt be diſcovered, if the meaneſt may be gratified by the diſcovery.

2 Sam. 15. 32.

2 King. 18. 21.

Thus no Ranke may be exempted, no degree freed from prejudice, where counſels are diſcloſed. Indeed ſometimes it hapneth, that a *friend* diſcovers the *ſecrets* of a *friend*; becauſe, out of the juſtneſſe of himſelfe, and the integrity of his owne conſcience, which no reſpect will ſuffer him to violate, hee cannot endure the ſiniſter or indirect practice of his *friend*, and therefore diſcovers it to give meanes of prevention to the innocent. Which may be inſtanced in the *vicount* of *Melin* his confeſſion, who lying upon his death-bed here in *England*, diſcloſed the purpoſe of King *Lewis* his Maſter, to the chiefe Peeres and Barons of the Realme; who conſidering the inevitable danger into which they were falling, by giving free entrie to the *French* King, wiſely in time (and but in time) expulſed him, receiving their unhappy depoſed King, to avoid an enſuing miſchiefe. Now the occaſion of this diſcovery, though it bee divers wayes conjectured, yet the probableſt in my opinion is, to referre it to the compaſſion which *Count Melin* had of the *Engliſh* Nation, whoſe ſtate had beene, to the judgement of all men, grievouſly ſhaken, had *Lewis*, as hee was already arrived, beene peaceably poſſeſſed of the ſame. Now to conclude this point, I hold that *Engliſh* Proverbe worthy our remembrance, in affaires of *Secrecie*: *One may keepe counſell, but two cannot*: implying, that it is the ſafeſt and ſureſt courſe to be a mans owne *Secretary*, ſo ſhall hee not give his *friend* power over him, but ſleepe quietly without feare of diſcovery, having none but his owne breſt to betray him to his enemy.

Stow. Annal. in vit. Iohan.

Reſervancie in reſpect of our Subſtance. *Saluſt.*

The ſecond thing, which, as wee formerly noted, requireth a *Reſervancie* in us towards our *Acquaintance*, is a reſpect to our *Subſtance*; which ſhould neither be laſhed out laviſhly, nor hoorded up niggardly. And herein I have obſerved a great vanity in young *Gentlemen*, who are no ſooner mounted in their fathers ſaddle, or made heires of his providence, then upon purchaſe of *Acquaintance*, (which a young Maſter cannot want) hee begins to ſquander his revenues upon gifts, to feed his thirſty followers: but ſee the iſſue of theſe bountifull *Novices*, they change

their Acres into peeces, and ſo peece-meale divide them, till they fall all into peeces, and have not one peece to cover them. So as, it is true which the Poet hath obſerved; *Acquaintance.*

The Prodigall and foole gives
what hee ſcornes and hates,
And with his ſtate makes other men
to glory in their ſtates.

Prodigus & ſtultus donat quæ ſpernit, & odit. Horat. l. 1. ep 7.

Wherefore the leſſon is good, and well deſerveth our obſervation; which is given to us by the Son of *Sirach*; that not onely to our *friends, Acquaintance*, or the like, but even to our children, whoſe naturall reſpect to their Parents, ſhould bind them to be gratefull, wee ſhould not bee too forward in diſtributing our *Subſtance*, concluding thus: *For better it is that thy children ſhould pray unto thee, then that thou ſhouldeſt looke up to the hands of thy children.* If we be adviſed to uſe this *Reſervancie* to our own, even thoſe whoſe naturall affection will enforce bounty at the *Parents* hand, much more to our *acquaintance*, whoſe pretended ſemblances, or outward proteſtations many times tend rather by fawning to feed on us, then by true profeſſion of friendſhip to beſtead us. Eccluſ 33. 21.

Nos proprii ſimus prædi Coloni.

Oh *Gentlemen*, how many through too eaſie a hold have expoſed themſelves, as a prey, to the avaritious deſires of their followers: where many times it falleth out, that the *ſervant* is able to purchaſe his *Maſter*, having enriched himſelfe by feeding his humour! Yet ſee the unthankefulneſſe of many of theſe; having made them a garment of their maſters ſhreads, and raiſed themſelves to a great eſtate by his prodigality, they can learne to put on a ſcornefull countenance towards their landleſſe maſter, entertaine him with contempt, forget his bounty, and aſcribe all to their owne thriving providence, which proceed meerly from his profuſeneſſe. So well can theſe thriving *Timiſts*, who raiſe their fortunes from their maſters ruines, ſhape themſelves to all times, that they may profit by all meanes.

There are *Acquaintance* likewiſe, whoſe aimes as they extend onely to themſelves, ſo they will uſe any indirect courſe, how irregular ſoever, to bring their purpoſe about. And of theſe, wee had a late example, even in our owne Countrey, and within the wals of this flouriſhing Citie: which example, that it might remaine to the memory of ſucceeding times, for the benefit whereof, as well as of theſe preſent, our labours ſhould be addreſſed, I thought good here to ſet downe. "There was a young "*Gentleman*, whoſe profuſer courſe having conſumed much of his meanes, "was enforced upon ſome preſent extremities urging him, to make a "morgage of a peece of land, which peece was the very laſt which hee "had left him: the money being ſent and ſpent, and now the un-foreſeene "day of payment approaching, the young *Gentleman* driven to an exigent, "made recourſe by chance, to an ancient *Acquaintance* of his, by trade a "*Chandler*, who was a monied man, and could find a *friend* in a corner, "who upon a commodious bargaine would at any time beſtead him of a "good Summe. Hee, the *Chandler* I meane, noting what benefit the "*Morgage* of the young *Gentlemans* land might be unto him, if he redee-"med his eſtate, which now lay a bleeding, and tooke the *Morgage* into his

Acquaintance.

"his owne hand, concluded with the *Gentleman*, and releeved his preſent "wants, propoſing a certaine day for redemption of the ſaid *Morgage*: "which was kindly accepted of by the *Gentleman*, little thinking how he "fell from the fire into the flame, and by avoyding *Charybdis*, had fallen "into *Scylla*. The time now drewneer, which was limited the *Gentleman* "to redeeme the premiſſes: whence a double care or feare enſued; a feare "and provident care in the *Gentleman* of procuring money to redeeme it; "a feare in the *Chandler*, leſt it ſhould be redeemed, and ſo the hopes hee "had of ſo beneficiall a bargaine fruſtrated. Which to prevent (marke "the impiety of the age even in this one example) the *Chandler* againſt "the day limited and prefixed, repaires to a conſort of opportunate A-"gents for his purpoſe; *Aſſaſſinates* fleſhed in all miſchiefe, and ready to "embrace any motion, or engage themſelves in any action, which might "miniſter fuell to their riot. And theſe hee acquaints (as it ſeemes their "*Acquaintance* was ancient) how hee knew of a rich *Bootie* for them, if "they had hearts to attempt, and reſolutions to effect, what their preſent "wants enforced them to attempt. They deſirous to heare of that booty, "promiſing him reward if their purpoſe came to effect, preſſed him (as "little preſſing needed to ſuch a baſe *inſtrument*) that he would diſcover, "where this booty might be purchaſed. Hee imparted his mind freely, "and told them that ſuch a *Gentleman* (being the ſame who had made a "*Morgage* of his land unto him) was to come provided of a great Summe "of money, upon ſuch a day, and by ſuch a place, as gave opportunity for "the attempt, which they might eaſily obtaine, having none but himſelfe "and his man to reſiſt them. They, at the firſt ſeemed jealous of him, "imagining it was ſome fetch meerly to intrap and circumvent them; "but being more confident upon his proteſtations, that his purpoſe was "to benefit them, not to betray them; they generally conſented to this "plot, provided that they might have his company, not onely to di-"rect them, but ſhare and partake with them: whereto the *Chandler* con-"deſcended, chooſing rather to be an aſſiſtant in the practice, then pre-"vented of his purpoſe. To be ſhort, vizards and diſguiſes were provi-"ded, and all things fitted, that ſuch an attempt might be furthered: "where, by direction of their *Leader*, they tooke their ſtand, where the "unfortunate *Gentleman* was to paſſe; who, within ſome few houres af-"ter, came according to their expectance, provided of a Summe purpoſely "to redeeme his eſtate (the laſt remainder of his fortunes) out of the "hands of the *Chandler*. But hee is intercepted and bid ſtand, whoſe pre-"ſent occaſions admit no ſtay: and in briefe, ſtripped of all his money, "and bound, hee and his man, and throwne into a gravell-pit, where we "leave them; and returne to this perfidious *Chandler*, who expecting to "be a ſharer as well in the ſtake, as in the forfeiture of his eſtate, is by his "witty *Copeſmates* uſed after another ſort then hee looked for; being "bound hand and foot, and throwne into a ditch adjoyning; where hee "remayned, till a Shepherds boy having occaſion to come that way, hea-"ring one pitiouſly mourning, drew neere to the place where hee heard "the voice; but ſeeing one lye there bound in an ugly vizard, and diſgui-"ſed after an uncouth manner, as one afraid, hee run from him, albeit the "*Chandler* humbly intreated him, to lend his helping hand to looſe him. "The noiſe which the *Chandler* made, deſiring aid from the Shepherd, "and the Shepherd denying aid to the *Chandler*, was now come to the

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"eare of the afflicted *Gentleman*, and his man: wherefore they sent out "their complaint, as men pittifully distressed; which the Shepherd hea- "ring came forthwith to the place where they lay bound, and seeing the "*Gentleman*, and his man, lent them his helping hand, and delivered them "from their bands: directing them withall, to the Pit where the *Chand-* "*ler*, his treacherous *Acquaintance*, lay; whom he knew by his disguise to "be one of those, who had taken his money from him: but having pul- "led off his vizard, and perceived him to be none but the *Chandler*, his "professed *friend*, you may imagine what diversity of perplexed thoughts "encountred him; but suspecting the worst, which after proved the "truest, hee caused him to be brought before a *Justice*, where he was exa- "mined touching the premisses, which, to his shame, he confessed, disco- "vering himselfe to be both *Actor* and *Authour* of that perfidious com- "plot. For which, being committed, and legally tryed, hee was ad- "judged according to his desert, to receive the condigne punishment of "death. Whose goods being confiscate, our late Prince of renowned me- "mory, out of his royall compassion to the *Gentlemans* estate, allotted him "so much in his princely bounty, as redeemed his engaged lands, reposses- "sing him therof to his great joy, &c an example to succeeding ages, not to "repose too much confidence in the profession of *Acquaintance*. Many ex- amples of like sort (though this may seeme imparallel) might be here pro- duced, but I cannot insist upon this point. What hath beene herein dis- coursed, principally tendeth to this end and purpose, to deterre young *Gentlemen* from discovering themselves too openly to these glozing and temporizing *Acquaintance*, whose onely ayme is to benefit themselves by their weaknesse, and make their prodigality the onely foundation of their providence; whence it is that many times they become enrichers of their retinue, but beggerers of their posterity. And which is of all others most miserable, those whose *Sponges* they were, and had squeased them of all their fortunes, will contemptuously demeane themselves towards them, and unthankfully sleight them, who by impoverishing their owne meanes, have enriched them; whose natures in the person of one especi- all ungratefull man, are to life expressed by the Poet;

Acquain- tance.

Rugg'd rockes him bred, brute beasts him fed,
No thankefulnesse can enter
His seared Brest, *or sealed* Chest,
which is of flinty temper.

Nascitur è scopulis, nutri- tus lacte ferino,
Et dicam silices pectus habere suum.
Ovid.

And let this suffice to bee spoken of *Reservancie* towards *Acquaintance*, both in respect of our *secrecie* of *counsell*; lest by discovering our selves either upon confidence of anothers trust, or transported with passion, (the end whereof is the beginning of repentance) wee give our *friend* power over us, and so by too credulous trust bewray our owne weaknesse: or in respect of our *Substance*; by a prodigall bounty to our friends and fol- lowers, without respect had of our meanes, and so make our followers our masters. So as, it is right wholesome counsell, which that wise Son of *Sirach* gave, and which wee formerly alleaged, but cannot be too often renewed; *Give not away thy Substance to another, lest it repent thee, and thou intreat for the same againe*: concluding with this excellent Precept; *Be not excessive toward any, and without discretion doe nothing.*

Eccles. 13. 18, 28.

Acquaintance.

"his owne hand, concluded with the *Gentleman*, and releeved his preſent "wants, propoſing a certaine day for redemption of the ſaid *Morgage*: "which was kindly accepted of by the *Gentleman*, little thinking how he "fell from the fire into the flame, and by avoyding *Charybdis*, had fallen "into *Scylla*. The time now drewneer, which was limited the *Gentleman* "to redeeme the premiſſes: whence a double care or feare enſued; a feare "and provident care in the *Gentleman* of procuring money to redeeme it; "a feare in the *Chandler*, leſt it ſhould be redeemed, and ſo the hopes hee "had of ſo beneficiall a bargaine fruſtrated. Which to prevent (marke "the impiety of the age even in this one example) the *Chandler* againſt "the day limited and prefixed, repaires to a conſort of opportunate A-"gents for his purpoſe; *Aſſaſſinates* fleſhed in all miſchiefe, and ready to "embrace any motion, or engage themſelves in any action, which might "miniſter fuell to their riot. And theſe hee acquaints (as it ſeemes their "*Acquaintance* was ancient) how hee knew of a rich *Bootie* for them, if "they had hearts to attempt, and reſolutions to effect, what their preſent "wants enforced them to attempt. They deſirous to heare of that booty, "promiſing him reward if their purpoſe came to effect, preſſed him (as "little preſſing needed to ſuch a baſe *inſtrument*) that he would diſcover, "where this booty might be purchaſed. Hee imparted his mind freely, "and told them that ſuch a *Gentleman* (being the ſame who had made a "*Morgage* of his land unto him) was to come provided of a great Summe "of money, upon ſuch a day, and by ſuch a place, as gave opportunity for "the attempt, which they might eaſily obtaine, having none but himſelfe "and his man to reſiſt them. They, at the firſt ſeemed jealous of him, "imagining it was ſome fetch meerly to intrap and circumvent them; "but being more confident upon his proteſtations, that his purpoſe was "to benefit them, not to betray them; they generally conſented to this "plot, provided that they might have his company, not onely to di-"rect them, but ſhare and partake with them: whereto the *Chandler* con-"deſcended, chooſing rather to be an aſſiſtant in the practice, then pre-"vented of his purpoſe. To be ſhort, vizards and diſguiſes were provi-"ded, and all things fitted, that ſuch an attempt might be furthered: "where, by direction of their *Leader*, they tooke their ſtand, where the "unfortunate *Gentleman* was to paſſe; who, within ſome few houres af-"ter, came according to their expectance, provided of a Summe purpoſely "to redeeme his eſtate (the laſt remainder of his fortunes) out of the "hands of the *Chandler*. But hee is intercepted and bid ſtand, whoſe pre-"ſent occaſions admit no ſtay: and in briefe, ſtripped of all his money, "and bound, hee and his man, and throwne into a gravell-pit, where we "leave them; and returne to this perfidious *Chandler*, who expecting to "be a ſharer as well in the ſtake, as in the forfeiture of his eſtate, is by his "witty *Copeſmates* uſed after another ſort then hee looked for; being "bound hand and foot, and throwne into a ditch adjoyning; where hee "remayned, till a Shepherds boy having occaſion to come that way, hea-"ring one pitiouſly mourning, drew neere to the place where hee heard "the voice; but ſeeing one lye there bound in an ugly vizard, and diſgui-"ſed after an uncouth manner, as one afraid, hee run from him, albeit the "*Chandler* humbly intreated him, to lend his helping hand to looſe him. "The noiſe which the *Chandler* made, deſiring aid from the Shepherd, "and the Shepherd denying aid to the *Chandler*, was now come to the

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"eare of the afflicted *Gentleman*, and his man: wherefore they ſent out "their complaint, as men pittifully diſtreſſed; which the Shepherd hea- "ring came forthwith to the place where they lay bound, and ſeeing the "*Gentleman*, and his man, lent them his helping hand, and delivered them "from their bands: directing them withall, to the Pit where the *Chand-* "*ler*, his treacherous *Acquaintance*, lay; whom he knew by his diſguiſe to "be one of thoſe, who had taken his money from him: but having pul- "led off his vizard, and perceived him to be none but the *Chandler*, his "profeſſed *friend*, you may imagine what diverſity of perplexed thoughts "encountred him; but ſuſpecting the worſt, which after proved the "trueſt, hee cauſed him to be brought before a *Iuſtice*, where he was exa- "mined touching the premiſſes, which, to his ſhame, he confeſſed; diſco- "vering himſelfe to be both *Actor* and *Authour* of that perfidious com- "plot. For which, being committed, and legally tryed, hee was ad- "judged according to his deſert, to receive the condigne puniſhment of "death. Whoſe goods being confiſcate, our late Prince of renowned me- "mory, out of his royall compaſſion to the *Gentlemans* eſtate, allotted him "ſo much in his princely bounty, as redeemed his engaged lands, repoſſeſ- "ſing him therof to his great joy, & an example to ſucceeding ages, not to "repoſe too much confidence in the profeſſion of *Acquaintance*. Many ex- amples of like ſort (though this may ſeeme imparallel) might be here pro- duced, but I cannot inſiſt upon this point. What hath beene herein diſ- courſed, principally tendeth to this end and purpoſe, to deterre young *Gentlemen* from diſcovering themſelves too openly to theſe glozing and temporizing *Acquaintance*, whoſe onely ayme is to benefit themſelves by their weakneſſe, and make their prodigality the onely foundation of their providence; whence it is that many times they become enrichers of their retinue, but beggerers of their poſterity. And which is of all others moſt miſerable, thoſe whoſe *Sponges* they were, and had ſqueaſed them of all their fortunes, will contemptuouſly demeane themſelves towards them, and unthankfully ſleight them, who by impoveriſhing their owne meanes, have enriched them; whoſe natures in the perſon of one eſpeci- all ungratefull man, are to life expreſſed by the Poet;

Acquain- tance.

Rag'd rockes him bred, brute beaſts him fed,
No thankefulneſſe can enter
His ſeared Breſt, *or ſealed* Cheſt,
which is of flinty temper.

Naſcitur è ſcopulis, nutri- tus lacte ferino,
Et dicam ſili- ces pectus ha- bere ſuum, Ovid.

And let this ſuffice to bee ſpoken of *Reſervancie* towards *Acquaintance*, both in reſpect of our *ſecrecie* of *counſell*; leſt by diſcovering our ſelves either upon confidence of anothers truſt, or tranſported with paſſion, (the end whereof is the beginning of repentance) wee give our *friend* power over us, and ſo by too credulous truſt bewray our owne weakneſſe: or in reſpect of our *Subſtance*; by a prodigall bounty to our friends and fol- lowers, without reſpect had of our meanes, and ſo make our followers our maſters. So as, it is right wholeſome counſell, which that wiſe Son of *Sirath* gave, and which wee formerly alleaged, but cannot be too often renewed; *Give not away thy Subſtance to another, leſt it repent thee, and thou intreat for the ſame againe*: concluding with this excellent Precept; *Be not exceſſive towards any, and without diſcretion doe nothing.* Eccluſ. 13. 18, 28.

Acquaintance.

Now excuſe mee *Gentlemen*, if I have inſiſted longer on theſe two points, then the quality of the Subject wee have in hand, might ſeeme to require: for I am not ignorant how many of your ranke have unfortunately fallen on theſe two dangerous *ſhelves*; either, I meane, by too open a diſcovery of themſelves, or by too prodigall a hand in giving, what they may afterwards ſtand in need of to releeve themſelves. But of theſe wee ſhall have occaſion to ſpeake more amply in our diſcourſe of *Moderation*; meane time, let this leſſon be ever imprinted in the Tablet of your memory: "Impart your *Mind*, but not your *Secrets*; give where you "ſee deſert, but with ſuch *Reſervancie*, as it may neither repent you to "have given, having extended your bounty to ſuch as are thankefull; nor "grieve you to have diſcovered your ſelves, having imparted your mind "to ſuch as are faithfull.

Of the abſolute end of Acquaintance.

IT is a maxime in Philoſophy: *Whatſoever is, it is for ſome end*: ſo as all our counſels and conſultations, buſineſſes and negotiations, have ever an eye or ayme to ſome ſpeciall end, to which they are properly directed. For as wee ſee in *Elementary* bodies, every one by naturall motion tendeth to their owne proper center, as light bodies upward, heavy ones downeward, being places wherein they are properly ſaid to reſt or repoſe; even ſo in *Arts* and *Sciences*, or the proper *Objects* to which they are directed, and wherein they are peculiarly ſaid to be converſant, there is ever a certaine end propoſed, to which, and in which their aimes are limited or confined. Whence it is, that excellent Morall ſaith, *That every Taske, Labour, or Imployment muſt have reference and reſpect to ſome end*; which the Poet confirmeth ſaying,

Omnis labor aliquò referatur, aliquò reſpiciat. Sen. de tranq. anim. Cornel. Gall.

All things which are, muſt have a proper end,
To which by courſe of Nature they doe tend.

So as in my opinion, there is nothing which proceeds in a courſe more contrary to Nature, then *Suits* of Law, whoſe *Object* is end without end; conſuming time and ſubſtance in frivolous delayes, and multiplicity of Orders, which like *Hidra's* heads, by lopping off, or annulling one, gives way to decreeing of another.

Now to enter into diſcourſe of the abſolute end of *Acquaintance*, wee are as well to reprove the indirect ends, which ſome make of it, as approve of thoſe good and abſolute ends for which it was ordained. Wherefore to come unto the point, wee are to underſtand that *Acquaintance* is nothing elſe but a *familiar friendſhip*, or *friendly familiarity*, which wee have one with another. Now there is nothing which doth comparably delight the mind, like a *faithfull friendſhip*; being, as the Stagyrian Philoſopher well defineth it; *One ſoule which ruleth two hearts, and one heart which dwelleth in two bodies.* So as, of all poſſeſſions *friendſhip* is moſt precious, where wee are to make no other eſtimate of our *friends* life, then of our owne glory: a *friend* being nothing elſe then a *ſecond ſelfe*, and therefore as individuate as man from himſelfe. How much then is this ſweet union or communion of minds abuſed, when *friendſhip* is onely made a ſtale of, profeſſing love and familiarity onely for our owne ends? And where ſhall wee come, where this abuſe of *friendſhip* and ſociable

Seneca.

Ariſtot. Laert. in vit. Biant.

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Acquaintance is not practiſed? In the *Court* wee ſhall find ſmooth and ſweet-ſented *friends*, who make *friendſhip* a complement, and vow themſelves ours in Proteſts, Congies, and Salutes: but whereto tend they, but to wind us in, and ſo become engaged for them? For it ſtands with reaſon thinke they, as wee are familiar with them in complements of courteſie, ſo they ſhould be familiar with us in the *Mercers* booke. Too precious are theſe mens *Acquaintance*, and too heavy their engagements; let us therefore turne from them, and travell towards the *Citie*. And what ſhall wee find there, but many dangerous and ſubtill *friends*, who like politike Tradeſmen, having heard of our eſtates, and how we are come to yeeres to diſpoſe of them, will profeſſe themſelves to be our *Countrey-men*, in which reſpect wee cannot chuſe, but make bold with them and their commodities rather then any ſtranger? Yet it is ſtrange to ſee how ſtrangely and unconſcionably they will uſe us, making ever their commodities vendible with proteſtations, and binding them upon us with termes of courteſie. Wee muſt then needs conclude, that theſe men tender *friendſhip* but onely for their owne ends. Wee are therefore to ſeeke further, and deſcend to the *Countrey*, where wee are likeſt to find them. Yet ſee, the generall infection of this Age! Wee ſhall find there, even where ſimplicity and plaine-dealing uſed ever to keepe home, great monied men, who to enrich their ſeldome proſpering *Heirs*, will offer us any courteſie, and to ſhew they love us, they will lend us to ſupport our ſtate, and maintaine our riot: but obſerve their aimes; in feeding us, they feed on us; in ſuccouring us, they ſoake us; for having made a prey of us, they leave us. Likewiſe wee ſhall find there, many *Summer-Swallowes*, and find that Sentence in them verified; *Though one Swallow make no Summer, yet one mans Summer makes many Swallowes.* Where then ſhall we find them? Surely in all theſe places which wee have traced: for in the *Court*, wee ſhall find *friends* no leſſe compleat then complementall; in the *Citie*, *frinds* no leſſe truſty then ſubſtantiall; and in the *Countrey*, *friends* no leſſe faithfull then reall. Notwithſtanding, wee are taught *to beware of our friends*; and the reaſon is this, *for that ſome man is a friend for his owne occaſion, and will not abide in the day of trouble.* Having now made *choice* of ſuch *friends* and *Acquaintance*, as may ſeeme to deſerve both our knowledge and acceptance, wee are to reſpect the aime or end to which all *friendſhip* and *Acquaintance* may truly and properly be referred. Which (as wee formerly obſerved) is not only matter of gaine or worldly profit, as theſe Brokers and ſellers of amity eſteeme it: for as much *friendſhip* may be found in *Cheape* amongſt the Huxters, or in *Smith-field* with the Horſe-coupers, as theſe profeſſe. But rather, how we may benefit the inward man by a friendly converſation one with another. For which cauſe (as wee have elſe-where noted) came *Plato* forth of *Aſia* into *Cilicia* to ſee and converſe with his deare friend *Phocion*; *Nicaula* the rich *Saban* Queen, to viſit *Salomon*; *Brutus* the ſincere *Roman*, to converſe with *Vtican*. Theſe, though *Pagans*, ſo highly valued knowledge, as their aime was to entertaine *friendſhip* with *knowing-men*, purpoſely to increaſe, at leaſt preſerve their knowledge. For *Learning*, which is the producer of knowledge, hath ever had ſuch exquiſite and admirable effects, as it hath gained due and deſerved eſteeme, not onely in reſpect of opinion, but title and honourable approbation. "So as, *Nathan Citraus* writeth, that in *Prage*, an "Vniverſity of *Bohemia*, where *Iohn Hus*, and *Hierom* of *Prage* profeſſed, "that

Acquaintance.

Eccluſ 6. 13. 8.

In Itinerario, pag. 444.

Acquaintance.

"that, they that have continued profeſſours for the ſpace of twenty yeers "together, are created *Earles* and *Dukes* both together. And therefore "their ſtile is to be called *Illuſtres*, whereas they which are ſingly and ſim- "ply but onely either *Earles* or *Dukes*, are called *Spectabiles*. Neither "maketh it any matter that they have no revenewes, to maintaine *Earle-* "*domes* or *Dukedomes*: for they have the title notwithſtanding, even as "*Suffragans* have of *Biſhops*. This eſteeme of *Learning* was no leſſe effectually expreſſed by one, who encountring with a *Scholer*, who through neceſſity was enforced to turne *begger*, cryed out;

Scholaſticus? et Mendicus? ô Secula cæca!

A Scholer *and a* Begger *too?*
The Age is blind doth plainely ſhow.

Yet how contemptible *Riches* (that worldlings Idol) hath ever beene to theſe, whoſe conceits were not engaged to pelfe, nor their affections to deſire of having, may appeare by the admirable contempt of divers Pagans towards riches, preferring a voluntary poverty before all worldly poſſeſſions. This might bee inſtanced in *Anacharſis*, who refuſed the treaſure ſent him by *Cræſus*; in *Anacreontes*, who refuſed the treaſure ſent him by *Polycrates*; and *Albionus*, who refuſed the treaſure ſent him by *Antigonus*. The like indifferency towards riches, appeared in the admirable and inimitable patience of *Zeno*, who hearing all his ſubſtance to bee drowned by ſhipwracke upon the Sea; *Fortune* (quoth hee) *bids mee to addreſſe my ſelfe to Philoſophy more ſpeedily.* The like in *Mimus*, who threw his goods into the Sea, ſaying; *Packe hence, yee evils, for yee were hinderances to mee in my purſuit after better goods; it is better for mee to drowne you, then be drowned by you.* Whence it was that *Demetrius* was wont to ſay, *That nothing could be more unhappy then that man, to whom no adverſity ever hapned:* for that opinion even amongſt the Ethnicks hath beene generally held for moſt authenticke, *That nothing can be truly ſaid to be good or evill, but a good or evill mind.*

Nonne alterius ſeculi res eſt tranſire per terram auri ſine auro? Bern. de Conſid. lib. 4. Zeno noſter cum omnia ſua audiret ſubmerſa, jubet (inquit) me fortuna expeditiùs philoſophari. Sen. de tranq. anim. Mergam vos ne mergar à vobis. Magnum eſt malum non poſſe ferre malum. Sen. Sen. de mal. accident. bonis. lib. 1.

Now whereas we have ſufficiently proved, that no true *friendſhip* can be but onely amongſt good men, (I meane morally or civilly good) and that ayme in the profeſſion of *friendſhip* or *Acquaintance*, is either to better them, or be bettered by them: wee are in like ſort to make this our aime or ſupreme end, that having made *choice* of ſuch whoſe eminent parts deſerve our reſpect and acceptance, wee are to imploy our time in converſing and conferring with them, the better to enable us in imployments publike or private. Neither is this onely the *abſolute* aime or *end* of *friendſhip*, for ſo we ſhould inferre that our acceptation or intertainment of *friends* had reference onely to our owne private ends, without relation to him with whom wee have entred the liſts of *Acquaintance*. Wee are therefore to have an eye to theſe eſpeciall offices of *friendſhip*, being ſuch as deſerve our obſervation and imitation, if ſo be wee deſerve the name or title of *friends*.

Eſpeciall Offices wherein *friendſhip* and *Acquaintance* ſhould be exerciſed.

Firſt is, If wee ſee our friend doubtfull or unreſolved, to adviſe him; if afflicted, to comfort him; if ſick or reſtrained, to viſit him; if weake in eſtate or impoveriſhed, to relieve him; if injured, to labour by all means to right him, and in all things to be helpefull to him, ſupplying his neceſſity by apparent teſtimonies of our approved amity. "It is reported, "that on a time, Duke *Godwin* bringing up a ſervice to *Edward* the Confeſſors

feſſors Table, he chanced to ſlip with one of his feete, but to recover himſelfe with the other; whereupon preſently he uſed theſe words in the Kings hearing; *One brother ſupports another. O* (quoth the King) *ſo might I have ſaid too, if Godwin had not beene!* meaning, that he was the cauſe of his brothers death, whoſe life was a ſtaffe to his ſtate, but his fall a weakning to his feet. Certainly, every faithfull *friend* ſhould be as a Brother: or, as in a naturall body one member miniſters aid and ſuccour to another; where the *head* cannot ſay to the *foot*, I have no need of thee, nor the *foot* to the *hand*, but every one in their diſtinct and mutuall offices are ready to execute their ſeverall duties: So, I ſay, ſhould friends and Acquaintance be one to another; not in preying or feeding one upon another, as if all were fiſh that came to net; for this were to make no difference or diſtinction betwixt friend or foe, but for ſome intendment of private benefit to diſſolve the ſtrict bond of *friendſhip*. Wheras a *friend*, being indeed a mans *ſecond ſelfe*, or rather an individuate companion to himſelfe, (for there is one ſoule which ruleth two hearts, and one heart which dwelleth in two bodies) ſhould be valued above the rate of any outward good, being ſuch a happines, as he giveth a reliſh to the dayes of our pilgrimage, which otherwiſe would ſeeme like a wildernes: for the *world*, as it is both to bee loved and hated; loved as it is the worke of the Creator; hated as the inſtrument of temptation unto ſinne; miniſters ſome few houres of delight to the weary pilgrime, by the company and ſociety of *friends*, recourſe and concourſe of *Acquaintance*, without which comfort, how tedious and grievous would theſe few yeeres of our deſolate pilgrimage appeare? How highly then are we to value the poſſeſſion of a good *friend*, who partakes with us in our comforts and diſcomforts, in the frownes and fawnes of fortune, ſhewing himſelfe the ſame both in our weale and woe? It is written of *Sylla*, *that never any did more good to his friends, or more harme to his enemies*. Which princely courteſie to his *friends* could not chooſe but increaſe them, how ſoever his extreame courſes towards his enemies might ſeeme rather to inrage than appeaſe them. For as remembrance of benefits argues a noble nature, ſo forgetting of injuries (having in the meane time power to revenge) implies a bravely reſolved temper. Whence it was, that *Themiſtocles*, when *Symmachus* told him, he would teach him the art of memory, anſwered, *hee had rather learne the art of forgetfulneſſe*; ſaying, *hee could remember enough; but many things hee could not forget which were neceſſary to bee forgotten*. As the over-weening conceit of himſelfe, indignities done him by his foes, oppoſition in the queſt of honour, and the like; all which a great minde could hardly brooke, being ſo illimited as he can admit of no *corrivall* in his purſuit of honour.

But to deſcend to the greateſt benefit which proceeds from *friendſhip*, *Commerce* and *Acquaintance*: we ſhall find how miſerable the ſtate and condition of this flouriſhing *Iland* had beene, whoſe *Halcyon dayes* have attained that prerogative of peace, which moſt parts of *Chriſtendome* are at this day deprived of; had not the friendly compaſſion, and devout zeale, of ſundry learned and faithfull inſtruments of Chriſt, delivered her from that palpable blindneſſe and *Heatheniſh* Idolatry, under which ſhe was long detained captive. * S. *Jerome*, in the end of his Dialogue againſt the *Pelagians*, writeth thus: Vntill the very comming of Chriſt, (ſaies he) the Province of *Britaine*, which hath beene oftentimes governed

Acquaintance.

Ariſt. Maxima felicitas hujus mundi conſiſtit in amicis. Boet. de conſol. Phil.

Nemo me amicum beneficentiâ, nemo inferendâ injuriâ inimicus ſuperavit. Plut. in vit. Syl. Poſſe et nolle, nobile.

* *Vſque ad adventum Chriſti Britannia fertilis provincia tyrannorum, & Scotica gentes, omneſq; uſq; ad Oceanum per circuitum barbaræ nationes, Moyſen, Prophetas q; ignorabant.*

Acquaintance.

governed by Tyrants, and the Scottiſh people, and all the Nations round about the Ocean Sea, were utterly ignorant of *Moſes* and the *Prophets*. So that then, by the teſtimony of S. *Ierome*, all our Religion was ſuperſtition, all our Church-ſervice was Idolatry, all our Prieſts were Painims, all our gods were Idols. And to appropriate to every Nation their peculiar god, there was then in *Scotland* the Temple of *Mars*; in *Cornwall* the Temple of *Mercury*; in *Bangor* in *Wales*, the Temple of *Minerva*; in [b] *Malden* in *Eſſex*, the Temple of [c] *Victoria*; in *Bath* the Temple of *Apollo*; in *Leyceſter*, the Temple of *Ianus*; in *Yorke*, where *Peters* is now, the Temple of [d] *Bellona*; in *London* where *Pauls* is now, the Temple of [e] *Diana*. Therefore it is very likely, that they eſteemed as highly then of the Goddeſſe *Diana* in *London*, as they did in *Epheſus*; and that as they cried there, *Great is Diana of the Epheſians*, ſo they cried here, being deluded with the ſame ſpirit, *Great is Diana of the Londoners*. Even no more than 53. yeeres before the incarnation of Chriſt, when *Iulius Ceſar* came out of *France* into *England*, ſo abſurd, ſenſeleſſe and ſtupid were the people of this Land, that inſtead of the true and ever-living Lord, they ſerved theſe *Heatheniſh* and abominable *Idols*, *Mars*, *Mercury*, *Minerva*, *Victoria*, *Apollo*, *Ianus*, *Bellona*, *Diana*, and ſuch like. And not long after, *Anno Chriſti* 180. King *Lucius* being firſt chriſtened himſelfe, forthwith eſtabliſhed Religion in this whole kingdome. But thanks, thankes be to God, in the time of the *New Teſtament*, three and fifty yeares after the incarnation of Chriſt, when *Ioſeph* of *Arimathea*, came out of *France* into *England*, many in this Realme of blind and ignorant *Pagans* became very zealous and ſincere *Chriſtians*. For Saint *Philip* the Apoſtle, after hee had preached the Goſpel throughout all *France*, at length ſent *Ioſeph* of *Arimathea* hither into *England*: Who, when he had converted very many to the faith, died in this Land, and hee that buried the body of Chriſt, was buried in [f] *Glaſtenbury* himſelfe. Alſo *Simon Zelotes*, another Apoſtle, after he had preached the Goſpel throughout all *Mauritania*, at length came over into *England*: who when he had declared likewiſe to us the doctrine of Chriſt crucified, was in the end crucified himſelfe, and buried here in [g] *Britaine*. About this time [h] *Ariſtobulus*, one of the ſeventy Diſciples, whom Saint *Paul* mentioneth in his Epiſtle to the *Romans*, was a reverend and renowned Biſhop in this Land. Alſo *Claudia* a noble *Engliſh* Lady, whom St. *Paul* mentioneth in his ſecond Epiſtle to *Timothy*, was here amongſt us a famous profeſſor of the faith. Since which time, though the civill ſtate hath beene often turned up-ſide downe by the *Romans*, by the *Saxons*, by the *Danes*, by the *Normans*, yet the Goſpel of Chriſt hath never utterly failed or beene taken from us. This the holy Fathers of the Church, which have lived in the ages next enſuing doe declare. *Tertullian*, who lived *Anno* 200. writeth thus; [i] All the coaſts of *Spaine* and divers parts of *France*, and many places of *Britaine* which the *Romans* could never ſubdue with their ſword, Chriſt hath ſubdued with his word. *Origen* who lived *Anno* 260. writeth thus; [k] Did the Ile of *Britaine*, before the comming of Chriſt, ever acknowledge the faith of one God? No; but yet now, all that Countrey ſingeth joyfully unto the Lord.

[b] *Stow Annal. in vita Morgani.*
[c] *Camdeni Britan. in Eſſexia.*
[d] *Stow Annal. in vita Bladud, & Leyre Regum, & Severi Imperatoris*
[e] *Iuellus in Treatat. de ſacris ſcripturis pag. 129. Acts 19. 28. Templum Chriſti in templum Iovis, Mariæ in Veneris, diceres converſa. D. Ægidius.*
[f] *Gildas lib. de victoria Aurelii. Am.*
[g] *Nicephorus l. 2. cap. 40.*
[h] *Dorotheus in Synopſi. cap. 23. Rom. 16. 10. 2 Tim. 4. 21.*
The flouriſhing ſtate of the Church, amidſt many hoarie winters of innovation.
[i] *Adver. Iudæ. cap. 3. Hiſpaniarum omnes termini, & Galliarum diverſæ nationes, & Britannorum inacceſſa Romanis loca Chriſto vero ſubdita.* [k] *Hom. 4. in Ezek. Quando terra Britannia ante adventum Chriſti in unius Dei conſenſit religionem? Nunc verò univerſa terra cum lætitia clamat ad Dominum,*

Con-

Conſtantine the *Great*, the glory of all the *Emperours* borne here in *England*, and of *Engliſh* bloud who lived *Anno* 306. writeth in an Epiſtle thus; [l] Whatſoever cuſtome is of force in all the Churches of *Egypt*, *Spaine*, *France*, and *Britaine*, looke that the ſame bee likewiſe ratified among you. Saint *Chryſoſtome* who lived *An.* 405. writeth thus; [m] In all places whereſoever you goe into any Church, whether it bee of the *Moores*, or of the *Perſians*, or even of the very Iles of *Britaine*, you may heare *Iohn Baptiſt* preaching. Saint *Ierome*, who lived *Anno* 420. writeth thus; [n] The *French-men*, the *Engliſh-men*, they of *Africa*, they of *Perſia*, and *all* barbarous Nations worſhip one Chriſt, and obſerve one rule of religion. *Theodoret* who lived *Anno* 450. writeth thus; [o] The bleſſed Apoſtles have induced *Engliſh-men*, the *Danes*, the *Saxons*, in one word, *all* people and countries, to embrace the doctrine of Chriſt. *Gregory* the *Great*, who lived *Anno* 605. writeth thus; [p] Who can ſufficiently expreſſe how glad all the faithfull are, for that the *Engliſh-men* have forſaken the darkeneſſe of their errours, and have againe received the light of the Goſpel? *Beda*, who lived *Anno* 730. writeth thus; [q] *England* at this preſent is inhabited by *Engliſh-men*, *Britaines*, *Scots*, *Picts*, and *Romans*; *all* which though they ſpeake ſeverall tongues, yet they profeſſe but one faith. Thus you ſee, how the Goſpel of Chriſt, having beene firſt planted in this Land, by *Joſeph* of *Arimathea*, and *Simon Zelotes* (in whoſe time *Ariſtobulus* and *Claudia*, and not long after King *Lucius* alſo lived) hath ever ſince continued amongſt us; as teſtifieth *Tertullian*, *Origen*, *Conſtantine* the *Great*, *Athanaſius*, *Chryſoſtome*, *Ieſome*, *Theodoret*, *Gregory*, *Beda*, and many more, which might here have beene alleaged.

Now, how ſingular and exquiſite a benefit have our *Progenitours* received, by meanes of theſe faithfull Profeſſours of the Goſpel, and firſt Planters of the *Chriſtian* faith here in this Iland? What a miſerable famine of the *Word* had the people of this Land ſuſtained, if theſe faithfull *friends* and ſincere *Witneſſes* of the truth, had not looſed from the ſhore, and embarked themſelves in danger, to deliver them from the danger of ſoules ſhipwracke? In which danger, wee likewiſe had beene ſharers, had not this ſo rich a fraught, ſo ineſtimable a prize reſcued us from danger, and directed our feet in the way of peace. The ſtory of *Theſeus* includes an excellent Morall; whoſe love to his deare friend *Perithous*, the Poet labouring to expreſſe, ſhewes how hee went downe to Hell, of purpoſe to deliver his *friend* from the thraldome of *Pluto*, under whom hee remained captive; which without offence or derogation, may properly ſeeme to allude, (next to that inimitable *mirrour* of divine amity) to theſe noble and heavenly Warriours, who deſcended (as it were) even to the jawes of hell, encountring with the inſolent affronts of many barbarous *Aſſaſſinates*, ready to practice all hoſtility upon them: Yet ſee their undaunted ſpirits! their godly care enflamed with the zeale of devotion, and their love to the members of Chriſt, kindled with the coale of brotherly compaſſion, made them as ready to endure, as theſe helliſh fiends and furies, the

Acquaintance.

[l] *Socrat. l. 1. c. 9.*
[m] *Hom. 18. in 2 Cor.*
[n] *Epiſt. ad Evagrium. Anno 500. Columbanus in Anglia, Palladius in Scotia, Patritius in Hibernia floruit.*
[o] *Adverſ. Græc. lib. 9.*
[p] *Epiſt. lib. 2. cap. 5. 8.*
[q] *Hiſt. lib. 1. c. 1.*

Videpræter cæteros nec minus inclyti nominis, vitam Bernardi, 2. cap. 7. et Bernard. de conſiderat. l. 3.

Si miſcere licet ſigmenta ſacra profanis: Atque paludi ſeris pura fluenta loſis.

Acquaintance.

the enemies of truth, were ready to inflict: chooſing rather to periſh in the body, then to ſuffer the pooreſt ſoule, bought with ſo high a *price*, to bee deprived of the hope of glory. Theſe were good and kind *friends*, being ſuch as would not ſticke to lay downe their lives for their *friends*; ſuffering all things with patience and puiſſance of mind, to free their diſtreſſed brethren from the ſervile yoke of helliſh ſlavery, and bring them by meanes of Gods ſpirit, by which they were directed, to the knowledge of the all-ſeeing verity. Such as theſe profeſſe not *friendſhip* under pretences or glozing ſemblances, making their heart a ſtranger to their tongue, or walking inviſible, as if they had found the ſtone in the *Lapwings* neſt; but *as they are, ſo they appeare*, affecting nothing but what is ſincerely good, and by the beſt approved. Their *abſolute* ayme or *end* of *friendſhip* is to improve, reprove, correct, reforme, and conforme the whole *Image* of that man with whom they converſe, to his ſimilitude whom all men preſent. If at any time they enter into diſcourſe, it ever tends to fruitfull inſtruction; if at any time they enter into ſerious meditation of the world, their meditation is not how to purchaſe eſtate, or fiſh after honour, or build a foundation on oppreſſion; to enrich their poſterity with the fruits of their injurious dealing. No, they have the *teſtimony* of a *good conſcience* within them, which teſtifies for them, ſhould the world and all her Complices bandie againſt them. Wherefore, admit they ſhould bee put to all extremities, and ſuffer all the indignities, which envie or malice could dart upon them, the weight of every injury is to bee meaſured by the *ſenſe* or feeling of the ſufferer; for the apprehenſion of the *Sufferer* makes the injury offered, great or little; if hee conceit it ſmall or no injury, howſoever others eſteeme it, the burden of the wrong is light, and therefore more eaſily ſleights it.

In upupæ nido lapis eſt diverſi coloris, qui tam occultæ eſt virtutis ut gerentem planè inviſibilem reddat. Albert. Mag. Baſil.

Omnis injuria in ſenſu patientis. Gravis eſt miſeria inique ferenti, ſuavis autem eſt divino amore ferventi.

Now, *Gentlemen*, wee have traced over the whole progreſſe of *Acquaintance*, wherein if happely it be thought, that we have ſojourned too long, my anſwer is; That in paſſages of greateſt danger, there is required more circumſpection, then raſhly to goe on without due deliberation. And what occurrent in all the paſſage or pilgrimage of man, is beſet with more danger then the *choice* of *Acquaintance*; eſpecially to you, *Gentlemen*, whoſe *meanes* is the *Adamant* of *Acquaintance*? Wee have therefore inſiſted the longer upon this *Subject*, that you may be the leſſe ſubject to ſuch, who will winde them in with you, of purpoſe to feed and prey on you. To cure which maladie, no receit more ſoveraigne, then to imprint in your memory that golden rule or princely precept, recommended by that pious and puiſſant Saint *Lewis* to his ſonne *Philip*, in theſe words: *Have eſpeciall care that thoſe men, whoſe Acquaintance and familiarity you ſhall uſe, be honeſt and ſincere, whether they be Religious or Secular; with whom you may converſe friendly, and communicate your counſels freely; but by all meanes avoide the company of naughty and wicked men*: whoſe ſociety ever tends to inordinate reſpects. Take theſe Cautions therefore as the laſt, but not leaſt worthy your obſervation. "Be not too raſh in the *choice* of your *Acquaintance*, for

Precept. 9. vid. Gaguin. lib. 7. Hiſt. Franc. Sur. Tom. 4.

"that

"that ſhewes weakneſſe; Nor inconſtant to thoſe you have choſen, "for that argues lightneſſe; Nor too forward in the diſcovery of "your counſels; for ſo you might bee taxed of too much openneſſe; "ever ayming at that *abſolute end of Acquaintance*, to profit more "and more in the practice of goodneſſe. So ſhall *God* bee your "*Guide*, *good men* your *friends*, and your *Country* "where you had education, receive "much glory from your "life, and con- "verſation.

Acquaintance.

Moderation

THE ENGLISH GENTLEMAN.

Argument.

Moderation *defined*; *No vertue can ſubſiſt without it*; *Wherein it is to be uſed*; *Wherein to be limited*; *Of the accompliſhed end which attends it.*

MODERATION.

IN the whole progreſſe of mans life, which is nothing elſe, but a *medley of deſires and feares*; wee ſhall find, that there is no one vertue which doth better adorne or beautifie man, than Temperance or *Moderation*; which indeed is given as an eſpeciall attribute to man, purpoſely to diſtinguiſh him from brute beaſts, whoſe onely delight is enjoying the benefit of Senſe, without any further ayme.

Obſerv. 7.

THis *Moderation* therefore, being a note of diſtinction betwixt man and beaſt, let us draw neere to the knowledge of this ſo exquiſite a vertue; which, that wee may the better attaine, let us firſt ſee how ſhe is defined: becauſe every inſtruction grounded upon reaſon touching any ſubject, ought to proceed from a definition, that we may the better underſtand what that is, whereof wee diſpute. *Moderation is a ſubduer of our deſires to the obedience of Reaſon, and a temperate conformer of all our affections, freeing them from the too much ſubjection either of deſires or feares.* Firſt, it cauſeth our *Deſires* to be ſubject to the obedience of reaſon, pul-

Moderation *defined.* *Omnis quæ à ratione ſuſcipitur de aliquare inſtitutio, debet à definitione proficiſci, ut intelligatur quid ſit id de quo diſputetur.* Cic. offic. l. 1.

Moderation.

ling us alwayes by the ſleeve, and remembring us how wee are men and partake of reaſon, and therefore ought not to ſubject our *Deſires* to the captivity of Senſe, as brute beaſts which have no reaſon. Secondly, it is a conformer of all our affections, freeing them from all unworthy ſubjection, either in reſpect of our *Deſires* or *Feares*: of our *Deſires*, as having learned in all things to bee *contented*, whether that portion wherewith God hath bleſſed us, be little or great: of our *Feares*, as ſuffering no worldly thing to be ſo neerely endeered to us, as to *feare* the loſing of it, which wee ſo dearely tender. For the firſt, it is an excellent ſaying of a ſage Morall, *There is no difference betweene having, and not deſiring*; for hee that deſires nothing, injoyes more then hee that poſſeſſeth the whole world; for his deſires are ſatisfied, which the worldling can never be, ſo long as his thoughts and deſires are to the objects of earth engaged: ſo as, the difference betwixt the poore wanting, and rich not uſing, is by theſe two expreſſed, the one *carendo*, the other *non fruendo*: whereas, if the poore having little, deſire no more then that little which they have, they become rich in deſire; and enjoy by deſiring little, more above eſtimate then the dung-hill wretch (whoſe eyes cannot enjoy themſelves for coveting) will ever be maſter of. For as men ſicke of an *Atrophie*, eat much, but thrive not; ſo theſe, though they devoure widowes houſes, feed upon the fat of the Land, lay land unto land, and hoord up treaſure to enrich a progeny of rioters, yet theſe ſeldome thrive with the fat of their oppreſſions, but make oft-times as fearefull ends, as their beginnings were calme and proſperous. It is a ſingular bleſſing, which the Poet attributes to one, who was not onely rich, but could enjoy that hee had freely;

Nihil intereſt an habeas, an non concupiſcas. Sen.

Dii tibi divitias dederant artemquè fruendi. Hor. Epiſt. lib. 1.

God gave thee wealth and power to uſe it too,
Which theſe Earth-wormes *of ours can never doe.*

Neither onely in matters of *Deſire*, are wee to entertaine the choice company of *Moderation*, but in our *Feares*, where wo many times feare to forgoe, what wee already with much content enjoy. So as the *former* direct their ayme to what they have not; but the *latter* ſtand ſurprized with *feare*, leſt they ſhould leeſe what they already have: the *former* argues an avaritious mind, who can never confine his *Deſires* to what it hath; the *latter*, a worldly beſotted affection, that can never find heart to forgoe what it already enjoyes. A Philoſopher perceiving *Dionyſius* to ſit merrily in the Theater, after hee was expulſed his Realme, condemned the people who baniſhed him: Certainely, this Prince ſhewed an admirable *Moderation*, both in reſpect of his *Deſires* and *Feares*; firſt, in his *Deſires*, extending not his thoughts above that low verge whereto his Tyrannie had forced him; nor fearing any ſucceeding loſſe, being above the reach of greater miſery. This *Moderation* appeared in *Furius Camillus*, whom neither honour could too much tranſport, nor diſgrace caſt downe; bearing the former with no leſſe temperance, then he did the latter with patience; and eſteeming it his onely conqueſt, to conquer paſſion in the height of affliction. It is likewiſe a great argument of *Moderation*, when in extremity, wee ſtand prepared to encounter with the worſt of danger, paſſing all inducements to *feare*, with a mind no leſſe reſolute than cheerefull, ſaluting affliction with a ſmile, and entertaining ſurmiſes of danger

Plutarch. in vit. Camill.

ger with a jeſt. This did *Craſſus*, who being willed by the *Arabian* guides to make haſte before the *Moone* was paſt *Scorpio*; *But I* (ſaid hee) *feare more Sagittarie*, meaning the Archers of *Perſia*. There is nothing which expreſſeth more true worth in any man, then his conſtancie and courage in the encounters of this life; imitating, in this reſpect, *Veſpaſian*, who upon the inſtant of his Diſſolution, when death had ſummoned him to make preſent ſurrender, by paying his debt to Nature, of that ſhort Leaſe of life, which with many an unquiet houre he had traced, ſtanding up upon his feet, uſed theſe words; *It became an Emperour to take his leave of earth ſtanding*: implying, that the extremities, which either Nature or Fortune could inflict upon him, could not ſo much deject him, or by their aſſaults enforce him to doe ought unworthy himſelfe. Whence wee are taught (and well may this leſſon deſerve our obſervation) to entertaine this life with *patience*, expecting death with a *deſired aſſurance*: for there is no better meanes to *moderate* the paſſions of *Deſire* and *Feare*, then to enter into meditation of the world; and withall to conſider, how there is nothing of that eſteeme in the world, that may ſeeme worthy our *Deſires*, coveting to have it; or worthy our *Feare*, inwardly doubting to loſe it. This ſerious conſideration will bee of force to move the greateſt worldling to a *Moderation* of his *deſires*, ſubjecting them to the obedience of reaſon. Whereas, if hee ſhould give reines to his owne Avarice, *Erictheus* bowels could not containe more in proportion, then his in an illimited deſire and affection: for the World, being like a City without a wall, a houſe without a doore, a ſhip without helme, a pot without a cover, and a horſe without a bridle; hath brought out people equally conſorting with her in nature and temper; of unbridled and uncorrigible diſpoſitions, naturally affected to all ſenſuall liberty, preferring one minutes pleaſure or profit before an eternity of ſucceeding pleaſures and profits, reſerved for thoſe only whoſe lives are imployed in promoting their *Makers* glory, being wholly addreſſed to pleaſe him; and whoſe deaths, like the choiceſt odours, ſent out a ſweet ſmell, the perfume of a good and vertuous life, ſending out a voice even in their laſt period to praiſe him.

What admirable *moderation* divers ancient Princes have ſhewen, eſpecially in their contempt to the glory and pompe of this life; Hiſtories can afford ſufficient examples; but to omit forraigne inſtances, my purpoſe is to inſert here one of our owne; which, by how much more neere us, by ſo much deeper impreſſion ſhould it enforce in us. *Canutus* that was abſolute King almoſt of five kingdomes, ſomewhat before the Conqueſt, upon a time in his *Progreſſe* riding neere the *Thames*, light and ſate downe before the ſhore: then, as it were to try a concluſion, hee commanded the water being now ready to ariſe againe and to flow, not to come any neerer him: But the water keeping his naturall courſe, came up ſtill higher and higher, till it began to wet him. Whereupon to his Nobles, which were about him, *Yee call mee* (ſayes he) *your King and Maſter, and ſo indeed I am; and yet loe yee, I cannot command ſo much as this little ſtreame; but doe what I can that will doe ſtill as it liſt.* Whereupon preſently hee poſted to *Weſtminſter*, and reſigned his Crowne to the *Crucifix* there; neither could hee ever after this be perſwaded to weare it any more. The like indifferency to all princely, honours, ſhewed thoſe memorable *Saxons*, *Kinulfus*, *Iva*, *Ceodulphus*, *Eadbertus*, *Ethelredus*, *Keredus*, *Offa*. *Sebbi*, *Sigebertus*. *Charles* the fifth Emperour of *Germany*, gave up his Empire into

Moderation.

Appian. Alex.

Plutarch. in vit. Veſpaſ.

Habere vitam in patientia, mortem in deſiderio. Sen.

Cohæret Chriſti, quid gaudet? quid ſocias ex pecorum? Aug.

Moderation.

into the hands of the Princes Electors, and with-drew himſelfe in the yeere 1557. into a Monaſtery. The like of late yeeres did his ſonne, King *Philip* of *Spaine*. Neither need wee to exemplifie this ſubject, touching contempt of the world, onely in ſuch as the glorious light of the Goſpel had ſhone upon, but ſuch whoſe time of darkeneſſe had never attained to ſo bleſſed a Sunne-ſhine: As it may be inſtanced in *Dioclefian*, who voluntarily relinquiſhed the flouriſhingeſt Empire in the world. Yea, to adde one example more, even amongſt thoſe whoſe beſt Religion is Policie, and whoſe onely aimes are to inlarge their own Soveraignty: *Amurah* the ſecond, Emperour of the *Turkes*, after he had gotten infinite victories, became a Monke of the ſtraighteſt Order amongſt them, in the yeere of our Lord 1449. All which may ſeeme to confirme what *Seleucus* being King was wont to ſay, *That if a man knew with what care a Diadem was clogged, hee would not take it up, though it lay in the ſtreet.* So as, when the *Romans* had deſpoiled *Antiochus* of all *Aſia*, hee gave them great thankes, ſaying, *they had rid him of many inſupportable cares.*

Mihi credite, mori mallem quàm imperare, Otho.

Curia cuncta ſtringitur, Diadema ſplendis cingitur. Aphoriſm.

Now, as we have defined this *vertue* to be a *ſubduer* of our deſires to the obedience of reaſon, and a temperate *conformer* of all our *affections*; ſo are wee to direct our eye to the concluſion, to wit, a *freer* of the *affections* from the too much ſubjection, either of *deſires* or *feares*. So as, we are here to obſerve, that hee is the man whom our *definition* only aimes at, whoſe well-tempered breſt is neither tranſported with a deſire of enjoying what it hath not, nor ſurpriſed with a *feare* of loſing what it now enjoyes: Having ſo much as may content him, the loſſe whereof ſhould hee ſuſtaine, could nere deject him. Such an one the Tragick Poet entituleth a *Prince*, as one too worthy to bee numbred amongſt the inferiour ranke:

Sen. in Thieſt.

Who feares, deſires, *and ſtilling* cares *ſuppreſſe,*
Are Kings *at leaſt, they can be nothing leſſe.*

For theſe are they who have abſolute ſoveraignty over their paſſions, and in proſperity ſcorne as much to be proud, as in adverſity to ſhew themſelves baſe. Yea, they will rather entertaine the extreameſt encounters that miſery can lay upon them, then loſe the leaſt of that liberty of mind, with which their noble temper hath endued them. In briefe, thoſe onely who diſ-value ſublunary things, eſteeming them as they are, onely to miniſter to our *neceſſity*, and not to reare them, as blind worldlings uſe, in the tabernacle of their heart to commit *idolatry*, keepe conſort with this *Definition*; for the *golden meane*, as it is onely approved by them, ſo in a princely *moderation* of their affections, they are ever readieſt to enter liſts with their owne paſſions, that if any either exceed or come ſhort of this meane, they may ſo ſquare and hammer it till it bee reduced to a propoſed *meane*. And let this ſuffice, for the *Definition*: we will now deſcend to the ſecond branch, wherein wee intend to ſhew, *that no vertue can ſubſiſt without Moderation*, being indeed the temper which allayeth and aptly diſpoſeth all our actions, making them equally ſeaſoned, which otherwiſe would become violent and immoderate.

As

AS *Moderation* is a *ſubduer* of every inordinate or indiſpoſed *affection*, ſo is it a ſeaſoner or temperer of all our actions, making them ſeeme worthy the title of vertuous, which without this temper would appeare vicious. For without this *Moderation*, he that is liberall ſhould incurre the name of prodigall, the frugall the name of miſerable, the reſolute be termed diſſolute, the morall civill man a coward, the wiſe Stoicall, the regular meerely formall, the juſt rigorous, the mercifull remiſſe. So defective is the ſtructure of all vertues, wanting the ſweet temper of *Moderation* to ſeaſon them. Neither proceedeth this from the malevolent or uncharitable cenſures of men, as former times, have beene too apt to traduce or miſ-interpret their beſt deſervings, by aſperſing ſome unworthy blemiſh upon their demerits: As in *Rome*, if the *Piſoes* bee frugall, they are cenſured parcimonious; if the *Metelli* religious, they are taxed ſuperſtitious; if the *Appii* popular, they are termed ambitious; if the *Manlij* auſtere, they are ſtiled tyrannous; if the *Lelii* wiſe, they are curious; the *Publicola* aſpiring if courteous; But meerely upon the want or deficiency of ſuch *actions*, which are not tempered with *Moderation*. For to give inſtance in each kinde; how nobly and invincibly did *Alexander* the great beare himſelfe in all exploits? how much feared abroad, and how much loved at home? how affable to his friends, and how terrible to his foes? Yet how much were all his *actions*, of valour and matchleſſe reſolution darkened through want of *Moderation*, being ſo exceſſively given to paſſion in his drinke, as his neareſt and deareſt friends could not bee ſecure from his fury? For howſoever thoſe acts and exploits of his againſt *Darius*, yea againſt all opponents, expreſſed the nobleneſſe of his perſon, with the continued attendance of ſucceeding fortune; yet the death of *Clytus*, the torments he inflicted on *Calliſthenes*, and depopulation of *Perſepolis*, detracted as much from his glory, as ever his Conqueſts gained him glory. Likewiſe, how juſt and ſincere was *Ageſilaus* held in all matters of juſtice? how free from this Ages ſtaine, corruption? how farre from perſonall reſpect, or to be over-awed by the offenders greatneſſe? ſo as, like the worlds *Generall* (of whom we even now made mention) and of whom *Plutarch* reports, that he uſed to ſhut the one eare with his hand when he heard any accuſer in criminall cauſes, thereby (as he ſaid) reſerving audience for the defendant; ſemblably did this renowned *Patron* and *Patterne* of unblemiſhed Iuſtice greatly eclipſe thoſe more glorious lights which ſhone in him, for want of *moderating* his affection towards his children? So as his riding upon a cockhorſe did no leſſe argue his weakneſſe, than his ſincerity in matters of *Iuſtice* witneſſed his uprightneſſe. Albeit, his diſcreet parentall Anſwer to ſuch Sages as occaſionally repaired to him amidſt that trifling pleaſure, might ſeeme to qualifie this error: "*Gentlemen*, yee that ſee mee thus highly taken with "this childiſh and vnmanly pleaſure, till yee have children of your owne, ſuſpend your cenſure. Laſtly, how profoundly wiſe was the Lacedemonian *Chilo* held to be, being numbred among the Seven Sages of *Greece*, and elected *Ephorus*, a place of eſpeciall honour and eſteeme? how exquiſite his ſentences? how quicke and pregnant his anſwers? how ſolid his reaſons? how abſolute in all his proceedings? Yet behold for want of *moderation* of his paſſions, how childiſhly hee gave way to exceſſe of joy, whereby he was inforced to pay his debt to nature. Whence wee may eaſily collect, that no *vertue*, how Cardinall ſoever, can *ſubſiſt* with-

Moderation.

No vertue can ſubſiſt without it.

Quint. Curt.

Plutarch. in vit. Ageſ.

Plutarch in Alexandro.

Plut in Apoth. Eraſ. in Apoth. Ludens par impar, equitanſque in arundine longa. Agis rex Lacedæmon.

Laert in Chilo.

Temperance.

without the aſſiſtance of *moderation*, being that *Lesbian rule* which directs the *Model*, and makes it truly accompliſhed.

What excellent fruits are derived from *Temperance*.

All vertues (ſaith one) doe make a Common-wealth happy and peaceable: but *Temperance* alone is the ſuſtainer of civill quietneſſe; for it taketh care that the *Realme* be not corrupted with riot and wanton delights, whereby divers States have bin caſt away. Or, to deſcend more particularly to thoſe divine effects which this *vertue* produceth, it hindreth diſhoneſt actions, reſtraineth pleaſures within certaine bounds, and which maketh men to differ from bruit beaſts. Moreover, this is that herbe, which *Mercury* gave to *Vlyſſes*, leſt he ſhould taſte of the *Inchanters* cup, and ſo with his fellowes be transformed into a *Hog*, wallowing in the mire of all ſenſuall delights. So as, whoſoever is endued with this *vertue*, ſtands fortified againſt all aſſailants; thoſe *eye-ſores* (for ſo *Plutarch* cals them) I meane thoſe attractive objects of *luſt*, cannot ſurprize him: nor thoſe *worldly tumours* (for ſo *Eucherius* ſtiles them) I meane *worldly honours*, intrap him. Not thoſe robes or ragges of ſhame, the gorgeous attire of ſinne (which *Hierome* cals *Antichriſts veile*) delude him. Nor thoſe *Theeves of time*, (for ſo the Orator is pleaſed to call them) I meane *friends* and *acquaintance*, over-joy him. In briefe, as the *Unicornes* horne being dipt in water, cleeres and purifies it; ſo there is no poiſon either ariſing from the tempting object of beauty, from the ambitious aſpiring to honour, from the attire of *ſinne* or cover of *ſhame*, or from thoſe ſweet time-beguilers or *Acquaintance*, which is not fruſtrated by this choice and ſoveraign receit of *Temperance*. So as this is that *vertue*, which (though in generall it deſerve to bee affected of all) great men ought ſpecially to embrace, that by their example the common ſort might become temperate: for this is the reaſon why ſo many now a daies live riotouſly like beaſts, namely, becauſe they ſee *Noblemen*, and *Magiſtrates* that governe the Common-wealth, to lead their lives wantonly, as *Sardanapalus* did. Whence it was that the Poet ſo ſeriouſly concluded;

Homer. lib. 10. Odyſſ.

Occult dolores.

Plut. in vit. Alex.

Honores mundi, tumores mundi. Euche. Epiſt. Paren. de contempt. mundi.

Velamen iſtud Antichriſti. Hieron. ad Furiam de vid. Serm. Tom. 1.

Amici fures temporis. Cic.

Ariſt. lib. 1. Ethic. cap. 3.

Great is the crime, it cannot chuſe,
If he be great *that doth it uſe.*

For as we ſee in colours, there is none which diſcovers any ſoile or blemiſh ſo much as white; or as we have obſerved in the eclipſe of the *Sunne*, that it drawes more eyes to view it, than the darkning of any inferiour light: ſo amongſt the children of men, though ſinne be ſinne in every one, yet more noted, and in that more exemplar, in theſe high peering *Cedars*, I meane our *Peeres* and *Nobles*, then in theſe lower *ſhrubs*, whoſe humble condition frees them from like publike obſervance. How neceſſary is it then for you, *Gentlemen*, whoſe birth hath enobled you, whoſe breeding hath enabled you, and whoſe more *generous* ſpirits have emboldned you, to undertake aſſayes for the glory and benefit of your Countrey, the better to expreſſe your love and allegeance to your Prince: to become affecters and practiſers of ſo ſingular a *vertue*, that your lives might be patternes of *Moderation* unto others, ſeeing more eyes are fixt upon you than on inferiours? You are *Moulds* wherein meaner men are caſten; labour then by your example to ſtampe impreſſions of vertue in others, but principally *Temperance*, ſeeing *no vertue can ſubſiſt without it*. It is dangerous (ſaith *Auſtine*) when *prodigality* and *riot* ſway a *Scepter*; neither

Accepit luxuries ſceptrum; quid ſperandum eſt præter naufragium? Auguſt.

neither onely is it dangerous for the perſon whoſe illimited affections, of a *Prince* make him a vaſſall; but for the whole body of the *State*, training it to all impiety by his evill example. The *Laconians*, by meanes of wiſe and temperate *Princes*, became admired for their *Moderation* and continence: inſomuch as their ſpare diet, their home-ſpun raiment, and their generall hate to all acceſſe, made them no leſſe honoured at home, than feared abroad. Whereas, contrariwiſe, the *Sidonians*, by following the riotous examples of ſome of their licentious *Princes*, fell into all exceſsive gluttony. So powerfull and perſwaſive were the lives of *Princes*, to inforce impreſſions of goodneſſe or badneſſe in the imitation of their *Subjects*.

Moderation.

Plut. in Apoth.

But to take a review of thoſe maine aſſailants of *Temperance*, luſt, ambition, gorgeouſneſſe in apparell, luſcious fare, company-keeping, and the like; we ſhall find that where this temperance is, albeit theſe objects even in their height ſhould encounter him, the bait will bee long laid ere it can take him. For to run over all theſe, and illuſtrate them with proper inſtances, wee ſhall plainely ſhew; that where a divine power is ready to aſſiſt, and man no leſſe ready, upon temptations approaching, to reſiſt, all theſe motives can take no place. What admirable *Continencie* ſhewed *Alexander* in the conqueſt of his affections, ſparing *Darius* wife and his three daughters? how greatly did this worlds *Monarch* enlarge his glory by this onely conqueſt? Yet to reflect upon thoſe objects of beauty we ſhall finde; if records be true which write of them, that for beauty they were incomparably gracious, and for ſtate the choiceſt *Dames* of *Perſia*. The like we reade of *Scipio*, who being a young man of foure and twenty yeeres of age, of ſtrong conſtitution, and promiſing perſonage, in the taking of a Citie in *Spaine*, repreſſed his flames of luſt, albeit a beautifull maid was brought him; reſtoring her to a young man called *Allutius*, to whom ſhe was eſpouſed, with a great reward. But incredible is the report of *Zenocrates Continency*, who lying all night with *Lais* though ſhee uſed all the provocations and inticements ſhee could deviſe, yet he remained immoveable to her voluptuous inducements. And to cloſe this illuſtration with an heroicke inſtance, *Cleopatra* in the laſt tragicke Scene of her diſaſters, kneeling at the feet of *Cæſar*, laid baits for his eyes; but in vaine, her beauties were beneath that Princes chaſtity. Neither are Hiſtories (thoſe precious treaſuries of time) leſſe plentifull in inſtances of *Moderation* touching motives of *Ambition*: When all the worldly *Romans* (I meane ſuch whoſe demerits had gained them an eminent eſteeme with their countrey) had a deſire to preſerve their memories by erection of their Statues, *Cato* would not; and being demanded the cauſe, anſwered; *If I might chooſe, I would rather have it asked why* Cato *hath no Statues erected for him, than why they are erected for him*: Implying that *Vertue*, which is the moſt continued ſhrine, and, as that ſage Morall ſaith, *maketh man a god*, had more power to eternize him, than all materiall *Monuments*; which, as they are ſubject to corruption, ſo ſhall their names bee, which are engraven on them. From their contempt ſhewen to theſe ſumptuous covers of corruption, *Junius* and *Bleſus*, by the teſtimony of *Tacitus* received no leſſe glory; whoſe Statues, becauſe they were not engraven in ſtone, appeared more conſpicuous to the eye of the State. No leſſe *Moderation* of his deſires ſhewed *Ageſilaus*, that princely patterne of *Juſtice*; who, when the *Ægyptians*, came

Caro & mundus pleni ſunt ſpinis: converſari in his & non lædi, divinæ potentiæ eſt & non virtutis humanæ. Bern.

Quint. Curt. lib. 3.

Cum de virtutibus agitur, nulla excellentior cernitur quam illa quæ in caſtis adoleſcentibus invenitur. Saluſt. in Iug. Bel. Vid. Plutarch. in Apoth. & Curt. lib. 4. cap. 11.

Mallem quæri cur Statua mihi nulla poſita ſit, quam cur ſit. Cato. Seneca.

Præfulgebant Iunius & Bleſus eo ipſo, quod effigies eorum non viſebantur. Tacitus.

Moderation.

came forth of purpoſe to adore him, for thoſe numerous and glorious victories which hee had atchieved, couched himſelfe cloſe upon the graſſe, without leaſt ſhew or ſemblance of Majeſty, expreſſing the humility of his thoughts by the lowneſſe of his ſeat. But of all others, there is no one example, to inſtance a true Moderator of *Ambition*, like that noble and victorious Champion; *Godfrey de Boloigne*, whoſe valour ſo bravely employed in expulſing the *Turkes* and freeing *Ieruſalem*, that Citie of the *great King*, from miſerable ſlavery, had gained him ſo deſerved a name, as it was thought fit his honourable ſervice ſhould be rewarded with a golden Diadem; but how anſwered this glorious Champion? *Farre bee it from mee* (quoth hee) *to ſuffer the ſervants head to be with a Crowne of gold paled, where the Maſters head was with a Crowne of thornes pierced.* To produce likewiſe inſtances in ſuch whoſe *Moderation* in *attire*, manifeſted their contempt to theſe covers of ſhame, we ſhall find *Lycurgus*, *Phocion*, *Pelopidas*, with many others, ſuch profeſt foes to gorgeous *apparell*, as they alwayes reteined their ancient countrey weare with ſuch plainenſſe, as they expreſſed what they were, by the garments they wore. For *a mans garment* (ſaith the Sonne of *Sirach*) *and his exceſſive laughter, and his going, declare what perſon hee is.* Inſomuch as *Auguſtus Cæſar* bore alwayes hatred to gorgeous and ſumptuous *apparell*, terming it the blazer and bruiter of our pride, the neſts to hatch the laſcivious brood of Lechery. In like manner, to deſcend to all thoſe aſſailants of *Temperance*, wee ſhall find many excellent ſubduers of their owne affections, uſing an admirable kind of reſtraint or *Moderation* in their *fare*. The number of gueſts amongſt the *Romans* in any ſolemne feaſt privately obſerved, was not great, ſeldome times exceeding nine; whence *Aulus Gellius* ſaith, that the number of gueſts ſhould beginne with the *Graces*, and end with the *Muſes*; that is, they muſt not be fewer then three, nor more then nine. Which uſe was occaſion of that adage, *Septem convivium, novem convitium faciunt*; Seven make a banquet, nine a riot. Albeit that luxurious Emperour *Heliogobalus* ſeemeth to have beene delighted with the number of eight; whence he invited to ſupper, to make his feaſt more ſingular, 8. bald ones, eight blind ones, eight gouty ones, eight deafe ones, eight hoarſe ones, eight very blacke ones, eight very long ones, eight very fat ones, and eight hooke-noſed ones, being delighted with that *Greeke* Proverbe, Ἀναπόντω: whoſe Ape, it ſeemes, that late conceited Academicke was, who invited the blind, lame, and deformed to a ſupper, for whom hee had provided *fowles*, as different to their pallat by nature, as they were to others in feature; furniſhing his feaſt with *Owles*, *Cuckowes*, *Stanniels*, and *Popinjayes*, to make himſelfe infamouſly famous for his invention. But to proceed with theſe Ethnicke inſtances of *Moderation*; *Democritus* preſerved his life without any other ſuſtenance, ſave only the ſmell of hot bread, for the ſpace of nine dayes: which abſtinence or reſtraint was not injoyned him; for neither his owne eſtate, nor any ſuperiour commanding power, had enforced him to that miſery; but purpoſely to prepare himſelfe for celebrating with more ſolemnity the feaſts which were kept in honour of *Ceres*, called commonly (as I take it) *Buthyſia*; reſembling in greatneſſe of celebrity, and magnificence of eſtate, that huge ſacrifice called *Hecatombe*. *Pythagoras* likewiſe was of that wonderfull *Moderation* in his *fare*, and that through no infirmity of Nature, in that hee could not, but through an inceſſant deſire to his ſtudies; with a vehement affection to the preſer-

vation

Plut. in vit. Legitur in Geſtis Romanorum, quod ille qui primitiùs inter eos veſtem purpuream induit, a fulgure percuſſus eſt, & ſic interiit.

Faces faceſſi; ſuperbiæ. Sueton.

Aul. Gell. Noct. Attic. l. 13. c. 11. Alex. Gen. dic. lib. 5. c. 21.

Stuckius de convi. lib. 2. cap. 2.

vation or propagation rather of all living creatures; as hee would deſire two things of God, if the poſſibility thereof could ſtand with the conſervation of humane ſociety; that hee might not *Speake*, that hee might not *Eat*: by the *one* to prevent offence in diſcourſe, by the *other* avoid ſurfet by exceſſe. So as, hee commanded his ſchollers even in unreaſonable things, as Birds, Beaſts, Fiſhes, &c. to abſtaine from cruelty; entreating both *Fowlers* and *Fiſhers* to let goe the fowle and fiſh they had caught, or elſe redeeme them with money, and let them goe. But too immoderate was this care, and too fooliſh this pitie; for creatures were ordained for the uſe and ſervice of man; hee then that neglecteth the uſe, neglecteth likewiſe the ordinance. But in Subjects of *Moderation*, none more abſolute, then where Nature is urged by neceſſity to crave releeſe, and occaſion is miniſtred, yet the deſire reſtrained: as in extremity of *thirſt*, when Nature requireth *drink*, which according to the Philoſophers axiom, is the very laſt refuge of Nature, either through compaſſion or manly *Moderation*, her deſires is reſtrained. This did *Alexander*, who out of a princely *Moderation* or noble compaſſion, when hee was almoſt conſumed with drought, having a head-peece full of water preſented unto him, would not drink himſelfe, but offered it to his ſouldiers. Much to bee admired was this act of *Moderation*, and a motive of generall affection, that a Prince urged by the extreameſt effects of *thirſt*, and having occaſion and meanes to ſatisfie the requeſt of Nature, yet moved with compaſſion towards his *fellow-ſouldiers* (for ſo uſed hee to terme them) hee chuſed rather to want himſelfe, then to be wanting in any compaſſionate office to their neceſſity. Certainely this act deſerveth ſo much the more to be commended, by how much the extremity was greater which hee ſuffered. *Darius*, when in his flight hee dranke muddy and ſtinking water, ſaid, *That hee never dranke a ſweeter draught*. Which implyes, what torment he indures who feeles the extremity of *thirſt*. The laſt aſſailant of *Temperance* (as wee formerly obſerved) was *Company-keeping*; which indeed is ſuch a ſtealer of time, or beguiler of tedious houres, as it makes paſſing of time a meere paſtime. Yet obſerve, what diligent care hath beene had, by making choice of ſuch (as I have elſe-where noted) whoſe ſociety might better them. Peruſe thoſe *Athenian nights* in *Gellius*, and you ſhall find how fruitfully thoſe nights were employed, how delightfully paſſed: making diſcourſe of *Philoſophy*, that well-conſorting *melodie*, which gave generall content to all the *Company*. Beſides, it is worth our obſervation, to take a view of the ſpeciall care divers *Ancients* have had of the *Company* they conſorted with: having ſuch in as great diſtaſte that were evill, as they bore all due reverence to ſuch as were good. Wee reade how the *Prienean Bias*, having occaſion to ſaile on a time with ſome ill-diſpoſed men, by reaſon of a violent tempeſt, the ſhip wherein they ſailed was ſo ſhaken, as theſe wicked men, moved rather by feare then devotion, begun to call upon their gods; which *Bias* hearing, *Hold your peace* (quoth hee) *leſt the gods you call upon underſtand that you be here*; covertly taxing their impiety, and ſhewing that their prayers would be little acceptable to the gods. But an example much more divine, and ſo much deſerving our imitation, may be here commended to us in the perſon of the bleſſed Evangeliſt S. *Iohn*, who would not come within the Bath where the Hereticke *Cerinthus* was, ſo much did hee hate the Fellowſhip of him, who, to uſe *Auguſtines* words, *Was no ſonne for the Lords floore*.

Moderation.

Hæc duo à Deo, modo cum conſervatione naturæ ſtare poterint, unicè poſtulabat; ut à liquendo & edendo perpetuò abſtineat.

Vltimum refugium naturæ eſt potus. Axioma.

Gell. in Noct. Attic.

Aug. de Ciuit. Dei.

Laert. in vit. Bian.

Auguſt. lib. 7. de Bapt. cont. Don. cap. 10.

Moderation.

Thus have we run over thoſe maineſt and mightieſt aſſailants of *Temperance*; now let us, as wee have illuſtrated each of them with proper inſtances of *Moderation*, annex ſome reaſons why theſe aſſailants of *Temperance* ought to be reſtrained: and firſt for the firſt.

Luſt, the ſenſuall mans ſinne, is ſaid to bee a friend which brings man in acquaintance with the Divell, as *Ebriety* is an enemy to the knowledge of God. Beſides, it is a vice deteſtable both to the brute beaſt and *Barbarian*; it with-drawes the mind of the creature from meditation of his Creator; makes man commit ſinne even with greedineſſe; makes the *Image* of God *companion for a Harlot*; makes him who ſhould be the *Temple* of the *Holy Ghoſt*, a *Cage* of *uncleane birds*; proſtitutes the glory of the ſoule to the pleaſure of ſinne; and prefers a ſenſuall delight before the obedience of reaſon. Hee ſels his *Birth-right* for leſſe then a *meſſe of pottage*, expoſing his ſoule to the trafficke of ſhame. Hee values a minutes joy above all future delight; yea, rather then loſe his preſent content, he will ſuffer an eternity of torment. This bleere-eyed Lover is ſo blinded with affection towards his beloved, that hee will rather loſe his owne ſoule, then loſe that which hee affecteth. Thus you ſee the *Luſtfull* man uncaſed, his blindneſſe diſcovered, his ſundry weakneſſes diſplayed, and the heavy effects which from hence are derived: good reaſon then have you to reſtraine an affection ſo over-ſpreading, a motion ſo mortally wounding, a contagion ſo generally killing. Take into your conſideration the ſhortneſſe of the pleaſure, being but a moment; the vengeance or puniſhment due to that pleaſure, being eternall. What wiſe man, having neerely ſerved his apprentiſhip, will for a minutes pleaſure forfeit his Indenture, and loſe his freedome for ever? Wee ſhould hold him deſtitute of common ſenſe, who having a *Princeſſe* offered him, will fooliſhly loſe her for embraces of an *Harlot*. If you will keepe your ſelves unſpotted till the day of his comming, you ſhall bee eſpouſed to a princely Bridegroome, and receive *Palmes* in your hands at his comming. Goe not in by the wayes of the *ſtrange woman*, but keepe your beds undefiled, knowing the ſtate which you have undertaken to bee *honourable* before God and man. For I in no caſe will limit you to a monaſticke or regular reſtraint, but approve of both eſtates, I meane both the ſingle and married life, being undertaken in the feare of God, worthy the acceptance of every faithfull *Chriſtian*. For the *Virgins* eſtate, as it drawes neerer to angelicall perfection, ſo the *Married* to the preſervation of humane ſociety or propagation. "So as Saint *Auguſtine* might ſeeme rather to be traduced, "then truly alleaged for this place, *Virgins* doe more then lawfull, as A-"dulterers leſſe: for my conceit ſhall ever be freed, from imagining ſo divine a Father to approve of ſuch an errour: for both eſtates are commended; the one good, the other better; both which titles, as they are by the Apoſtle on theſe two eſtates conferred, ſo are they by us to be reverently eſteemed. Briefly, reſtraine all immoderate deſires of the *fleſh*, which *fight* againſt the *ſpirit*, ſo ſhall you find that inward tranquillity which obedience to your *luſts* ſhall never bring you.

Ebrietas inimica eſt cognitioni Dei; Cupiditas amica neceſſitudini Diaboli. Ambroſ. lib. 1. de Abraham.

Qui luxuriatur, vivus mortuus eſt. Hier.

Bona eſt caſtitas conjugalis, melior continentia vidualis, optima perfectio virginalis. Beda.

Qui non nubent, uxores non ducunt, ſicut Angeli in terra ſunt. Ambroſ.

Supergreditur virginitas conditionem humanæ naturæ, per quam homo angelis aſſimilatur. ibid. Virginitas ſi labitur, nulla pœnitentia reparatur ad integritatem. Iſid. de Sum. Bon.

Audenter loquor, cum omnia poſſit Deus facilitare, tamen non poteſt virginem poſt ruinam. Valet quidem de pœna liberare, ſed non valet coronare corruptam. Hier.

Ambition, the ſecond aſſailant of *Temperance*, is ſuch an high-mounting bird, as ſhee uſeth to build her neſt ever in the talleſt *Cedars*, hatching her aeries in the higheſt ſpires, to expreſſe her unbounded aymes. This paſſion or diſtraction rather, of all others, brings man ſooneſt to forgetfulneſſe of himſelfe: ever aſpiring, but never obtaining; ever ſailing in a tem-

tempeſtuous ſea, attented by many hoſtile and piraticall adherents, whoſe aymes are to intercept all peaceable paſſengers, filling the whole ſtate full of mutinies and combuſtions. *Pindarus* deſcribes him to be ſuch an one, who ſtrives to touch the *Clouds*, and cope with *Iove* himſelfe, but his aymes draw him on to ſpeedy ruine. What reaſon then is there to foſter or cocker ſuch a profeſt foe to publike and private peace? Who is hee, having underſtanding, will receive into his barge, where hee is, a quarrellous turbulent fellow, who in deſperate fury will not ſticke to over-whelme the veſſell, both of himſelfe, and the reſt that conſort him? Who is hee that will engage him in perill, when hee may in ſafety enjoy himſelfe, and be free from danger? Who is hee that will deſire to climbe, when he knowes there is no meanes to ſave him from falling, being got up? Surely the *Ambitious* man is ever environed with perill, yet ſuch is his folly, hee will rather chuſe to incurre danger, then loſe the preſent opportunity of acquiring honour. Beſides, they whom this unbounded *paſſion* hath once ſurprized, are ſo much diſtempered, as of ſleepe they are quite deprived; which diſquiet proceeds either from emulation towards others, or an ambitious deſire of advancement in themſelves. For the firſt, *Themiſtocles* was wont to ſay, that *Miltiades* victory in *Marathon*, bereaved him of his ſleepe. For the latter, *Sylla* could never take reſt, till by the terrour of his legions, hee had obtained the law *Valeria* to be made, whereby hee was created *Dictator* for eight yeares; as *Ceſar* the law *Servia*, by which hee was perpetuall *Dictator*. Albeit, having obtained what they deſired, and arrived at the port whereto their courſe was directed, they found an *Empire* to be a monſtrous and untamed beaſt, wounding them with many thorny cares, which deprived them of all ſeaſonable reſt. Doe you then love to be at peace to enjoy perfect liberty, to be divided from all occaſions of diſquiet? Reſtraine thoſe *Icarian* thoughts, whoſe ſoaring wings are ever laved in the depth of ruine. Confine your thoughts within an equall limit: and let not your projectments be above hope of effecting. Thoſe braving builders of *Babel*, aymed at too high a ſtory to bring their worke to perfection. Let the foundation be built on firme ground, and the building will proſper better. For howſoever faire pretences may for a time appeare in the habit of truth, daubing up a rotten inſide with a ſpecious out-ſide; hee that ſitteth in the *Heavens* and ſearcheth the *hearts* and *reines*, ſhall have them in *deriſion*, breaking them in peeces like a *potters veſſell*. Reſtraine then this fury or frenzie of the mind, and with timely *Moderation* ſo bound in and confine your affections, as no aſpiring thought may enter that place, which is reſerved for a higher place: ſo ſhall you enjoy more abſolute content in reſtraining, then enlarging your thoughts to the motives of *Ambition*.

Moderation.

Velus, or Velleia, Alphonſ. in lib. de Hæreſ. in verb. Tyrannis. Soto. lib. 5. de Iuſt. & Iure. quæſt. 1. artic. 3.

Si tanta humilitate ſe deprimit divina majeſtas, ſuperiore in quo audet & præſumit humana infirmitas? Aug. de conflictu vitiorum.

Mihi mirabile ſit quod non enecentur, cum tantum ovis bajulent. Clem. Alexan. 2. Pædag.

O nobilem magis quàm felicem pecudem! Stob. Ser. 47.

Si Adam nudus quam eſuriit, ſet, ſed domum non cingebat, ſet, ex ſolitudine ſolia in pudenda non ſuſſet.

Gorgeous attire, being the third aſſailant moving man to glory in his ſhame, and gallant it in his ſinne, is to be eſpecially reſtrained, becauſe it makes us dote upon a veſſell of corruption, ſtrutting upon earth, as if we had our eternall manſion on earth. What great folly is it to preferre the *caſe* before the *inſtrument*, or to beſtow more coſt upon the *Signe* then on the *Iewe*? Me thinkes the bitter remembrance of the firſt neceſſity of clothes, ſhould make men more indifferent for them: if man had never ſinned, his ſhame had never needed to have beene covered. For *ſinne* was the cauſe of *Adams ſhame*, and his *ſhame* the cauſe hee fled into the *ſhade*, which afforded him *Fig-leaves* to cover his nakednesſe. What vanity then,

Admiration.

then, yea, what impudence to glory in theſe covers of ſhame? Would any one having committed ſome capitall offence againſt his Prince, for which hee is after pardoned, but on condition hee ſhall weare a halter about his neck, become proud of his halter, and eſteeme it an eſpeciall badge of honour? Wee are all in the ſelfe-ſame caſe; wee have committed high treaſon againſt the King of heaven, yet are wee received to mercy, bearing about us thoſe *Memorials* of our ſhamefull fall or defection from our King; which ſhould in all reaſon rather move us to bee aſhamed of our ſelves; then to prize our ſelves higher for theſe ornaments of ſhame. Sure I am, as hee is a fond man that values the worth of his horſe, by his ſumptuous ſaddle or ſtudded bridle; ſo hee is moſt fooliſh, who eſtimates a *man* by his *garment*. Yet ſee the miſery of this age! the cover of ſhame is become the onely luſter to beautifie him: but be not yee ſo deluded; prize the ornaments of the mind for the choiceſt and chiefeſt beauty: farre be it from you to glory in this attire of ſinne, theſe rags of ſhame, theſe *wormie-workes*, which with-draw your eyes from contemplating that ſupreme bounty and beauty, purpoſely to fix them upon the baſe objects of earth, which detract much from the glory of a reaſonable ſoule. The *Swan* prides not her ſelfe in her black-feet; no more ſhould you in theſe *Covers* of your tranſgreſſion, which, whenſoever yee looke on, may put you in mind of your firſt pollution. No reaſon then to affect theſe, which had man never ſinned, hee had never needed, being before clothed with innocency as with a garment, and with primitive purity, as with a rayment. Whence it appeares, that many glory in the rags of ſhame, while they glory in theſe robes of ſinne: Now who, endued with reaſon, would pride him in that which augments his ſhame, or eſteeme that a grace which aſperſeth reproach on him? *Nicetas* ſaith plainely; *No puniſhment ſo grievous as ſhame.* And *Nazianzen* yet more expreſſly; *Better were a man die right out, then ſtill live in reproach and ſhame.* *Ajax* being ready to diſpatch himſelfe, uſed theſe as his laſt words; *No griefe doth ſo cut the heart of a generous and magnanimous man, as ſhame and reproach.* For a man to live or die, is naturall; but for a man to live in ſhame and contempt, and to be made a laughing-ſtock of his enemies, is ſuch a matter, as no well bred and noble minded man that hath any courage or ſtomacke in him, can ever digeſt it. Delight not then in your ſhame, but in a decent and ſeemely manner affect that *habit* moſt, which becommeth moſt; reſtraining that profuſeneſſe, which the vanity of this age ſo much exceeds in; and aſſuming to your ſelves that *attire* which gives beſt grace to modeſty, and hath neereſt correſpondence with Gentility. Neither is *Luſcious fare* to be leſſe avoided, or with leſſe ſtrictneſſe reſtrained. Many reaſons whereof might be here produced, but wee will cull out the chiefeſt, to weane our *Generous Vitellians* from their exceſſive ſurfets. First, *dainty diſhes* are foments to wanton affections, begetting in the ſoule an unaptneſſe to all ſpirituall exerciſes: for this is a generall rule, that the body being ſtrengthned, the ſoule becomes weakned: for faſting is a preparative to Devotion, but riot the Grand-maſter of Diſtraction. Looke how it is in the health of the body, and ſo it is in the ſtate of the ſoule: if a man have a good appetite, and a ſtomacke to his meat, it is a ſigne hee is well in health; in like ſort, if a man be content to follow Chriſt for the *Loaves* to fill his belly, and care not for the food of his ſoule, queſtionleſſe all is not well betweene GOD and him; but if wee have a longing and a hung-

Sen. Epiſt. 47.

Viſus jam eſt veſtis non tegumenti. Clem. Alex. Pædag. lib. 2. cap. 16. Chryſoſt. Tom. 3. Hom.

Vivere et mori naturæ functio, ludibrio eſſe proprio dicitur. Ambroſ. ep. 70.

Venter vitæ Charybdis. Dieg. apud Laert.

Chryſ. Hom. 4. in Gen. Impoſſibile eſt bic implere ventrem, & ibi mentem. Hier. in Epiſt.

a hungring deſire of the *Word*, then indeed his heart is upright in the ſight of God. For as Saint *Auguſtine* noteth well; *If the Word of* GOD *be taken by us, it will take us.* But what meanes may be uſed to procure this longing and hungring deſire in us? Not *Luſcious* or curious *fare*; for that will move us rather to all inordinate motions, then the exerciſe of Devotion: no, it is *faſting* that makes the ſoule to be *faſting*; it is macerating of the fleſh, that fattens the ſpirit. For it is ſumptuous fare, that is the ſoules *ſnare: Sagina corporis, Sagena cordis:* It is the net which intangles the heart of man, drawing her from the love of her beſt beloved *Sponſe*, to dote on the adulterate embraces of ſenſuall beauty. Neither is it *fare*, but delight in *fare*; not ſimply the meat, but the deſire or liquoriſh appetite, which produceth thoſe odious effects: as for example, when the looſe affected man maketh choice or election of ſuch meats, purpoſely to beget in him an ability, as well as deſire, to his ſenſuall pleaſures. Whence a learned Father moſt divinely concludeth: *I feare not* (ſaith he) *the uncleanenesse of meats in reſpect of their difference, but uncleannesse of deſire in reſpect of concupiſcence. Neither doth the kind or difference of the meat* (ſaith another) *pollute ſo much, as the act of diſobedience, eating that which is inhibited.* Now to propoſe a rule of direction; not any one ſurer or ſafer can be ſet downe, then what an ancient Father hath already propoſed. *Wee nouriſh our bodies* (ſaith hee) *leſt by being too much weakned, they faile us; and wee weaken them by abſtinence, leſt by too much feeding them, they preſſe us.* So then, temper your deſires, that neither too much reſtraint may enfeeble them, nor exceſſe ſurcharge them. For as the body being weakned, the ſoule becomes ſtrengthned; ſo where the body becomes too much enfeebled, the performance of ſpirituall exerciſes is diſabled: but in all things, take heed of pampering a *diſobedient ſervant*; hee ſleeps in your boſome, that imagines miſchiefe againſt you. Who, the more hee is foſtered, the more is your danger furthered: the more hee is cockered, the more is your heat of devotion cooled; chaſtiſe then this domeſticke enemy in time, for hee participates of the nature of a Serpent, who ſpreads moſt his poyſon, where hee receives harbouring. Now as the Philoſophers obſerve of the *Hart*, that being purſued by dogs in hunting, by reaſon of heat, and looſe of breath, being tired with the chaſe, hee haſteneth to the *Rivers*; or wearied in fight with a *Serpent*, or ſtung, or wounded by him, while the *Serpent* reſteth on the the ground, hee ſeeketh to ſome cold *Fountaine*, whereby the affection of the venome received, may be abated, and his former vigour reſtored. Even ſo, ſuch as are wounded, and ſtrucken of the *old Serpent*, muſt have recourſe to Chriſt, that *Fountaine* of living waters, that all ſenſuall deſires ariſing from exceſſive delight in delicious *fare*, may be the better allayed. Neither onely is reſtraint to be uſed in the choice, and change of *meats*, but in the exceſſive uſe of *drinkes*. The reaſons are two; the one is, it is an enemy to the knowledge of God; the other is this, it is held to be an enfeebler or impairer of the *memorative* parts; for you ſhall ever note that deepe drinkers have but ſhallow memories. Their common ſaying is, *Let us drowne care in healths:* which drowning of care makes them ſo forgetfull of themſelves, as carried away with a

Moderation.

Si ſermo meus caperetur, caperet: Nam ſic eſt ſermo Dei, & ſic eſſe debet fidelibus, ſicut piſces habemus; tum capit quando capitur, nec fit capti is injuria; ad ſalutem enim, non ad perniciem capiuntur. Aug. Treſt. 42. in Ioban. Aug. in l. Confeſ. Bloſ. Collyr. Haret. Gregor. in Mor. expoſit. in Iob.

Qui per annos plurimos tecum familiariter vixit, ad menſam tuam ſedit, cibum de manu tua ſumpſit, in ſinu tuo dormivit: cum voluit, tecum colloquium habuit, hic jure hereditario ſervus tuus eſt. Bernard. Ariſtot. de Hiſtoria animalium. lib. 6. c. 9. Lucretius l. 6. Oppianus l. 2. de venatione. Non cervus fluvios ſic avet algidos, Cervus, turba canum quem premit, &c. Buchan. in Pſal. 42. Ebrioſus confundit naturam, amittit gratiam, perdit gloriam, incurrit damnationem æternam. Ambroſ. l. de pœnit. Dum abſorbent vinum, abſorbentur à vino. Vt cautes, evitemus calices, ni in ore naufragium ſentiamus.

brutiſh

Moderation.

brutiſh appetite, they onely intend their preſent delight, without reflexion to what is paſt, or due preparation to what may ſucceed. O reſtraine then this mighty aſſailant of *Temperance!* Bee ever your ſelves; but principally ſtand upon your guard, when occaſion of *company* ſhall induce you; being the laſt we are to ſpeake of.

Peſtis non ſæviis graſſatur in urbe, quam Ebrietas in unde.

This *Company-keeping*, how much it hath depraved the hopefulleſt and towardlieſt wits, daily experience can witneſſe. For many wee ſee civilly affected, and temperately diſpoſed of themſelves not ſubject to thoſe violent or brain-ſicke paſſions, which the fumes of drinke beget; till out of a too pliable diſpoſition they enter the liſts of *Good fellowſhip* (as they commonly terme it) and ſo become eſtranged from their owne nature, to partake with *Zanies* in their diſtempered humour. So as in time, by conſorting with evill men, they become expoſed to all immoderate affections; ſuch is the ſtrength of cuſtome. Whence it is, that Saint *Baſil* ſaith, *Paſſions riſe up in a drunken man* (note the violence of this diſtemper) *like a ſwarme of Bees buzzing on every ſide.* Now you ſhall ſee him compaſſionately paſſionate, reſolving his humour into teares; anon like a phrenticke man, exerciſing himſelfe in blowes; preſently, as if a calmer or more peaceable humour had ſeized on him, he expreſſeth his loving nature in congies and kiſſes. So different are the affections which this valiant *Mault-worme* is ſubject to; yet howſoever, out of a deſperate *Bravado* he binde it with oathes, that he will ſtand to his tackling, he is ſcarce to be credited, for he can *ſtand* on no ground.

Baſil.

But to annexe ſome reaſons which may effectually diſſwade every *generous-affected* ſpirit from conſorting with ſuch * *Sociats* as are a blemiſh to a *Gentleman*; imagine with your ſelves, how mortally dangerous it is to enter an infected houſe; how fearefull would any one bee of the ſtate of his body, if hee ſhould have one in his company who had the carbuncle or plague-ſore running upon him? how much would hee condemne his owne raſhneſſe to entertaine any ſuch in his company? and with what reſpect or cautelous advice would he prepare to expell the poyſon of that infection, at leaſt to prevent the occaſion? no coſt might be ſpared, no care intermitted, that ſome ſoveraigne, receit might be procured, whereby the apparent danger, into which his inconſiderate raſhneſſe had brought him might be removed. Now if our bodies, being but the covers of more curious and exquiſite inſtruments, be ſo eſpecially tendred, with what reſpect ought we to provide for the ſafety or ſecurity of our ſoules? The ground of a diſeaſe is to mixe the *ſound* with the *ſicke*: now the ſoules diſeaſe is ſinne, wherewith ſhee laboureth more painfully than the body can doe, being annoyed with any infirmity. Thoſe that are ſicke, are vicious men; whoſe diſeaſe though it be inſenſible, and in that leſſe curable it breakes out into loathſome *ulcers*, which ſtaine the priſtine beauty of the ſoule. Now as wee ſerve ſo many vices, wee ſerve ſo many *maſters*; and ſo many *maſters*, ſo many *divels*, each one having ſo many *divels*, as *evils*. Which miſerable ſervitude to prevent (for no ſlavery is baſer than the ſervice of ſinne) the beſt and ſoveraigneſt receit that may be applied or miniſtred to the ſoule-ſicke patient is the receit of adverſion; to turn aſide from the waies of the wicked, and to keepe no *company* with the tranſgreſſour: for this adverſion from the *companions* of *ſin*, is a converſion to the God of *Sion*. Would you then have God turne to you? turne you from your ſinnes. Would you bee at

one

* Amongſt which conſorts of death, if at any time it be your fortune to encounter with theſe *civill city foyſts* whoſe Cheats are their Chequer, timely diſcard them, leſt untimely experience make you diſtaſte them. Run with the *Roe* unto the *Roſe*; The *Roe* muſt winne, the *Rooke* muſt looſe: For *Northern Rookes* are little worth, Compar'd with thoſe the *South* brings forth.

Sences de tran. anim. Bernard. Auguſt. Euſſenus. Stultum eſt ſervire diabolo offenſo, qui nullo placatur obſequio. Greg.

one with your *Maker*? be ever divided from theſe ſenſuall *mates*, ſo ſhall you bee made happy by the company of your *Maker*. Would you bee found at heart? leave to conſort with theſe of an uncircumciſed heart, whoſe paths lead to perdition, and they that walke therein ſhall be the heires of ſhame. For howſoever theſe inſtruments of ſinne (as I have ſometimes obſerved) may make a ſhew of *godlineſſe*, or pretend, meerely under colour to give a varniſh to their vicious lives, and a ſemblance of goodneſſe; yet it is but meere painting they deale with; they deny the *power* thereof in their life and converſation. A ridiculous *Actor* in the Citie of *Smyrna*, pronouncing, *O cælum! O heaven!* pointed with his finger toward the *ground*: which when *Polemo* the chiefeſt man in the place ſaw, he could abide to ſtay no longer, but went from the company in a chafe, ſaying: *This foole hath made a Soleciſme with his hand: hee hath ſpoken falſe Latine with his hand.* Such ridiculous *Actors* are theſe time-ſpenders; they pronounce *heaven* with their mouth, but point at earth with their lives; like wiſe *Polemons* therefore ſtay no longer with them, if at any time you have conſorted with them; for their practice is onely to gull the world, and with ſmooth pretences delude their unhappy conſorts. Their profeſſion is how to play the *hypocrite Chriſtian*, but being unmasked, their odious *Phyſnomies* are quickly diſcovered. Make uſe therefore of your experience, and with all *Temperance* ſo counterpoize the weight of your paſſions, as none of theſe aſſailants (though their incurſions be never ſo violent) may ever ſurprize the glorious fortreſſe of your minde. Which the better to effect, let *Luſt*, be counterpoized by continence; *Ambition* by humbleneſſe; gorgeous *Apparell* by comlineſſe; luſcious *fare* by abſtinence, and *company-keeping* by that ſweet ſeaſoner of all vertues, *Temperance*. Thus you have heard, how as without ſalt there can be no ſeaſoning, no warre without diſcipline, no tillage without manuring, no eſtate without mannaging, no building without a foundation; ſo *no vertue can ſubſiſt without Moderation.*

Moderation.

Ὁ θεὸς τὴν χεῖρα οὐκ ἔλαβεν, εἶδεν.

As wee have hitherto expreſſed the dignity or ſufficiency of this *vertue*, in that it giveth *ſubſiſtence* to all other vertues: ſo are we now to intreat of the ampleneſſe of it, propoſing ſuch ſubjects wherein it is principally ſaid to be converſant. Now, though there be no humane action which is not ſubject to many defects, being not throughly ſeaſoned by this exquiſite *vertue*, yet the uſe thereof may bee reduced to theſe two, as proper ſubjects wherein it is to be exerciſed; *expence* of *coine*, and *expence of time*: for without *moderation* in the one, we ſhould be prodigall of our ſubſtance: without *moderation* in the other, we ſhould grow too profuſe in the expence of that, which is more precious than any earthly ſubſtance.

Wherein Moderation *is to bee uſed.*

Now touching worldly *ſubſtance*, as wee are to bee indifferent for the loſſe or poſſeſſion of it, ſo ought wee to to carefull in the uſe or diſpenſation of it. As it is not to be admired when we poſſeſſe it, no more is it to be altogether diſ-eſteemed, becauſe we ſtand in need of the uſe of it. *If money bee ſo much to bee contemned*, (ſaith an ancient Father) *expreſſe thy bounty, ſhew thy humanity, beſtow it upon the poore: ſo may ſome, which of neceſſity thou muſt loſe, releeve many, which otherwiſe might periſh by hunger, thirſt, or nakednesſe.* Thus to beſtow it, were not prodigally

Aurum horam petunt, petendo perdunt, perdendo pereunt. Expence of Coine.

Tertul. inſtit. lib. 3. cap. 23.

Moderation.

digally to ſpend it, but to lay it up in a ſafer *Treaſurie*, even in Chriſts *almes-house*, to the diſburſers great advantage. Yea, but you will obiect you have other meanes to imploy it in; you have a *family* to ſupport, a *poſterity* to provide for, a *ſtate* to maintaine, and *pleaſures* ſuiting with your ranke and quality to uphold: I grant it, and you doe well in having a care to your family, for he is worſe then an *Infidel* that wants this care. It is commendable likewiſe in you to have an eye to your *poſterity*, for Nature requires this at your hand. To maintaine likewiſe your *ſtate*, and to continue your *pleaſures* ſuiting with men of your ranke; I allow it. But where, or in what ſort muſt this be done? For the *place*, where, ſurely none fitter than your owne countrey where you were bred; ſetting up there your reſt, where you received your birth; Let your countrey (I ſay) enioy you who bred you; ſhewing there your hoſpitality, where God hath placed you, and with ſufficient meanes bleſſed you. I doe not approve of theſe, who fly from their Countrey, as if they were aſhamed of her, or had committed ſomething unworthy of her. How blame-worthy then are theſe *Court-comets*, whoſe onely delight is to admire themſelves? Theſe, no ſooner have their bed-rid *fathers* beaken themſelves to their laſt home, and removed from their crazie couch, but they are ready to ſell a Mannor for a Coach. They will not take it as their *fathers* tooke it: their Countrey houſes muſt bee barred up, leſt the poore paſſenger ſhould expect what is impoſſible to finde, releeſe to his want, or a ſupply to his neceſsity. No, the cage is opened, and all the birds are fled; not one crum of comfort remaining to ſuccour a diſtreſſed poore one. Hoſpitality, which was onee a *reliqve* of *Gentry*, and a knowne *cognizance* to all ancient houſes hath loſt her title, meerely through diſcontinuance: and *great houſes*, which were at firſt founded to releive the poore, and ſuch needfull paſſengers as travelled by them, are now of no uſe but only as *Way-markes* to direct them. But whither are theſe *Great ones* gone? To the *Court*; there to ſpend in boundleſſe and immoderate riot, what their provident Anceſtors had ſo long preſerved, and at whoſe doores ſo many needy ſoules have beene comfortably releeved. Yet ſee the miſerie of many of thoſe rioters! Though they conſume their meanes, yet is the port they live at meane: for they have abridged their *familie*, reduced their attendants to a ſmall number, and (unneceſſary expences ſet aſide) drawne themſelves to within as narrow a compaſſe as poſsibly they may. For to take a view of thoſe which are in ordinary roule; you ſhall finde none but a Page, a Coachman, a Lackey, and perchance a Cooke. If the vailes of the houſe will maintaine one, or they bee not in fee with ſome City-Cooke, whom they uſually repaire to, *at beſt hazard*, and ſo run on ſcore quarterly. Now if you aske me, how their meanes ſhould be conſumed, when they live at ſo low commons; my anſwer is, the leſſe they beſtow on their *Caterer*, the more they beſtow on their *Tayler*. They cut it out of the whole cloth, and divide their acres peece-meale into ſhreds. Where their phantaſticke *light-ones* reſort oftner to the houſe of the *body-maker* than the *ſoule-maker*: affecting nothing more than what may make them moſt noted. But obſerve the iſſue of theſe courſes, *Gentlemen*; when they have maintained their riot with much expence, and engaged their means to theſe great monied men, whoſe *Iubile* it is to entertaine acquaintance with one of theſe *greene wits*, they run upon the ſhelfe of ruine, and make their poſterity the heires of want.

This is excellently ſeconded by a Princely pen, in a pithy poem directed to all perſons of ranke or quality to leave the Court and returne into their owne Countrey.

The rich retinue of a rare riotet.

Which

Which having incurred, what diſtracted and divided ſleepes, what diſtempred thoughts, what hourely afflictions may wee imagine them to be ſubject to? For what engagement worſe then *debt*, when every ſhadow reſembles a Sergeant, every familiar touch or ſtroke of a friend, an arreſt of an Officer? *Auguſtus Cæſar*, hearing of them talke in his Court, what a huge ſumme of money a certaine Knight in *Rome* owed at his death, and that all his goods were to be ſold, to make payment of his debts, commanded the Maſter of his *Wardrobe* to buy for him that *bed*, wherein this *Knight* uſed to lye: *For*, ſayes hee, *if I cannot ſleepe ſoundly in that bed wherein hee could ſleepe, that owed ſo much, then ſurely I ſhall ſleepe in none.* Surely, there is no affliction greater to a *Noble Spirit*, whoſe thoughts cannot endure engagement, then to be ſubject to the extremity of an unconſcionable *Creditor*, who uſually makes advantages his revenues, and forfeitures the inhauncers of his fortunes. Neither is this reſpect to be had onely in the diſpoſing of your ſelves in *Court* or *Citie*, but likewiſe in the *Countrey*: for though it be beſt ſpent, which is beſtowed in Hoſpitality, and in releeving thoſe hungry ſoules, whoſe expreſſe images require your charity; yet are you to conſider how charity begins with it ſelfe: ſo as, howſoever you are bound to releeve and ſupport thoſe, whoſe preſent wants exact ſo much at your hands, yet ever with reſervancie of a competent or convenient providence, ſo to ſuſtaine the want of others, as not to procure want to your ſelves by ſuſtaining others. But this needs little preſſing: for experience ſhewes, that very ſmall inſtruction will ſuffice any one to be provident enough in their bounty or exhibition to the poore. Let us therefore divert the current of our ſubject, and addreſſe our exhortation to you; purpoſely moving you to *a moderation* of your expence in your *pleaſures*, or thoſe more eaſie vanities of this life.

Moderation.

Relata ad ſe magnitudine aris alicujus, quam quidam Eques Romanus dum vixit celaverat, culcitram emi cubicularem ſibi juſſit: et præceptum mittentibus hanc rationẽ reddidit; Habenda eſt ad ſomnum culcitra, in qua ille cum tantum deberet, dormire potuit. Macrob. Saturn. l. 2. c. 4.

As *profit* and *pleaſure* make the ſweeteſt *Muſicke*, ſo there is no *pleaſure*, how incomparably delightfull ſoever for the preſent, but it affords much bitterneſſe, having no reſpect to *Providence*. Now, as all *vertues* may be comprized under the name of *frugality*, provided that we underſtand it to be of that abſolute power and command, that neither exceſſe nor diminution beare any ſway in it; it appeareth that without this frugall *moderation* no ſtate can be well mannaged, no eſtate rightly husbanded; ſo as, whether you have an eye to *pleaſure* or *profit*, this *frugality* or equally tempered *providence* muſt bee Soveraigneſſe in both. For firſt, there is no *pleaſure* which hath not reſpect to *vertue*: how then may that properly be termed a *pleaſure*, which hath no relation to *frugality*, under which name all *vertues* may ſeeme to be comprized? Likewiſe, there is no *profit* which is not joyned with honeſty, how then may that properly be termed a *profit*, which hath no reſpect to honeſt providence, upon which all *profits* are truly grounded? The beſt courſe then that you can follow, either in your choice of *pleaſures*, or purſuit of *profit*, is ever to examine whether that *pleaſure* which you affect, have reſpect to *vertue*, or that *profit* which you have in purſuit, be firmely grounded on honeſt *providence*: ſo ſhall neither *pleaſure* ſo much inthrall you, as to engage your fortunes to her, nor *profit* ſo entangle you, as to neglect conſcience for the love you beare her. Surely, there is nought more dangerous to young *Gentlemen*, whoſe unriper yeares have not ſufficiently inſtructed them in the follies of vanity, then to give reines to their deſires, and ſo become *Bondſlaves* to *pleaſure*. For thoſe that wil deny their eyes nothing that they

Frugall men being rightly ſtiled, χρήσιμοι. *Tuſc. l. 3.*

Moderation.

can deſire, nor reſiſt their owne wils in ought that they affect, bee they endued with never ſo much wiſdome, it becomes fooliſhneſſe, being blinded with their owne delights. They then onely, whoſe native *temperance* hath prepared them, or continuall wraſtling with the infirmities of nature hath inured them, have attained this degree of perfection; not onely (I ſay) to uſe *Moderation* in their expence, but in their reſtraint of every *pleaſure*; labouring to become commanders of themſelves in the *deſires* and *affections* of this life: which of all others make men the abſoluteſt conquerours. For man, whoſe naturall pravity, drawne from the corruption of his firſt parents, is ever working in him new motions of diſobedience; layeth continuall ſiege and battery to the fortreſſe of the ſoule, ſuggeſting to her motives of *pleaſure* and delight, which the carnall man will eaſily condeſcend to, becauſe he ſavoureth not the things of the ſpirit. Yea, how many doe we ſee, who begin in the *ſpirit*, but end in the *fleſh*, making their end farre worſe then their beginning? How neceſſary then is this *Moderation*, to curbe or checke ſuch inordinate motions as ariſe in us, by reaſon of our naturall infirmity and weakneſſe?

Neither doe I ſo much inſiſt upon the *Moderation* of your expences, as if *Coine* were of that eſteeme, as it onely deſerved reſpect. For if *Riches* increaſe, wee are not to ſet our hearts upon them; but rather to ſhew our indifferencie towards them in our free and liberall uſe of them. But hee who gave *gifts* before hee gave *time*, creating all things for our uſe in the world, before hee brought us into the world, without the uſe or miniſtery of theſe could preſerve and ſupport us, whom hee hath appointed as governours or rulers over all theſe: for hee who created all things without meanes, can likewiſe preſerve thoſe things which hee hath created without meanes. Yea, though hee hath given us the fruits of the earth to feed us, the fels of beaſts to cloath us, yea, workes out of the bowels of wormes to beautifie us; yet is hee tyed no more to theſe exterior meanes, then hee was before, creating all things without meanes. No King is neceſſarily tied, that onely pure *Bullion* ſhould bee current among his Subjects, for if occaſion ſerve, hee may ſtampe Leather, Braſſe, or any other metall, which being authorized by his *image* or *ſuperſcription*, is not to be denied within his Dominions. Much more hee, who conteines the world in his *fiſt*, reſtraines not his power to any outward meanes, working ſometimes *with* meanes, ſometimes *without* meanes, ſometimes *againſt* meanes, ſometimes *above* meanes. *With meanes*, as when hee fed thoſe which followed him into the wilderneſſe with bread; *above meanes*, when hee fed ſo much people with ſo little bread; *without meanes*, when hee himſelfe faſted ſo long without bread; *againſt meanes*, when hee cauſed the very Ravens to bring his Prophet bread. No, this exhortation rather tendeth to move you to relye on Gods *providence*, yet withall not to abuſe thoſe *creatures* which hee hath beſtowed on you, but to uſe them with *Temperance*, *Sobriety*, and *Moderation*: for what is it to abound in all riches, ſurfet in pleaſures, enjoy the treaſures of the whole earth, yea to want nothing that either the eye can deſire, or the heart affect? Surely nothing. * *Alexander*, the Monarch of the world, had all other things ſave onely a *Sepulcher* to bury him in, when hee was dead; hee never thought of that: for alas, when corruption ſhall receive what Mortality renders, and man after ſo many dayes paſſed over in delights, ſhall *make his bed in the darke*, thoſe perfunctory pleaſures, which hee ſo much

Dona prius quàm tempora dedit.

Datur etiam vermibus nere è viſceribus, accuratiorem cultum præbere hominibus. Vid. Pet. Mart.

* *Qui totum orbem poſſederit, ne in orbe Sepulchrum invenire poterit.*
Quò cumuli gazæ, ſi deſint oſſibus urnæ?
Eoſdem penates habuit & regiam, & rogum, & ſepulchrum.
Valer. Max. de Tull. Hoſtil.

much affected, thoſe temporary bleſſings which hee enjoyed, ſhall bee as if they had not beene. So *moderate* therefore your expences in the uſe or diſpenſation of your earthly *Mammon*, that it may appeare, your *hearts* are where your *Treaſure* is, and your *Treaſure* where your heavenly Maſter is: for what is this world, *but a Liſt environed with fearefull Combats?* So as the world is more to be feared when it ſmileth, then when it frowneth; and more to bee taken heed of, when it allures us to love it, then when it moves or inducеth us to contemne it. Howſoever, they who embrace the world are like unto them, who are drowned in waters; for their minds are ſo drenched in the depth of worldly affections, and ſo entangled by the *reeds* and *oaze* of earthly vanities, as they are divided from the *Sailers Starre*, and the *Haven* of the *ſhip-wracks ſoule*, being miſerably forced to grope in darkeneſſe, without a light to direct them; and to remaine wofully ſhelfed, being farre from ſight of heaven to receive them.

Moderation.

Ambroſ.

Aug. Epiſt. 144.

Bernard. de Adventu ſerm. 1. Auguſt. in Mad. cap. 9.

And let this ſuffice to have beene ſpoken touching *Moderation* in your expence of *coine*; I meane, your frugall diſpenſation of ſuch eſtates, as God hath bleſſed you withall; ever remembring that you muſt give account of your *Talent*; not onely (I ſay) of your *Talents* of *knowledge*, but of that *Talent* of *Subſtance*, whereof in this life you were poſſeſſed. And ſo I deſcend to your *Expence of time*, that precious *Treaſure* which is incomparably to be valued above all that wee enjoy; becauſe it affords a reſpit of uſing or employing, whatſoever wee enjoy.

TIme is ſo abſolute and ſoveraigne a Regent, as hee is all-commanding, but not to be countermanded; whence we commonly ſay, *Time* and *Tide* ſtayeth for no man. There is nothing undertaken by man, which can be effected without the attendance and gracefull aſſiſtance of *Time*. Neither can experience be gained, nor *Truth*, the *Daughter* of *Time* diſcovered, nor the iſſue of any mans expectance attained, nor any thing worthy obſervance produced, unleſſe *Time* further it. There is nothing of conſequence, that can bee done at an inſtant: great *Taskes* require long *Times*; neither can wee limit *Time*, but *Time* will limit us: whence it appeares, that nothing can be intended, much leſſe affected, unleſſe *Time* aſſiſt and ſecond it. *Time* being thus precious, wee muſt of neceſſity value it above any inferiour *Subſtance*, ſeing without the company of *Time*, wee are wholly deprived of the uſe of our *Subſtance*. Whence it was that a friend of mine cauſed theſe two verſes to be ſet directly before his Table of accounts;

Expence of time.

Ephemeris. Nil preciosius tempore, & ben nil bodiè eo vilius investimus: trahunt ſenſim dies ſalutis: ne nos nos cogitat. Bern.

If Coines *expence be ſuch, pray thou Divine*
How rare and precious is th' expence of Time?

Now there be three ſorts of perſons, with whom I am to encounter by way of admoniſhment, for their abuſe or careleſſe expence of *Time*; the Ambitious, Voluptuous, and miſerable covetous perſon. For the firſt, hee trifles away *Time*, in the purſuit of impoſſibilities, ſpending his meanes, and miſ-ſpending *Time*, in hope of a day; which day hee ſeldome or never ſees, for his *Time* is abridged before it come: ſo as the date of his death anticipates the day of his hopes. Now to point out the place of his abode; bee is ever to bee found in the eminenteſt places, for obſcurity

fits

Moderation.

fits not his humour, whoſe onely aimes are to acquire honour. He is ſo farre from *moderating* his humour, as hee is humorouſly conceited of his worth, and thinkes whatſoever the *Paraſite* ſaies in his commendations, to be no leſſe then what hee in his owne proper perſon deſerves. For his *Contemplations*, they are ever mounting, yet ſeldome ſo high mounting as heaven, for his thoughts are directed to another Sphere. Hee is prodigall in his feaſts, ſolicitous in the purſuit of friends, impatient in the queſt of rivals, and importunate in the diſpatch of his affaires: and though it be a greater reproach to loſe what is got, then not at all to get; yet his aime is to get, though hee fore-ſee his loſſe before he get: and though the leaſt liberty be apportioned to the greateſt fortune, yet in his higheſt fortunes will hee uſe the greateſt liberty: the reaſon his, hee conceits himſelfe to walke in a *Cloud*, where no popular eye can reach him. Hee is unmeaſurably opinionate, and admires his owne knowledge, wherein hee diſcovers his owne folly: for as hee that ſeekes to bee more wiſe then he can be, ſhall be found to be leſſe wiſe then hee ſhould be; ſo hee who conceits himſelfe more wiſe then hee is, diſplayes himſelfe to the world what hee is. So as it ſeemes, hee differs in opinion from the Poet; who holds this as a maxime:

Majus dedecus eſt, parta amittere, quàm non omninò pareviſſe. Saluſt.

Martial. l. 14.

He's ſolely wiſe, who is not ſelfely wiſe,
But humble in the judgement of his eyes.

Sext. Aurel. in Domit.

Now his daily Tasks may be aptly compared to *Domitians* ſports, who ſpent the whole day in catching *Flies*. For thoſe many projects which hee hath deviſed, thoſe impoſſible aymes hee hath contrived, thoſe ayrie Turrets hee hath reared, fall in the end to nothing; and like thoſe miſty concluſions of the deluded *Alchymiſt*, bewray the folly of him that formed them. And as *Domitian* grew aſhamed of his owne impieties, exiling all Arts, leſt the knowledge of them ſhould bring him to a diſcovery of himſelfe: ſo the *ambitious* man, whoſe aimes are as boundleſſe, as his purpoſes fruitleſſe, when his eyes begin to be unſealed, and thoſe ſcales of *ambition*, which hindred his ſight, removed, hee will then (if *then* be not too late) acknowledge his ſhame, and ingenuouſly confeſſe, that his unbounded aimes deſerved no better guerdon; for had his actions beene ſincere, they had made him more ſecure. Likewiſe for the *Voluptuous* man, whoſe *belly* is his *god*, and ſenſuality his delight, let me ſpeake thus much: as his care extends but onely to the day, ſlaving himſelfe to the pleaſures of ſinne, and preferring the huskes of vanity, before the ſoule ſolacing *cates* of eternity: ſo ſhall his miſery appeare greater, when deprived of thoſe delights, wherein his ſole felicity conſiſted. This fleſhly *Libertine* miſ-imployeth *Time* in two reſpects; firſt, in reſpect of *himſelfe*; ſecondly, in reſpect of thoſe good *creatures* which were ordained for the uſe or ſervice of himſelfe. *In himſelfe*, by expoſing ſo glorious an *Image* to the ſubjection of ſenſe, and miſ-applying thoſe gifts which hee hath received, being diverted from thoſe good offices, for which they were beſtowed. *In Gods good creatures*, by converting them to abuſe, which were only ordained for uſe; and turning them to wantonneſſe, which were created for health and releeſe of weakneſſe. This is hee, who makes life a merriment, his pilgrimage a paſtime, each yeare his Iubile. This is hee, who turnes *faſting* into *feaſting*, *praying* into *playing*, *almeſ-*

Nudum quiſq; peſſimè facit, tam maximè ſtruus eſt. Saluſt.

deeds

deeds into *all mis-deeds*. This is he whose sole delight is in dainty feeding; to cause inordinate motions to be stirring; without least respect at all of his soules starving. This is he, whose dishes are the poore mans curses, and whose gate is the beggers Gaole, where they are barred from the least crum of comfort. This is he, who walkes and struts in the street; sends forth his *eye* to bring him in a booty of *Lust*, or acquaint him with some new fashion; or delight him with some vaine *shew*. This is hee, who sends forth his *eare*, to convey unto him some choice *melody* to intrance him; his *taste*, with some luscious *viands* to provoke him; his *smell*, with some rare *perfumes* to cheere him; his *touch*, with *soft cloathing*, or whatsoever may more effeminately move him. But whereto shall these outward delights availe him, when the cold earth shall entertaine him, when hee shall be divided from them, and they from him? When *Belshazzar* beheld the *hand* upon the *wall*, hee was put quite out of his humour of jollity; his cheerefulnesse was turned into pensiveness, his mirth into mourning, his solace into sorrowing. Even so shall it fare with the *Voluptuous* man, whose delight was onely on earth; when that carefull and ungratefull summons shall peremptorily injoyne him to bid adieu (a long adieu) to those sensuall consorts which accompanied him, those inordinate meetings which so much delighted him, yea, all those licentious pleasures which so inchained him; hee will exclaime (but in vaine shall be those exclamations) and curse the occasions of his mis-spent *Time*. O what a hard taske would hee endure, to redeeme what his security hath lost? What extremities would hee suffer? what difficulties undergoe? How great and exceeding things would hee promise? In what bonds of firme devotion would hee stand engaged? Surely there is nothing that either flesh could sustaine, or Mortality suffer, which hee would not most willingly indure, to deliver his endangred soule from eternall torments. Lastly, for the miserable *Covetous* wretch, who makes great use of his *Coine*, but small use of his *Time*, treasuring up vengeance against the day of wrath; how carefull is hee in making his barnes larger, in filling his chests fuller, in inhauncing his rents higher; but how respectlesse of that supreme good, wherein all happinesse consisteth? See, how *Menedemus*-like, hee is ever digging and delving to raise a fortune for his seldome-thriving posterity. Thus lives hee to become an eternall affliction to himselfe; in whose person the Poet very properly expressed a *Misers* nature after this manner;

Thus doe I digge, thus doe I delve
t'enrich my heire thereby,
Yet th'poorest slave of all Heav'n
enjoyes as much as I.

This was one of those vanities which the *wisest* of *Princes* observed, as incident to the children of men, that many gathered, yet knew not for whom they gathered, having like wise no power to use what God had in his mercy bestowed. Now to give this miserable *Caitiffe* his due *Character*: Hee is his owne executioner, being good to none, but worst to himselfe. His eye is so fixed on earth, as hee finds no *Time* to erect it to heaven. Hee employes so much *time* in getting and gathering goods, as hee reserves no *time* for doing good. Hee little observes how all earthly

things

Ad terram.

Cujus cupediæ, fercula in alto, cujus januæ carent mendici.

Dan. 5. 6.

Pet. Dan. de bon. & morte.

Sic mihi divitiæ, famuli patientis labores, Nec minor est domino fructus in arte suo.

Eccles. 4. 8. Primum invidi oculos habent in omnibus locis, at de omnibus solicitius torquentur. Nam quanto sunt solicitiores gaudia, tanto infœliciora sunt gentium. Senec.

Moderation.

things are ſweeter in the ambition, then in the fruition; in the affection, then poſſeſſion. Nor how the circular *World* cannot fill the triangular *Heart*, no more then a *Circle* can fill a *Triangle*; where ſtill there will bee ſome empty corners. Hee runs on ſtill in deſire, labouring of a diſeaſe incurable, till death cure him. Hee encreaſeth his cares with his ſubſtance, and the more hee addes to his eſtate, the more hee detracts from his content: *The poore hee hath alwayes with him*, for hee makes all *poore* that deale with him. In briefe, hee is of all others moſt miſerable, becauſe in his *riches* hee hath all his *conſolation*: which like the *Egyptian reed*, will faile him in his confidence, leaving him bare and naked to the teſtimony of a guilty conſcience. For how ſecure was the *Rich man* (as hee thought) when hee invited his wretched ſoule to take her reſt, having much goods laid up for many yeeres; but this ſelfe ſecurity was the occaſion of his ſucceeding miſery; for that night was his ſoule to be taken from him. It is a true ſaying, that the Divell requires nothing of man but *Security*, for that gives him opportunity of practiſing his undoing. Now, how bitter is the remembrance of *Death*, much more the unwelcome approach of *Death* to this miſerable *covetous* man, who hath all his peace in his ſubſtance? For if nothing be ſo terrible as *Death* (as *Ariſtotle* writeth:) which *Antiochus* feeling ſenſibly in himſelfe, crieth out thus; *Oh into what adverſity am I come, and into what flouds of miſery am I now fallen?* Hee addeth the reaſon anon after; *For I muſt die with great ſorrow in a ſtrange Land.* Surely then, to the miſerable worldling, who hath made a covenant with ſinne, and a league with tranſgreſſion, muſt the approach of *Death* ſeeme terrible, being to be divided from the ſtaffe of his confidence, from thence to deſcend without leaſt hope of comfort to the land of forgetfulneſſe: for, as it cannot poſſibly be, that hee ſhould dye ill, who hath lived well; ſo it cannot be, that hee who hath lived ill, ſhould dye well: for as the *Scorpion* hath in her the remedy of her owne poyſon a receit for her owne infection; ſo the evill man carrieth alwayes with him the puniſhment of his owne wickedneſſe, the which doth never leave (ſo inceſſant is the torment of a guilty conſcience) to wound and afflict his mind, both ſleeping and waking: ſo as to what place ſoever hee betake him, hee cannot ſo privately retire, but feare and horrour will awake him; nor fly ſo faſt, though hee ſhould take the *wings* of the *morning*, but fury and vengeance will over-take him. Having thus farre proceeded in the treating of ſuch ſubjects, wherein *Temperance* is required, and of ſuch aſſailants, by whom ſhee is uſually encountred and impugned: it reſts now, that I impart my advice briefly touching *Temperance* or *Moderation* of the *Paſſions* of the mind, whereof (omitting the reſt, as having elſe-where diſcourſed of them) I will onely, and that briefly, inſiſt of theſe two, the paſſions of *Ioy* and *Sorrow*.

Luke 12. 19. 20. 1. Mac. 6. 11. 13.

Fieri non poteſt ut malè moriatur, qui benè vixerit. Bloſ. Enchirid. parvul. author.

Non poteſt malè mori qui benè vixerit, & vix benè moritur qui malè vixerit. Aug. de diſcip. Chriſtiana.

Moderation of the Paſſions of the mind reduced to two Subjects.

This paſſion (to inſiſt on *Ioy* firſt) requires direction, to order our deſires aright in the matter *Ioy*. Every man loves a glad heart; and wiſheth *Ioy*, as the fruit of his labours; but therein many miſtake. Firſt, one rejoyceth in his *Subſtance, hee hath gotten much*. Secondly, another rejoyceth in his *Promotion*. Thirdly, another doateth upon that *mad mirth* which *Salomon* ſpeakes of. Fourthly, another rejoyceth in a *Table richly decke*, an over-flowing cup, a faring deliciouſly every day. Fifthly, another rejoyceth at the *deſtruction* of him, whom he hates. Sixthly, another rejoyceth in ſinne, and wickedneſſe. *It is a paſtime to a fools to doe wickedly.*

Ioy.

Iob 31. 25. Heſter. 5. 11. Eccleſ. 2. 2. Dan. 5. 1. 2. 3. &c. Iob 21. 29. Prov. 10. 23.

wickedly. It is the *Drunkards joy* to be at the cup early, and to sit *till the wine hath inflamed them.* The twi-light glads the heart of the *Adulterer.* The *Oppressour* danceth upon the threshold of him that is oppressed. *Ismael* geereth at *Isaac.* Holy *Iob* was as a *Tabret* to the godliesse ones; and the *Drunkards made songs on* David. But this is not that *Joy* which is required, because the foundation of this *Joy* is grounded on sinne: wherefore wee are to find a *Joy* more pure, more permanent: for the *Joy* of the *wicked* is short, but the *Joy* of the *righteous* shall endure for ever. This *Joy* which wee are to seeke, and whereon wee are to ground our sole content, is no carnall but a spirituall *Joy:* the *Joy* of our hearts, the divine Melody of our soules, conclude with the blessed Apostle; God *forbid that we should rejoyce in any thing, but in the Crosse of Christ, and him crucified:* For in this did all the Saints and servants of God *joy*, disvaluing all other *joy*, as unworthy the entertainment of the soule. Wee are to *rejoyce* likewise, for as much as *God hath called us not to uncleannesse, but unto holinesse.* We are to *rejoyce* in the testimony of a good conscience, being that *continuall feast* which refreshieth every faithfull guest. Wee are to *rejoyce* in our brothers avertion from sinne; and conversion to God; in his prosperity and successe in his affaires of state. But above all things wee are so to *moderate* our *joy* in the whole progresse of our life, that our *joy* may the more abound in *him*, who is the *crowne of our hope* after this life.

Moderation.

Esay 5.12. Iob 21.13. Zeph. 1.9. Gen 21.9. Iob.17.6. Psal.69.12.

1 Thes.4.7.

The like directions are required in our *moderation* of *sorrow*: for there is a *sorrow unto death*; which to prevent, understand this by the way, that not so much the *passion*, as the *occasion* enforcing the *passion*, is to bee taken heed of. *Sorrow* wee may, but not as *Ammon* did, till he had deflowred *Thamar*, for that was the *sorrow* of licentiousnesse: *Sorrow* we may, but not as *Ahab* did, till he had got *Naboths* vineyard, for that was the sorrow of *covetousnesse: Sorrow* we may, but not as *Iosephs* brethren did, greiving that their father should love him more than them, for that was the *sorrow* of maliciousnesse. *Sorrow* we may, but not as *Ionah* did, grieving that the *Ninivites* were not destroyed, for that was the *sorrow* of unmercifulnesse. Lastly, *sorrow* wee may, but not as the * *Gergesenes* did, grieving for the losse of their swine, for that was the *sorrow* of worldlinesse. These *sorrowes* are not so much to be *moderated* as wholly abolished, because they are grounded on sin: but there is a religious and godly *sorrow*, which, though it afflict the body, it refreshieth the spirit; though it fill the heart with heavinesse, it crowneth the soule with happinesse. And this is not a *sorrow* unto sinne, but a *sorrow* for sin: not a *sorrow* unto death, but a *sorrow* to cure the wound of death. *By how much any one* (saith a good Father,) *is holier, by so much in prayer are his teares plentifuller.* Here sounds the *Surdon* of religious *sorrow*, the awaker of devotion, the begetter of spirituall compunction, and the sealer of heavenly consolation; being the *way* to those that beginne; *truth* to those that profit, and *life* to them that are perfect. But alas, the *naturall* man (saith the Apostle) *perceiveth not the things of the spirit of God; for they are foolishnes unto him, neither can hee know them, because they are spiritually discerned.* It is true; and this should move us to more fervor of devotion, beseeching the divine assistance to minister strength to our weakenesse, that what is wanting in the flesh, may be supplied by the spirit; yea daily to set an houre-glasse beside us, and observe those precious graines (the minute treasures of *time*) how swiftly

Sorrow.

2 Sam.13.2.

1 Kin.21.4. Gen. 37.11.

Ionah 4.1.

* Or *Gedarens. Ioseph. li.17.c.13.* Matth.8.34. *Quò quisque sanctior, eò ejus in orando fletus uberior. Aug.*

Via est incipientibus: veritas est proficientibus: & vita perfectis. Tho. à Kempis in soliloq. animæ c.12.

1 Cor.2.14.

Moderation.

Bernard.

ſwiftly they run thorow the Cruet, whereof not one muſt fall unnumbred: for as a haire of the head ſhall not periſh, no more ſhall the leaſt *moment* of *time*. Now how healthfull were it (though the carnall man diſtaſte it) to vie teares with graines of ſand; that our ſinnes, being as the *Sands of the Sea-ſhore*, that is, numberleſſe, might bee bound up and throwne into the deepe *Sea* of eternall forgetfulneſſe: ſo as they may neither riſe up in this life to ſhame us, nor in the world to come to condemne us. Surely if you would know thoſe bleſſed fruits which true penitent ſorrow produceth, you ſhall finde that *He who ſowes in teares, ſhall reape in joy*: Neither can any one goe to heaven with drie eyes. May your teares be ſo ſhed on earth, that they may bee bottled in heaven; ſo ſhall you bring your *ſheaves* with you; and, like fine flower, being boulted from the bran of corruption, receive your portion in the land of the living. And may this *Sacrifice* of *teares* which you offer up unto *him*, whoſe eyes are upon all the wayes of the children of men, miniſter like comfort to your ſoules, as they have done to many faithfull members of Chriſts Church. And let this ſuffice to have beene ſpoken of ſuch Subjects, wherein *Moderation* is to bee uſed: for to ſpeake of *Moderation* of *ſorrow* for ſinne, I hold it little neceſſary, ſeeing moſt men (ſo inſenſible are they of their inward wounds) come rather ſhort of that *ſorrow* which is required, then exceed in any ſort the meaſure that is preſcribed.

Wherein Moderation *is to bee limited.*

AS *Moderation* in all the precedent ſubjects is to be uſed, ſo in all and every of them is it to be limited; for to be ſo Stoically affected (as wee have formerly noted) as not to entertaine ſo much as modeſt mirth, or approve of the *temperate* and *moderate* uſe of thoſe things, which were at firſt ordained for the uſe and ſervice of man, digreſſing as farre from the rule of *Moderation* in reſtraint, as the profuſely minded *Libertine* doth in exceſſe. How hard a thing is it then to obſerve with indifferency an equall or direct courſe herein, when either by leaping ſhort or over, we are ſubject to error? So ſaith bleſſed *Cranmer*; *Some loſe their game by ſhort ſhooting, ſome by over-ſhooting: ſome walk too much on the left hand, ſome too much on the right hand.* Now to propoſe what forme of direction is beſt to be obſerved herein: wee will take a view of thoſe Subjects, whereof wee formerly treated, and ſet downe in each of them what *Moderation* is to be uſed. All waters are derived from three waies or currents: ſpringing either by *fountaines* and *ſpring-heads*, from the bowells of the earth inwardly drained; by *rivers* and conduits, from thoſe *fountaines* derived: or *haile* and *ſnow* from the earth extracted; where ſome aſcend, ſome deſcend: ſo *paſſions* are three wayes moved in our bodies; by *humours* ariſing out of our bodies; by externall ſenſes, and the ſecret *paſſage* of ſenſuall objects; or by the *diſcurs* or commandement of reaſon. Now to inſiſt on the motion or effect of each paſſion, we ſhall not greatly need, having ſufficiently touched them in our former diſcourſe: we will therfore upon a review of thoſe ſeverall ſubjects, Luſt, Ambition, Gorgeous apparel, Luſcious fare, Company-keeping, &c. redreſſe them and the occaſion of them to thoſe three troubled *Springs*, from whence miſerable man, by meanes of the immoderate appetite of ſenſe, ſinks into banefull

baneſull poyſon of ſinne; The *Concupiſcence* of the *Fleſh*, the *Concupiſcence* of the *eyes*, and the *Pride of life*: for *whatſoever is in the world* (as a good Father noteth, and as the bleſſed Apoſtle himſelf affirmeth) is one of theſe: As firſt, whatſoever ſuiteth or ſorteth with the deſire or delicacy of the *fleſh*, miniſters fuel or matter to feed the *Concupiſcence* therof. Now this fleſhly Libertine takes no delight in the *Spirit*, but in the *Fleſh*; he loves to be cloathed in purple and fare deliciouſly every day; he loves to be cloathed in purple and fare deliciouſly every day; he loves to keepe company with thoſe conſorts of ruine and miſery, who drinke till they be inflamed, and delight themſelves in the pleaſures of ſinne. Secondly, whatſoever reliſheth of vanity, miniſters him objects of content, to feed the unſatiate *concupiſcence* of his *eyes*: which *eyes* like *Dinah*, ſtray from him, fixing themſelves upon ſome vaine *object*, which ſuits ever beſt with his choice, who owes them, and ſo conveyes ſome preſent but perfunctorie delight unto him. As if he be *covetous*, they ſhew him *Naboths* vineyard; if *wanton*, a beauteous *Berſheba*, or the ſandals of *Iudith*, which raviſhed the eyes of *Holophornes*; if *dainty-tooth'd*, *Iacobs* red pottage; if proud the ſilkes of *Tyre*; in briefe they fit every one with an object according to his condition. Laſtly, whatſoever may miniſter content to the *proud* and high-minded man, who walkes upon his Turrets, ſaying, *Is not this great* Babel *which I have builded?* is ſuggeſted to him; putting him in minde of *Hamans* honour, but never of *Hamans* Ladder; telling him of *Balthazars* birth-day, whereon he feaſted royally, but never of his laſt day, whereon hee died fearefully; ſhewing him *Herods* garment which ſhone as the Sunne, and of his applauſe, *The voice of God and not of man*; but never of the eclipſe of that ſunne, when hee became ſo loathſome as his ſmell could be endured by no man. Now to propoſe our rules of limitation in the *Moderation* of theſe: As we are commanded to ſubdue the *fleſh* with thoſe inordinate affections, which ariſe from the infirmitie thereof; ſo are wee not enjoyned to kill the *fleſh*, for ſo ſhould we digreſſe from the rule of humanity: *for no man hateth his owne fleſh, but loveth and cheriſheth it.* No, our righteouſneſſe in this life, which may be rather ſaid to conſiſt in the *Remiſſion* of ſinnes, than perfection of vertues, as it is to be furthered by all ordinary and direct meanes, ſo are we not to tranſgreſſe that law, line, or limit which is preſcribed. Wee muſt not cut off our members with a knife, but our carnall affections with a holy and mortified life. Whence it is, that *Origen* was juſtly puniſhed by uſing too little diligence where there was great need, becauſe hee uſed too great diligence where there was little need. For, *gelding* himſelfe, hee prevented himſelfe, of a greater conqueſt: for there is no maſtery to get the maſtery, of ſinne through diſabilitie. For as hee that ſurceaſeth but then from ſinne, when hee can ſinne no more, forſaketh not his ſinnes, but his ſinnes forſake him; ſo he who diſableth himſelfe for committing ſinne, leſt his abilitie ſhould draw him to ſinne, diſableth not his ſinnes, but his ſinnes diſable him: for howſoever he hath diſabled the *act* of ſinne, he hath not ſuppreſt the *occaſion*, which reſteth not ſo much in the *act*, as in the *deſire* to ſinne. No leſſe worthy was *Democritus* errour of reproving, who was blinded before he was blind: for a Chriſtian need not put out his *eyes* for feare or ſeeing a woman; ſince howſoever his bodily *eye*, ſee, yet ſtill his *heart* is blinde againſt all unlawfull deſires. The princely Prophet

Moderation.

Aug. Soliloq. cap. 12.

1 Iohn 2.16. Concupiſcence of the fleſh.

Gen. 34. 1.

1 King. 21.2. 2 Sam. 11. 2. Iudith 16.11. Gen. 25.30.

Dan. 4.27. Eſther 7.10. Dan. 5.1. Dan. 5.30. Acts. 12. 22.

Qui modo immortalis vocabat, &c. Euſeb.

Ephe. 5.29. *Auguſt. de civit. Dei. l. 19. c. 27.*

Tertul lib. de paniten. initio.

Quem de flumine Galio *qui per* Phrygiam *labitur, propinaſſe arbitrentur; de quo quicunque bibit, tantopere in inſanire ſoleat, ut ſeipſum illico caſtraturus eſt. Pamp. Lætus de ſacred. Bloſ. Tertul. in Apolog. c. 45.*

Moderation.

Pſal. 11.8.

Prophet ſaith indeed, *Lord turne away my eyes from vanity*; but this *turning* doth not ſo much imply the *looke* of the *eye*, as the *luſt* or aſſent of the *heart*. Neither is it ſo requiſite to make a *covenant* with our *eyes* that they ſhall not *looke* upon a woman, as to make a *covenant* with our *hearts* that they may never *luſt* after a woman. In like ſort, if any intemperate or immoderate deſire to *luſcious fare* or *delicious drinke* ſhould ſurprize us, whoſe ſubtill fumes unrivet each joynt of the memory, and looſen the cement which held it faſt; (for you ſhall ever note, as I ſaid before, that deepe drinkers have but ſhallow memories:) wee are ſo to prevent the abuſe, that we contemn not the *moderate* and healthfull uſe of them. For as to uſe them in exceſſe is to abuſe them, ſo not to uſe them at all is to contemne or neglect Gods providence in them. Wee muſt not ſay with the Epicure, *Let us eate and drinke, for to morrow wee ſhall die*; but rather let us eat and drinke, as if to morrow wee ſhould die; remembring that ſtrict account which every one muſt give of the uſe or abuſe of Gods creatures: for it is not the uſe, but abuſe which produceth ſinne. So as *Thracius*, whom I formerly touched, and of whom *Aulus Gellius* writeth, covertly glancing at his folly, was for any thing that I can ſee, even at that time moſt of all drunken, when he cut downe all his vines, leſt he ſhould be drunken. Likewiſe in the queſt or purſuit of honour, as it is *ambition* to hunt after it, undeſerved; ſo it is the moſt apparent teſtimonie of true and approved vertue to obtaine it undefired. For this reluctancy to receiving of honour, can never bee without ſome mixture of *pride*: for they would have the world to obſerve, how well they deſerve it; and againe, their humility (which is ſeldome in theſe without ſome tincture of vaine-glory) in that they ſo little deſire it. So as, theſe popular and firie ſpirits, whoſe only aymes are to dignifie themſelves, deſerve no ſharper curbe for over-valuing themſelves, than theſe, who pride themſelves in their humilitie, deſerve for counterfeiting a kind of debaſing or diſ-valuing of themſelves to the eye of the world. Whence I might take occaſion to ſpeake of thoſe preciſe Schiſmaticks, who cannot endure any precedency or priority of place to be in the Church, but an equalitie of Presbyterie; nay, what is now growne amongſt them to a more deſperate frenzy, their maine worke is to advance a *Lay-presbytery*, which till by *Farel* and *Viret* from the *Chymera's* of a vaporous or viperous brain hatched, was never dreamed: but I wil leave them to a ſharper cenſure, til they be throughly cured of their diſtemper.

Noctium Atticarum li. 19. c. 13.

Concupiſcence of the eye.

Now for the ſecond motive to ſinne, which is the *Concupiſcence of the eye*; as it is ſo to be *moderated* that it ſtray not, ſo ſhould it bee ſo directed that it ſleepe not; ſleepe not, I ſay, in the ſurvey of that, for which it was created. The *eye* ſtrayeth when it coveteth what it ſhould not; it ſleepeth when it retireth from what it ſhould: it strayeth when it luſteth after a ſtrange woman; it ſleepeth when it readeth not the law of God, to reclaime it from luſting after a ſtrange woman: it ſtrayeth, when it luſts after *Naboths* vineyard; it ſleepeth when it lookes not after Gods vineyard. Neither is the *eye* ſo to be limited, as if contemplation were only intended; for as it is not ſufficient to pray, unleſſe we practiſe as well as pray: ſo is it not ſufficient to looke upon the Law, unleſſe wee live after the Law on which we looke. Wee read that *Abraham* buried *Sarah* in the cave of *Machpelah*, that is, *in a double Sepulcher*. He that burieth his mind in *knowledge* onely, without any care of

Gen. 23. 19.

practice,

practice, he buries *Sarah* in a *single Sepulcher*: but he that buries his mind, as well in the *practice* and feeling of religion, (which is all in all) as in the *knowledge* and understanding of it, hee buries *Sarah* in a *double Sepulcher*: and so must all wee doe which are the true children of *Abraham*: for then with *Abraham* burying our spirit in a *double Sepulcher*, wee shall with *Elizeus* have a *double Spirit*; a spirit that as well doth, as teacheth. Otherwise, wee are but *tinkling Cymbals*, making onely a sound of religion, without any sound or sincere profession: being (as that honey-tongu'd Father saith) *in body inward, but in heart outward*. Now the *eye*, as it is the tendrest and subtilest *Organ* of all others, so should the *Object* on which it is fixed be the purest and cleerest of all others. The *Eagle* accounts those of her young ones bastards, which cannot fixe their *eyes* upon the Sunne, and with equall reflection (as it were) reverberate the beaming vigour or splendour thereof: which should be the *Emblem* of divine contemplation; teaching us, that how soever wee have our *feet* on earth, wee are to have our *eyes* in heaven: not by prying too saucily into the sealed Arke of Gods inscrutable will, but by meditating ever of him, so to rest in him, that after earth wee may for ever rest with him. It is observed by profest *Oculists*, that whereas all creatures have but foure *muscles* to turne their *eyes* round about, man hath a *fift* to pull his *eyes* up to heaven. How farre divert they then their *eyes* from the contemplation of that *Object*, for which they were created, who cannot see their neighbours ground but they must covet it, nor his beast but they desire it, nor any thing which likes them, but with a greedy *eye* they *heart-eat* it? So large is the extent or circuit of their heart to earthly things, as they can see nothing but they instantly desire; so strait is the circumference of their heart to heavenly things, they set no mind on them, as if altogether unworthy their desire. So as I cannot more aptly compare these idolizing worldlings to any thing, then to the bird *Ibis*, which is of that filthy nature, as shee receives those excrements in at her mouth, which shee had purged before from her guts. Neither doe they resemble this bird only in respect of their bestiall or insatiate receit, but also in the unbounded extent of their heart. *Oris Apollo* writeth, that the *Egyptians* when they would describe the *heart*, paint that bird which they call *Ibis*; because they thinke that no creature, for proportion of the body, hath so *great* a heart as the *Ibis* hath. Neither hath our worldly *Ibis* a lesse heart to the filthy desires of the world, being of necessity forced to leave the world, before hee can leave desiring the things of this world: or their eyes, *Satan*-like, come from compassing the whole earth, esteeming no joy to the worldling, like much enjoying: yet am I not so rigorously affected, or from feeling of humanity so farre estranged, as with *Democritus*, to move you to pull out your *eyes*, that the occasion of temptation might be removed, by being of your *eyes*, those motives to temptation, wholly deprived. Nor with that inamored *Italian*, to wish you to fix your *eyes* upon the beames of the Sunne, till they were stared, that the sight of your Mistresse might not move your disquiet. No; enjoy your *eyes*, and make them directers to guide you, not as blind deceitfull guides to entrap you; use the *objects* of this sense, but weane it from assenting to concupiscence; concluding ever with that good remembrance; *May that object be from our eyes removed, which makes us from our deare Lord divided.*

Now for the last Motive, which is the *Pride of life*; it was *Lucifers* sinne

Moderation.

1 King. 29. 15.
1 Cor. 13. 1.
Corpore interius, sed corde exterius.
Bernard. Med. cap. 8.

Columella lib 5. cap. 9.
Unum musculi præ cæteris animalibus oculum elevantem habet, quo ad cœlestia magis rapiatur, terrestribus minus capiatur.
Ib.

Fœtorem, quem ab illis prius emisisset, ab ore denuò recipit. Plin. in Nat. hist. Ælian. Gerson.

Arioste.

Ezechiel. Ezechiel.

Exemplum habemus oculum retortum.

Pride of life.

Moderation.

Auguſt. Soliloq. cap. 29.

sinne, and therefore should bee each true *Christians* scorne. *For this sinne* (saith an ancient and learned Father) *are the children of the kingdome thrown into utter darkenesse: and whence commeth this, but because they ascend up unto that Mountaine, unto which the first Angell ascended, and as a Devill descended?* Hee who entertaineth this Motive, is an *ambitious* man, who (as one rightly observeth) may be well and fitly similized with the *Chameleon*, who hath nothing in his body but Lungs; so the badge of the *ambitious* is to be windy and boisterous: whereas, if he would measure all his undertakings, rather by the *dignity* of the thing, then the *Ambition* of his mind, hee should find as much content as now hee finds disquiet. It was the rule of a wise Statesman, and well deserves it the observance of every private person, but especially of such who sit nere the Sterne of State; not to suffer any *ambitious* heat transport him, but to measure all things according to their dignity and worth: and withall, rather to referre the opinion of themselves and their actions to the censure of others, and freely put themselves to be weighed in the judicious scale or ballance of others, then to be approvers of themselves without the suffrage of others: for certainely, as there is no humour more predominant then *Ambition*, nor apter to make man forgetfull of himselfe; so hee who is of a haughty and proud disposition * dis-values all others, purposely to prize his owne deserts at an higher estimate. I remember with what character that proud *English* Cardinall was decoloured, who bare so great a strok in this Kingdome, as it was in his power to shake the foundation of *Monasteries*, and from their ruines to raise his owne structures; that hee was so puffed up with *Ambition*, as hee preferred the honour of his person, before the discharge of his Profession. Surely that sentence was verified in him, *Promotion declares what men bee*; for never was his Nature throughly discovered, nor his inside displayed, till his out-side was with the *Cardinals* Pall graced. How necessary is it then for man, being more subject to *Pride* himselfe in his height, then with patience to receive a fall, to learne how to *moderate* his acception of honour, before he come to honour? For I doe not so *limit* him, as if hee should not at all receive it, but rather how hee should demeane himselfe having received it. Neither in *Ambition* onely, but in that attire of sinne, gorgeous *apparell*, is the like limitation to be used: for herein are wee to observe such decencie, as neither the contempt thereof may taxe us of irregular carelesnesse, nor affectation thereof evince us of too singular niceneſſe: for the *former*, as it implyes a careleſſe indifferencie, so the *latter* argues an effeminate delicacie: for God hateth no lesse in man this *sloth* and *slutishnesse*, then he hateth too much *neatnesse* and *niceneſſe*. Yea, I have oft-times observed no lesse *pride* shrouded under a thred-bare cloake, than under a more sumptuous coat. So as, *Antisthenes* went not farre awrong, who seeing *Socrates* shew his torne cloake, shewing a hole thereof unto the people; *Loe* quoth he, *thorow this I see* Socrates *vanity*. It is not the *Hood* which makes the *Monke*, nor the *Cloake* which makes the *Philosopher*; but the Disposition of the mind, which makes him a true or false professour. It is good therefore, in the use of these things to observe the end for which they were ordained; now *apparell* was not ordained to pride us in it, but to be kept warme by it. *Peter Martyr* sheweth, that *Cloathing* doth keepe the body warme two wayes: By keeping in the naturall heat of the body; and by keeping out the accidentall cold of the ayre. This then being ordained

Omnia metiri malim dignitate quam ambitione. Plin in epist.

Judging of another consisteth in these three points; First, when a man doth well, to say he doth evill. Secondly, when a man doth evill, to say that man doth worse. Thirdly, when a thing is doubtfull to take it in the worse part. Vid Annal. Stow. Laert. in vit. Pittaci.

Solâ fœcundâ innocentes. Tacit.

Pallium video, Philosophum non video.

Genuer. in 1 Reg. cap. 1.

dained for neceſſity, is not to be uſed for vaine-glory: for howſoever (to ſuch exceſſe of vanity is this age growne) that *faſhion* is eſteemed *neateſt*, which is *neweſt*; diſcretion will informe you better, and tell you that *faſhion* is of all other the *choiceſt*, which is the *comlieſt*. But that theſe three maine Motives to temptation, and profeſt aſſailants of *Moderation*. I meane, *Concupiſcence* of the *fleſh*, *Concupiſcence* of the *eyes*, and *Pride* of *life* may be the better reſiſted, inceſſant *Prayer* is to be ued. For *Prayer* is Gods honour, Mans armour, and the Divels terrour; it is Gods oblation, Mans munition, and the Divels expulſion. By *Prayer* are thoſe Treaſures digged, which faith in the Goſpel beholdeth. As it is then Gods *Sacrifice*, let it be Mans *exerciſe*, that it may defeate the Divels malice: ſaying with bleſſed *Auguſtine*; "Behold, O Lord my God, the "whole world is full of the ſnares of *Concupiſcence*, which they have "prepared for my feet, and who ſhall eſcape them? Truly he, from whom "thou ſhalt take away the *Pride* of his *eyes*, that the *Concupiſcence* of his *eyes* "may not ſeaze upon him; and from whom thou ſhalt take away the *Con-*"*cupiſcence* of the *fleſh*, that the *Concupiſcence* of the *fleſh* may not ſurprize "him; and from whom thou ſhalt take away an irreverent and unbridled "*mind*, that the *pride* of *life* may not craftily deceive him. O happy he, to "whom thou ſhalt do this! ſurely he ſhall paſſe his dayes in ſafety!. Thus far have I proceeded in diſcourſe touching both manner and matter, how and wherein *Moderation* is tobe limited. Where, in the purſuit of *honour*, as I would have you no *Canius*, too Stoically to contemne it; ſo no *Caſſius*, too tenderly to affect it: Likewiſe in the purſuit of *Wealth*, as I would have you no *Mimus*, too ſcornfully to hate it; ſo no *Midas*, too ſlaviſhly to hug it: Likewiſe in the purſuit of *Fancie*, as I would have you no *Arminius*, too ſeverely to loath it; ſo no *Arſenius*, too dearely to love it: Likewiſe in *Fare*, as I would have you no *Phythagoras*, too rigorouſly to abſtain from it; ſo no *Diagoras*, too riotouſly to epicure it: Likewiſe in *Apparell*, as I would have you no *Diogenes*, too careleſly to uſe it; ſo no *Demoſthenes*, too curiouſly to chuſe it: Laſtly, in *Pleaſure*, as I would have you no *Philopomenes*, too ſtrictly to deſpiſe it; ſo no *Philoxenus*, too highly to prize it. For *Origen* himſelfe eunuching, *Democritus* his eyes blinding, *Crates* his money drowning, and *Thracius* his vines deſtroying, no leſſe offended (as wee have before obſerved) in exceeding the limit by Nature propoſed, then the Libertines of their time, came ſhort of that rule which *Moderation* had preſcribed. But drawing neere ſhore, I am now to deſcend to the laſt branch of this *Obſervation*, treating of the *Accompliſhed end which attends Moderation.*

Moderation.

Chryſoſt. lib. de orando Deo.

Auguſt. Soliloq. cap. 12.

AS there is no *Art* or *Science* which hath not ſome eſpeciall *end*, to which it is properly directed; ſo is there no *Vertue* which workes or actuates not for ſome *end*; in the acquiſition whereof it is fully ſatisfied. Now touching this *end*, whereto all vertues were and are properly directed; both Heathen and Divine Philoſophers with one conſent have concluded it to be that *Summary* or *Supreme good*, then which nothing could be better in reſpect of the fulneſſe, higher in reſpect of the worthineſſe, or ſafer in reſpect of the ſecurenes. But how different in opinion the ancient Philoſophers have beene touching this *Summary* or *Supreme good*, what it ſhould be, or wherein it might be properly ſaid to conſiſt; there is none having bin converſant in their *Ethicks*, but he ſufficiently knowes it. So as

Of the accompliſhed end which attends Moderation.

Varro

Moderation.

Varro reporteth; that these ancient Philosophers have held and maintained two hundred threescore and eight severall opinions concerning *Felicity*. Where some placed their *Summary good* in *Honours* or preferments, others in *Pleasures* or delights, but few in that true or accomplished *Felicity*, the *testimony* of a *good conscience*, which only makes man happy; and without which, enjoying all, hee enjoyes nothing: for were this *Felicity* or *accomplished end*, to which all vertues are properly directed, to bee found on Earth, then were the hopes of many good and vertuous men frustrated; whose thoughts are so farre above the foundation of earth, or all those perfunctory delights, which this low Theater can afford, as they have esteemed such men of all others most miserable upon earth, whose thoughts were not erected above earth, but slaved to the desires of this life, as if their hopes extended no further. No, in vaine were those many sighings and groanings in the spirit, those incessant labours and watchings, which the faithfull so willingly undergoe, if there were no happinesse save onely in enjoying the delights of this life; the fruition whereof, as they tender no true sweetnesse, so are they ever attended by sharpe repentance. For howbeit, every one be reputed *worthy*, if hee be *wealthy*, and nought if hee bee needy; yet when Sinne, having three punishments, *Feare*, *Shame*, and *Guilt*; *Feare* of judgement, *Shame* of men, and *Guilt* of conscience: shall convent and convict him, hee shall find that *riches cannot deliver in the day of wrath*. So as howsoever the sinne seeme sweet, the sting of sinne shall wound his heart: *For the bread of deceit is sweet to a man, but his mouth shall bee filled with gravell*. Likewise the *High-minded* man, whose heart hath beene only set on Titles of *honour*, howsoever he seem'd raised or reared above the pitch of common earth, disdaining these poore wormelings, who had the selfe-same *Maker*, though inferiour to this high *Cedar* in *honour*; when hee shall be forced to call *Corruption his mother*, *and wormes his brethren and sisters*; when he must leave that high *Babel*, which his pride erected; those worldly swelling *Tumours*, his slippery honours, which he once enjoyed; those *Sycophants*; the followers of greatnesse, which hee so much affected; yea, the world it selfe, where all his imaginary glory was stored; hee shall then find *goodnesse* to be farre better then *greatnesse*, and worldly dignity to adde fuell to these *Viols*, which hee hath worthily incurred. Likewise the *Voluptuous man*, as hee hath enjoyed the treasures of sinne for a season, sported him in his *beds* of *Ivory*, feasted royally, fared deliciously, and fed all his miserable *senses* with a loathed saticty, hee shall feele that the pleasure of sinne was finall, but the *punishment* due to sinne eternall; hee shall feele a *worme* ever gnawing, never ending, fiery teares ever streaming, never stinting, griefe ever griping, never ceasing; death ever living, never dying: yea, that *worme* which gnaweth and dieth not, that *fire* which burneth and quencheth not, that *death* which rageth and endeth not. But if punishments will not deterre us, at least let rewards allure us. The faithfull cry ever for the approach of Gods judgement; the reward of immortality, which, with assurance in Gods mercy, and his Sonnes Passion, they undoubtedly hope to obtaine; with vehemency of spirit inviting their Mediator: *Come Lord Iesus, come quickly*. Such is the confidence or spirituall assurance which every faithfull soule hath in him, to whose expresse *Image* as they were formed, so in all obedience are they conformed, that the promises of the Gospell might be on them conferred and confirmed. Such as these

Lib. de Philosophia apud. Aug. de Civitate Dei. lib. 19. cap. 1.

The difference betwixt the *Ethnicke* and Christian *Ethick* in the opinion of *Felicity*.

Prov. 20. 17.

August. Bernard.

Revel 22. 20.

theſe care not ſo much for poſſeſſing ought in the world, as they take care to lay a good foundation againſt the day of triall, which may ſtand firme againſt the fury of all temptation. Theſe ſee nothing in the world worthy their feare. [a] *This only* (ſay they) *is a fearefull thing, to feare any thing more than God.* Theſe ſee nought in the world worthy either their [b] *deſire* or *feare* and their reaſon is this, [c] *There is nothing able to move that man to feare in all the world, who hath God for his guardian in the world.* Neither is it poſſible that he ſhould feare the loſſe of any thing in the world, who cannot ſee any thing worthy having in the world. So equally affected are theſe towards the world, as there is nothing in all the world, that may any way divide their affection from him who made the world. Therefore may we well conclude touching theſe, that their *Light* ſhall never goe out: For theſe walke not in darkneſſe, nor in the ſhadow of death, as thoſe to whom the light hath not as yet appeared: for the *Light* hath appeared in *Darkeneſs*, giving light all the night long to all theſe faithfull beleevers, during their abode in theſe *Houſes of Clay*. Now to expreſſe the Nature of that *Light*, though it farre exceed all humane apprehenſion, much more all expreſſion: *Clemens* underſtandeth by that *Light* which the *Wiſe-woman*, to wit, *Chriſts ſpouſe*, kept by meanes of her candle which gave *light* all the night long, the *heart*; and he calleth the *Meditations* of holy men, *Candles that never goe out*. Saint *Auguſtine* writeth, among the *Pagans* in the Temple of *Venus*, there was a *Candle* which was called *Inextinguiſhable*: whether this be or no of *Venus* Temple, wee leave it to the credit of antiquity, onely *Auguſtines* report we have for it; but without doubt in every faithfull hearer and keeper of the Word, who is the Temple of the Holy Ghoſt, there is a *Candle* or *Light* that never goes out. Whence it appeares that the heart of every faithfull ſoule is that *Light* which ever ſhineth, and his *faith* that virgin *Oile* which ever feedeth, and his *Conſcience* that comfortable *Witneſs* which aſſureth, and his devoted *Zeale* to Gods houſe that *Seale* which confirmeth him to be one of Gods choſen, becauſe a living faith worketh in him, which aſſures him of life, howſoever his outward man, the temple of his body, become ſubject to death. Excellently ſaith Saint *Auguſtine*: *Whence comes it that the ſoule dieth? becauſe faith is not in it. Whence that the body dieth? becauſe a ſoule is not in it. Therefore the ſoule of thy ſoule is faith.* But foraſmuch as nothing is ſo carefully to be ſought for, nor ſo earneſtly to be wrought for, as purity or uprightneſſe of the heart: for ſeeing there is no action, no ſtudie, which hath not his certaine ſcope, end, or period; yea, no Art but laboureth by ſome certaine meanes or exerciſes to attaine ſome certain propoſed *end*; (which end ſurely is to the Soule at firſt propoſed, but the laſt which is obtained:) how much more ought there to bee ſome *end* propoſed, to our ſtudies, as well in the exerciſes of our bodies; as in the readings, meditations, and mortifications of our mindes (paſſing over corporall and externall labours) for which end thoſe ſtudies or exerciſes were at firſt undertaken? For let us thinke with our ſelves, if we knew not, or in mind before conceived not, whither or to what eſpeciall place wee were to run, were it not a vaine taske for us to undertake to runne? Even ſo to every *Action* are wee to propoſe his certaine *end*: which being once attained, we ſhall need no further ſtriving towards it, being at reſt in our ſelves by attaining it. And like *end* are wee to propoſe to our ſelves in the exerciſe

Moderation.

a Φοβερὸν ἔστιν τὸ φοβεῖσθαι τι πρὸ Θεοῦ. *Nazian.*

b *Qui nil habet in mundo quod appetat, nihil eſt quod de mundo pertimeſcat. Cyprian.*

c *Quis et ille ſeculo metus eſt, cui in ſeculo Deus tutor eſt? ibid.*

De hoc die lux proficit, ſed nox deficit. Aug.

Τῶν ἀγίων λογίσμους, ἀκοιμήτους λύχνους appellat *Clement.*

Auguſt. de Civit. Dei. lib. 22. cap 6.

Tract. 49. in Io.

Vnde mors in anima? quia non eſt fides. Vnde mors in corpore; quia non eſt anima. Ergo animæ tuæ anima eſt fides.

Moderation.

exerciſe of *Moderation*, making it a ſubduer of all things which *fight againſt the ſpirit*, which may bee properly reduced to the practiſing of theſe foure; overcomming of *anger* by the ſpirit of *patience*; *wantonneſs* by the ſpirit of *continence*; *pride* by the ſpirit of *humility*; and in all things unto *him* whoſe *Image* we partake, ſo neerely conformed, that, like good *Proficients*, wee may truly ſay with the bleſſed Apoſtle, *Wee have in all things learned to be contented.*

Anger. This might be inſtanced in our late *Fleetſtreet* tumult.

For the firſt, to wit, *Anger*, as there is no paſſion which makes man more forgetfull of himſelfe; ſo to ſubdue it, makes man an abſolute enjoyer of himſelfe. *Athenodorus* a wiſe Philoſopher, departing from *Auguſtus Cæſar*, and bidding him farewell, left this leſſon with him, moſt worthy to be imprinted in an Emperours breſt; *That when hee was angry, hee ſhould repeat the foure and twenty Greeke letters.* Which leſſon received *Cæſar* as a moſt precious jewell, making ſuch uſe thereof, as hee ſhewed himſelfe no leſſe a Prince in the conqueſt of this paſſion, than in his magnificence of ſtate, and majeſty of perſon. No leſſe praiſeworthy was that excellent ſoveraignty which *Architas* had over this violent and commanding paſſion, (as we have formerly obſerved) who finding his ſervants loitering in the field, or committing ſome other fault worthy reproofe, like a worthy maſter, thought it fit firſt to over-maſter himſelfe, before he would ſhow the authority of a Maſter to his ſervants: wherefore perceiving himſelfe to be greatly moved at their neglect, as a wiſe *Moderator* of his paſſion, hee would not beat them in his ire, but ſaid; *Happy are ye that I am angry with you.* In briefe, becauſe my purpoſe is onely to touch theſe rather than treat of them, having ſo amply diſcourſed of ſome of them formerly: as *the Sunne is not to goe downe upon our wrath*; ſo in remembrance of that ſonne *of righteouſneſs*, let us bury all *wrath*: ſo ſhall we be freed from the *viols of wrath*, and appeare blameleſſe in the day *of wrath.* For in peace ſhall we deſcend to our graves without ſighing, if in peace we be angry without ſinning.

Cic. Tuſ. lib. 4.

Ira mortalium debet eſſe mortalis. Lactant.

Wantonneſs.

Secondly *wantonneſs*, being ſo familiar a *Darling* with the fleſh, is ever waging warre with the ſpirit; ſhe comes with powdred haire, painted cheeks, ſtraying eyes, mincing and meaſuring her pace, tinkling with her feet, and uſing all immodeſty to lure the unwarie youth to all ſenſuality. Theſe *light profeſſors* (as St. *Ierome* to *Marcella* ſaith) *are matter of ſcandall to Chriſtians eyes*; thoſe *eye-ſores* which wound the inward man with the ſting of anguiſh. Now what receit better or more ſoveraigne to cure this malady, than to take away the cauſe which begets this infirmity? And what may wee ſuppoſe the cauſe to be, but the complacency of the fleſh? when wee labour to ſatisfie our deſires, and give eaſie reines to our affections. *Auguſt.* "For the fleſh, while ſhee is obedient, becomes a ſervant to the ſoule: ſhee governeth, the other is governed: this commandeth, that is commanded: but having once begun to uſurpe, ſhee will ſcarcely ever become a faithfull and loyall ſubject. What neceſſity then is there injoyned us to ſtand upon our guard, when we have a *Tarpeia* within our gates, ready to betray us to our profeſſed enemy? With what continuall and inceſſant labour ought wee to imploy our ſelves, that this untamed *Iebuſite* might bee ſo tired and wearied, that all inordinate motions might bee extinguiſhed, which by ſloth and want of imployment are ever cheriſhed? Let us then embrace

brace *Conti nence*, and by power of ſo good a ſpirit diſpoſſeſſe the bad. Let us not entertaine thoſe dangerous motives to ſinne, which, like a *Snake* in the boſome will wound us to death. And what bee thoſe motives? Wanton thoughts and wanton words, which corrupt mens manners with wicked workes. It is a ſure note and worthy obſervance; Whenſoever any thought is ſuggeſted to you which taſteth of evill, make the doore of your heart faſt, leſt you give actuall poſſeſſion to the Divell. *Wanton words* likewiſe are dangerous motives to incontinence; the habit whereof being once attained, will hardly be relinquiſhed. So as *Speech*, which *Democritus* cals the *image of life*, being exerciſed in ſcurrility, ſeemes to deface that *Image*, by laying on it the darke and ſable colour of death. For as muddy Water is an argument that the *fountaine* is troubled: ſo filthy words are witneſſes that the *heart* is corrupted. A good *Tree* brings forth good fruit, a pure *Spring* cleare water, and an uncorrupt heart words tending to the edification of the hearer. Now hee who uſeth his tongue to filthy communication, incurres a threefold offence: Firſt, in diſhonouring God; Secondly, in ſinning againſt his own ſoule; Thirdly, in miniſtring matter of ſcandall or offence to his brother. How neceſſary is it then, to keepe a watch upon our mouth, and a gate of circumſtance unto our lips, that we offend not with our tongue; which like the poiſonous *Adder*, ſtings even unto death, wounding the ſoule with an incurable dart? Neither doe I, ſpeaking of *wantonneſſe*, onely reſtraine my diſcourſe to incontinence, but to whatſoever elſe may properly tend to the complacency or indulgence of the fleſh; as to tender obedience to her in the deſire of luſcious and laſcivious meats, or the like; including all ſuch as turne the grace of God to *wantonneſſe*, making a profeſſion of faith, but denying the *power* thereof in their life and converſation. *Moderation.*

Thirdly, *Pride*, that *Luciferian* ſinne, whoſe airie thoughts are ever mounting, muſt be ſubdued by the ſpirit of *humility*. We would hold it to be no faithfull part of a ſubject, to make choice of no livery but his, who is a profeſt foe to his Soveraigne. And what I pray you, doe we, when we attire our ſelves in the habiliments of *Pride*; not onely outwardly in gorgeous apparell, choiceſt perfumes, and powdred lockes; but likewiſe inwardly, in putting on the ſpirit of *Pride*, attended by ſcorneſull reſpects, diſdainfull eyes, and haughty lookes? Can wee bee truly termed Subjects? May wee, wearing the Divels creſt, partake of the *ſeamleſſe* coat of Chriſt? May we expect a Crowne after death, that oppoſe him who wore a thorny Crowne to crowne us after death? No; as the *Souldier* is knowne by his *Colours*, the *Servitor* by his *Cognizance*, the *Sheepe* by his *marke*, and *coine* by the *ſtampe*; ſo ſhall we bee knowne by our *Colours*, if wee be Chriſts *Souldiers*, by our *Creſt* or *Cognizance*, if his *followers*; by our *marke*, if his *Sheepe* and *Lambkins*; by our *ſtampe* or *ſuperſcription*, if his *Coine* or *Sterling*. O know, how much wee are *the humbler*, by ſo much to our Beloved are we the *likeſt*! Let us reſemble him then in all *humility*, that afterwards wee may reigne with him in *glory*. Laſtly, that wee may become conformable unto him, whoſe *Image* wee have received, wee are to learne of the bleſſed Apoſtle, *in all things to bee contented*. Concerning (ſaith the Proverbe) is worth a Crowne, but many Crownes come ſhort of this content. Now to propoſe a rule how this *Pride.* *Auguſt.*

Moderation.

Wherein true content properly consisteth.

Content may be acquired, were a Lesson well worthy our learning: which I could wish might bee as soone learned as proposed: for *Content* briefly, consists in these two; *To bee free from desiring what wee have not; to bee free from fearing to lose what wee already have.* Now hee, who seeth nothing in the world worthy desiring, cannot choose but be free from feare of losing, being so indifferent touching the world, or whatsoever else hee hath in enjoying. For he that neither hath, nor seeth ought in the world which he esteemes worthy his love, enjoyeth nought but hee can willingly bee content to leave; for no man feareth the losse of that which he doth not love. But to draw neerer a point: these two passions or affections of *desire* and *feare*; *desire* of having more than wee have; *feare* of losing what wee already have, may be properly said to have a threefold respect: To the goods or endowments of the *Minde*, of the *Body*, and of *Fortune*. For the *first*, *Plato* in his *Timæo* saith; *If a man lose his eyes, or feet, or hands, or wealth, we may say of such an one, hee looseth something; but hee who looseth his heart and reason, looseth all.* For in the wombe of our Mother, the first thing which is ingendred or participates forme, is the *heart*; and the last which dieth, is the same *heart*. So as properly it may be called *Reasons Treasurie* or store-house; where those divine graces are seated, which conferre the best beauty to man, giving him a note of distinction from other creatures, the more to dignifie man. For howsoever all *creatures* have *hearts*, yet only to man is given an *understanding heart*. Other *creatures* have *hearts* indeed sensible of present paine, but they cannot recall to minde what is past, or probably collect by what is past, the seasons of times, or issues of affaires likely to ensue. In the *heart* of man, there is the *reasonable* power, with which hee governeth himselfe; the *irascible* power, with which he defendeth himselfe; and *concupiscible*, by which he provideth for things necessary to releeve himselfe. Now admit wee were deprived of that principall blessing, the *intellectuall* part, so as like raving and raging *Orestes*, we were forced to take many blinde by-paths, wanting the meanes of direction by reason of our wofull distraction, and crying out with *Octavia* in *Seneca*;

The goods of the Minde. Plato in Timæo.

Primùm oritur, postremùm moritur.

O, to the spirits below that I were sent,
For death were ease to this punishment!

Quis me Stygias mittet ad umbras? Mori juvabit, pœna nam gravior nece est. Sen. in Octav.

Admit, I say, all this; yet is the afflicted soule to bee content, abiding Gods good leisure, who as hee doth wound, so he can cure; and as hee opened old *Tobiths* eyes, so can he, when he pleaseth, where he pleaseth, and as hee pleaseth, open the blecred eyes of *understanding*: so with a patient expectance of Gods mercy, and Christian resolution to endure all assaults with constancie, as he recommendeth himselfe to God, so shall he finde comfort in him: in whom he hath trusted and receive *understanding* more cleare and perfect than before he enjoyed. Or admit one should have his *memorative* part so much infeebled, as with *Cornutus Messala* he should forget his owne name; yet the Lord, who numbreth the starres, and knoweth them all by their names, will not forget him, though he hath forgot himselfe; having him as a *Signet* upon his finger, ever in his remembrance. For what shall it availe, if thou have memory beyond *Cyrus*, who could call every souldier in his army by his name, when it shall appeare thou hast forgot thy selfe, and exercised that faculty rather in remembring injuries, than recalling to minde those insup-

Messala Corvin.

portable

portable injuries, which thou haſt done unto God? Nay more; of all faculties in man, *Memory* is the weakeſt, firſt waxeth old, and decayes ſooner than ſtrength or beauty. And what ſhall it profit thee, once to have excelled in that facultie, when the *priuation* thereof addes to thy miſery? Nothing, nothing: wherefore, *at every good and perfect gift commeth from above, where there is neither change nor ſhadow of change*, ſo as God taketh away nothing but what he hath given, let every one in the loſſe of this or that facultie, referre himſelfe with patience to his ſacred Majeſtie, who in his change from earth will crowne him with mercy. *Moderation.*

Secondly, for the goods or bleſſings of the *Body*, as ſtrength beauty, agilitie, &c. admit thou wert blinde with *Appius*, lame with *Ageſilaus*, tongue-tied with *Samius*, dwarfiſh with *Iuuus*, deformed with *Therſites*; though *blinde*, thou haſt eyes to looke with, and that upward; though *Lame*, thou haſt legges to walke with, and that homeward; though *tongue-tied*, thou haſt a tongue to ſpeake, and that to God-ward; though *dwarfiſh*, thou haſt a proportion given thee, ayming heaven-ward; though *deformed*, thou haſt a glorious feature, and not brutiſh to looke downward. For not ſo much by the *motion* of the *body*, and her outwardly working faculties, as by the *deuotion* of the *heart*, and thoſe inwardly moving graces, are wee to come to GOD. Againe, admit thou wert ſo mortally ſicke, as even now drawing neere ſhore, there were no remedy but thou muſt of neceſſity bid a long adieu to thy friends, thy honours, riches, and whatſoever elſe are deare or neere unto thee: yet for all this, why ſhouldeſt thou remaine diſcontented? Art thou here as a Countryman, or a Pilgrim? No Countryman ſure; for then ſhouldeſt thou make earth thy Country, and inhabit here as an *abiding city*. And if a Pilgrim, who would grieve to bee going homeward? There is no life but by death, no habitation but by diſſolution. He then that feareth death, feareth him that bringeth glad tidings of life. Therefore to eſteeme life above the price, or feare death beyond the rate, are alike evill: for he that values life to be of more eſteeme than a pilgrimage, is in danger of making ſhipwracke of the hope of a better inheritance; and he that feareth death as his profeſt enemy, may thanke none for his feare but his ſecuritie. Certainly, there is no greater argument of folly than to ſhew immoderate ſorrow either for thy own death, or death of another: for it is no wiſedome to grieve for that which thou canſt not poſſibly prevent, but to labour in time rather to prevent what may give the occaſion to grieve. For ſay, is thy friend dead? I confeſſe it were a great loſſe, if hee were loſt; but loſt hee is not, though thou bee left; gone hee is before thee, not gone from thee, divided onely, not exiled from thee. A *Princeſſe* wee had of ſacred memory, who looking one day from her Palace, might ſee one ſhew immoderate ſignes or appearances of ſorrow, for as ſhee moved with princely compaſſion, ſent downe preſently one of her Publicke Orators to inquire who it was that ſo much lamented, and withall to miniſter him all meanes of comfort; who finding his ſorrowfull plaint to be a Counſellor of State, who ſorrowed for the death of his daughter, returned directly to his Soveraigne, and acquainted her therewith, &c. (quoth ſhe) *who would have thought that a man of Conſtancie of ſuch ſtate would ſo farre abaſe himſelfe, as to ſhew himſelfe childiſh for the death of a childe? I tell you ſurely, whoſoever ſhall but duly conſider mans frailtie with death's neceſſitie, cannot chuſe but wonder*

The goods of the Body. Plut. in vit. Aul. Gel. Noct. Attic. Sic. Sueton. Tranquil. Homer in Odyſ.

Certum eſt quòd morieris, incertum eſt quando, quomodo, aut ubi; quoniam ubiq; te mors expectat, tu quoque ſi ſapiens fueris, ubique eam expectabis. Ber. in Med. 3.

Moderation

Excutit redeuntem natura, ut intrantem. Sen.

Unus introitus, innumeri exitus. Men.

Natian. in funeb. orat. pro Cæſario.

The goods of Fortune.

der why any one ſhould bee ſo wholly deſtitute of underſtanding, to lament the death of any one, ſince to die is as neceſſary and common as to be borne to every one. But perchance it may bee by ſome objected, that the departure of their friend is not ſo much lamented, for that is of neceſſity, and therefore exacts no teares of ſorrow, being, if ſpent, as fruitleſſe as the doome reverſeleſſe; but their ſudden and inopinate departure. Whereto I anſwer, *that no death is ſudden to him that dies well:* for ſudden death hath properly a reſpect rather to the life, how it was paſſed or diſpoſed, than to death, how ſhort his ſummons were, or how quickly cloſed. *Jo. Matheſ.* preaching upon the raiſing up of the womans ſonne of *Naim* by Chriſt, within three houres afterward died himſelfe: The like is written of *Luther*, and many others: As, one was choaked with a flie, another with a haire, a third puſhing his foot againſt the treſſal, another againſt the threſhold falls downe dead: So many kinde of wayes are chalked out for man, to draw towards his laſt home, and weane him from the love of the earth. *Thoſe whom God loves*, ſaid *Menander, the young*: yea, thoſe whom hee eſteemeth higheſt, hee takes from hence the ſooneſt: And that for two cauſes; the one, is to free them the ſooner from the wretchednesſe of earth; the other, to crowne them the ſooner with happineſſe in Heaven: For what gaine wee by a long life, or what profit reape wee by a tedious Pilgrimage, but, that wee partly ſee, partly ſuffer, partly commit more evils? *Priamus* ſaw more dayes and ſhed more teares than *Troilus*. Let us hence then learne ſo to meaſure our ſorrow for ought that may or ſhall befall us, in reſpect of the *bodie*, that after her returne to earth, it may bee glorioufly re-united to the *ſoule*, to make an abſolute Conſort in Heaven.

Thirdly, and laſtly, for the *goods* or bleſſings *of Fortune*; they are not to command us, but to bee commanded by us; not to be ſerved by us, but to ſerve us. And becauſe hee onely in the affaires of this life is the wealthieſt, who in the deſires of this life is the needieſt; and he the richeſt on earth, who ſees little worth deſiring on earth: we are ſo to *moderate* our *deſires* (as I have formerly touched) in reſpect of thoſe things we have not, that wee may labour to over-maſter our *deſires*, (in thirſting after more than wee already have;) likewiſe ſo to temper and qualifie our affections in reſpect of thoſe things we have, as to ſhew no immoderate ſorrow for the loſſe of thoſe we have, but to be equally minded, as well in the fruition of thoſe we have, as privation of thoſe we have not. For of all others, there is no ſorrow baſer nor unworthier, than that which is grounded on the loſſe of Oxe, or Cow, or ſuch inferiour ſubjects. Neither incurre they any leſſe opinion of folly, who carried away with the love of their Horſe, Hound, or ſome ſuch creature, uſe of ſome prize or conqueſt got, to reare in their memory ſome *Obeliske*, or *Monument* graced with a beauteous inſcription, to preſerve their fame; becauſe (poore beaſts) they have nothing to preſerve themſelves: for howſoever this act ſeeme to have ſome correſpondence with gratitude, labouring only to grace them who have graced us, rearing a ſtone to perpetuate their fame, who memoriz'd our Name by ſpeed of foot, yet is it groſſe and ſo palpable to thoſe, whoſe diſcretion is a moulder of all their actions, as they account it an act, worthier the obſervation of an Heathen than a Chriſtian. *Cimon* buried his *Mares*, beſtowing upon them ſpecious Tombs, when they had purchaſed credit

credit in the ſwift races of the *Olympiads*. *Xantippus* bewailed his *Dogs* death, which had followed his maſter from *Calamina*. *Alexander* erected a Citie in the honour of *Bucephalus*, having beene long defended by him in many dangerous battells. And the *Aſſe* may well among the Heathen be adorned with Lilies, Violets and Garlands, when their Goddeſſe *Veſta* by an *Aſſes* bray, avoyded the rape of *Priapus*. But howſoever theſe actions among Pagans might carry ſome colour of thankefulneſſe, rewarding them, by whoſe ſpeed, fury, agility, or ſome other meanes, they have been as well preſerved as honoured: yet with Chriſtians, whoſe eyes are ſo clearely opened, and by the light divine ſo purely illumined, would theſe ſeeme acts of prophaneſſe, aſcribing honour to the *creature*, to whom none is due; and not to the *Creator*, to whom all honour is ſolely and properly due. In briefe, let us ſo eſteeme of all the *goods* and *gifts* of *Fortune*, as of *Vtenſils*, fit for our uſe and ſervice, but of the *Supreme good*, as our chiefeſt Solace: "For he who ſubjected all things to the feet of "man, that man might be wholly ſubject unto him, and that man might "be wholly his, hee gave man dominion over all thoſe workes of his: ſo "hee created all outward things for the *body*, the *body* for the *ſoule*, but "the *ſoule* for him; that ſhee might only intend him, and only love him, "poſſeſſing him for *ſolace*, but inferiour things for *ſervice*.

Moderation.

Aug. Soliloq. cap. 20.

Thus farre, *Gentlemen*, hath this preſent diſcourſe inlarged it ſelfe, to expreſſe the rare and incomparable effects, which naturally ariſe from the due practice of *Moderation*, being indeed a vertue ſo neceſſary, and well deſerving the acquaintance of a *Gentleman*, (who is to bee imagined as one new come to his lands, and therefore ſtands in great need of ſo diſcreet an *Attendant*) as there is no one vertue better ſorting ranke, not onely in matters of preferment, profit, or the like; but in matters of reputation or perſonall ingagement, where his very name or credit is brought to the teſh. Looke not then with the eye of ſcorne on ſuch a *follower*: but take theſe inſtructions with you for a fare-well. "Doth "*Ambition* buzze in your eare motions of *Honour*? This faithfull *Attendant*, *Moderation*, will diſſwade you from giving way to theſe ſuggeſtions, and tell you, *Ambition* is the high road which leads to ruine, but "*Humility* is the gate which opens unto glory. Doth *Covetouſneſſe* "whiſper to you matters of profit? Here is one will tell you, the greateſt wealth in the world, is to want the deſires of the world. Doth "*Wantonneſſe* ſuggeſt to you motives of *Delight*? Here is that *Herbe* of "*Grace*, which will ſave you from being wounded, and ſalve you already "wounded. In briefe, both your expence of *Time* and *Coine*, ſhall be ſo "equally diſpoſed, as you ſhall never need to redeeme *Time*, becauſe you "never prodigally loſt it; nor repent your fruitleſſe expence of *Coine*, "becauſe you never profuſely ſpent it. Thus if you live, you cannot "chuſe but live for ever; for ever in reſpect of thoſe choice vertues which attend you: for ever, in reſpect of your good *Example*, moving others to imitate you: and for ever, in reſpect of that ſucceeding glory which ſhall crowne you.

THE

Perfection.

THE ENGLISH GENTLEMAN.

Argument.

Of Perfection; *Contemplative and Active; The Active preferred; Wherein it consisteth; Of the absolute or Supreme end whereto it aspireth, and wherein it resteth.*

PERFECTION.

WEE are now to treat of a *Subject*, which, while wee are here on earth, is farre easier to discourse of, then to find; for *Perfection* is not absolute in this life, but graduall. So as, howsoever wee may terme one *perfect* or compleat in respect of some especiall qualities, wherewith hee is endued; yet, if wee come to the true ground of *Perfection*, wee shall find it farre above the Spheare of Mortality to ascend to: for man, miserable man, what is hee, or of himselfe what can hee, to make him absolutely *perfect?* Exceed hee can, but in nothing but sinne, which is such a naturall imperfection, as it wholly detracts from his primitive *Perfection*. Time was indeed, when man knew no sinne, and in that ignorance from sinne consisted his *Perfection*. But no sooner was that banefull Apple tasted, then in the knowledge of sinne hee became a professant. Wee are therefore to discourse of such *Perfection*, as wee commonly in opinion hold for absolute, though in very deed it appeare onely respective and definite; for to treat of that *Perfection* which is transcendent or indefinite, were to sound the Sea, or weigh the Mountaines, so farre it exceedeth the conceit of man:

Observat. 8.

Deus fecit hominem ratione sapientem, vita innocentem, domino potentem.

Perfection.

man: yea, I ſay, to taske humane apprehenſion to the diſcuſſion of that ſoveraigne or ſupreme *Perfection*, were as unequally matched, as ever were earth and heaven, ſtrength and weakneſſe, or the great *Behemoth*, and the ſillieſt *worme* that creepeth in the chinks of the earth. Let us addreſſe our ſelves then to this Taske, and make this our ground, That as no man is ſimply good but God; ſo no man is abſolutely *perfect* till hee be individually united to God; which on earth is not granted, but promiſed; not effected, but expected; not obtained, but with confidence deſired, when theſe *few, but evill dayes* of our Pilgrimage ſhall be expired: yet is there a graduall *Perfection*, which in ſome degree or meaſure wee may attaine, becomming conformable unto him, whoſe Image wee have received, and by whom wee have ſo many ſingular graces and prerogatives on us conferred. And this *Perfection* is to be procured by aſſiſtance of Gods Spirit, and a deſire in man to ſecond that aſſiſtance by an aſſiduall endeavour: Which devout and godly endevour, that it might be the better furthered, and his glory, by whoſe grace wee are aſſiſted, the more advanced; needfull it were to reduce to our memory, daily and hourely, theſe two maine Conſiderations. Firſt, thoſe three proteſt *Enemies* that infatigably aſſaile us, which ſhould make us more watchfull. Secondly, that faithfull *friend*, who ſo courageouſly fights for us, which ſhould make us more thankefull: for our *Enemies*, as they are ſome of them domeſtick, ſo are they more dangerous; for no foe more perillous then a boſome foe. Beſides they are ſuch pleaſing *Enemies*, as they cheere us, when they kill us; ſting us, when they ſmile on us. And what is the inſtrument they worke on, but the ſoule? And what the time limited them to worke in, but our life?

Two Conſiderations of maine conſequence. *Bern. Med.* 15.

Auguſt. Manual. cap. 8.

"Which humours doe ſwell up, ſorrowes bring downe, heats dry, aire "infect, meat puffe up, faſting macerate, jeſts diſſolve, ſadneſſe conſume, "care ſtraineth, ſecurity deludeth, youth extolleth, wealth tranſporteth, "poverty dejecteth, old-age crooketh, infirmity breaketh, griefe de-"preſſeth, the Divell deceiveth, the world flattereth, the fleſh is delight-"ed, the ſoule blinded, and the whole man perplexed. How ſhould we now oppoſe our ſelves to ſuch furious and perfidious *Enemies*? Or what armour are wee to provide for the better reſiſting of ſuch powerfull and watchfull Aſſailants? Certainely, no other proviſion need we, then what already is laid up in ſtore for us, to arme and defend us, and what thoſe bleſſed Saints and ſervants of Chriſt have formerly uſed, leaving their owne vertuous lives as patternes unto us. Their Armour was faſting, Prayer, and workes of Devotion: by the *firſt*, they made themſelves fit to *pray*; in the ſecond they addreſſed themſelves to *pray* as they ought; in the *third* they performed thoſe holy duties, which every Chriſtian of neceſſity ought to performe.

The Chriſtians compleat Armour.

Auguſtin. Sicut nullus locus vacat a peccando, ita nullus locus vacet a precando.

And firſt, for *Faſting*, it is a *great worke, and a Chriſtian worke*; producing ſuch excellent effects, as it ſubjects the fleſh to the obedience of the ſpirit; making her of a commander, a ſubject; of one who tooke upon her an uſurped authority, to humble her ſelfe to the ſoules ſoveraignty. Likewiſe *Prayer*, how powerfull it hath beene in all places, might bee inſtanced in ſundry places of holy Scripture. In the [a] *Deſart*, where temptation is the readieſt; In the [b] *Temple*, where the Divell is oft-times buſieſt; On the [c] *Sea*, where the flouds of perils are the neareſt; In [d] *Peace*, where ſecurity makes men forgetfulleſt; And in [e] *Warre*, where imminent danger makes men fearfull'ſt: Yea, whether it be with *Daniel* in the

[a] Matt. 4. 2, 3.
[b] Luke 19. 47.
[c] Mark. 4. 38.
[d] 1 Theſ. 5. 3.
[e] Exo. 17. 11, 12.

[f] *Denne*;

[f] *Daniel*; or *Manaſſes* in the [g] *Dungeon*; whether it be with holy *David* in the [h] *Palace*; or heavenly *Ieremie* in the [i] *Priſon*: the power and efficacie of *Prayer*, ſacrificed by a devout and zealous beleever, cannot chooſe but be as the *firſt and ſecond reigne*, fructifying the happy ſoile of every faithfull ſoule, to her preſent comfort here, and hope of future glory elſe-where. Thirdly, workes of *Devotion*, being the fruits or effects of a ſpirituall converſation; as *miniſtring* to the *neceſſity* of the *Saints*; wherein we have ſuch plenty of examples, both in divine and humane writ, as their godly charity, or zealous bounty might worthily move us to imitate ſuch bleſſed Patternes in actions of like *Devotion*. For ſuch were they, as they were both liberall, and joyed in their liberality, every one contributing ſo much as hee thought fit, or pleaſed him to beſtow. And whatſoever was ſo collected, to the charge or truſt of the Governour, or Diſpoſer of the flocke of the poore, was forthwith committed. Here was that *poore-mans Box*, or indeed *Chriſts Box*, wherein the charity of the faithfull was treaſured. Neither did theſe holy Saints or Servants of God, in their *Almes*, eye ſo much the *quality* of the perſon, as his *Image* whom hee did repreſent. And herein they nouriſhed not a *ſinner*, but a *righteous beggar*; becauſe they loved not his *ſinne*, but his *nature*. But now, becauſe wee are to treat of *Perfection* in each of theſe wee are to obſerve ſuch cautions, as may make the worke *perfect* without blemiſh, and pure from the mixture of fleſh.

As firſt in that godly practice of *Faſting*, to obſerve ſuch mediocrity, as neither deſire to be knowne by blubbered eyes, hanging downe the head, nor any ſuch externall paſſion may tax us to bee of thoſe *Phariſees*, whoſe *devotion* had relation rather to the obſervance of man, then the ſervice of God; neither ſo to macerate the body, as to diſable it for performing any office which may tend to the propagation of the glory of the Higheſt. For the firſt inſtitution of *Faſts*, as it was purpoſely to ſubdue the inordinate motions of the fleſh, and ſubject it to the obedience and obſervance of the ſpirit; ſo divers times were by the ancient *Fathers* and *Councels* thought fitting to be kept in holy abſtinence, of purpoſe to remove from them the wrath of God, inflicted on them by the ſword, peſtilence, famine, or ſome other ſuch like plague. Saint *Gregory* inſtituted certaine publike *Faſts*, reſembling the *Rogation* Weeke, with ſuch like ſolemne proceſſions againſt the plague and peſtilence, as this *Rogation*-weeke was firſt ordained by another holy Biſhop to that end. As for the *Ember-dayes*, they were ſo called of our ancient fore-fathers in this Country, becauſe on theſe *faſting dayes*, men eate bread baked under *embers* or aſhes. But to propoſe a certaine rule or forme of direction, there is none ſurer or ſafer, then that which wee formerly propoſed: "So to nouriſh our bodies, that they bee "not too much weakned, by which meanes more divine offices might be "hindered; and againe, ſo to weaken our bodies, that they be not too "much pampered; by which meanes our ſpirituall fervor might bee coo-"led. For too delicate is that maſter, who, when his belly is crammed, "would have his mind with *devotion* crowned.

Secondly, for *Prayer*, as it is to be numbred among the greateſt workes of charity, ſo of all others it ſhould be freeſt from hypocriſie: for it is not the ſound of the mouth, but the ſoundneſſe of the heart, which makes this oblation ſo effectually powerfull, and to him that *prayeth*, ſo powerfully fruitfull. It is not beating of the breaſt with the *fiſt*, but inward

Perfection.

[f] Dan. 6. 22.
[g] 2 Paralip. 37.
[h] 2 Sam. 12. 20.
[i] Ier. 37. 15.

Qui copioſiores ſunt, et volunt pro arbitrio quiſque ſuo quod viſum eſt contribuunt, et quod ita colligitur apud præpoſitum deponitur, &c. Iuſt. Mart. Apol. 2.

Non peccatorum, ſed juſtum pauperem nutrit, quia in illo non culpam, ſed naturam diligit, &c. Greg. Mag.

The fruit of Faſting.

Vid Cyprian. ſerm. de jejunio, tom. 2.. Baſil. de jejun. homil. 1. Tertul. lib. de jejun. Origen. hom. 10. in Levit. Vid. Bedam. quo viro vere venerabili (teſtimonio Polydori) nihil fuit caſtius, nihil melius, nihil utrius, &c. Polyd. lib. 1. Greg. in Mor. Expoſ. in Iob. Hieron.

The power of Prayer.

Perfection.

ward compunction of the heart, flying with the wing of faith, that pierceth heaven. For neither could *Triſylla's* devotion, whereof *Gregory* relates, have beene ſo powerfull; nor *Gorgonius* ſupplication, whereof *Nazianzen* reports, ſo fruitfull; nor *Iames* the brother of our Lord his invocation, whereof *Euſebius* records, ſo faithfull; nor *Paul* the Eremites daily oblation, whereof *Ieroms* recounts, ſo effectuall; if pronunciation of the mouth, without affection of the heart; beating of the breſt, without devotion of mind; dejection of face, without erection of faith, had accompanied their *prayer*. For it is not hanging downe the head like a bulruſh, which argues contrition, but a paſſionate affection of the heart which mounts up to the throne of grace, till it purchaſe remiſſion.

In Dei auribus deſiderium vehemens clamor magnus eſt; remiſſa intentio, vox ſubmiſſa. Bernard. Greg. in dialog. Nazian. in Epitaph. Gorgon. ſororis ejus. Euſebius hiſt. Hieron. in vit. Paul. Eremit. Vid. Doct. Andr. in Tortuna Tort.

Thirdly, for *Almes-deeds* and other workes of *Devotion*, being the fruits or effects of faith, as they are ſweet odours, and ſhall not loſe their reward, being duly practiſed; ſo wee muſt take theſe three cautions by the way, leſt ſuch ſweet fruits bee corrupted. The firſt is, to give her owne, and not anothers, for that were robbery: The ſecond is, to give to the poore, and not to the rich in hope of commodity: The third is, to give in mercy or fellow-feeling of others wants, and not for vaine-glory. For howſoever the poore need not care for any of theſe reſpects, becauſe hee is rewarded; yet the giver is to care, becauſe his reward ſhould hereby become fruſtrated. Certainely, there is nothing which reliſheth better to the palate of our *Maker*, then miniſtring reliefe to the needy *Begger*, who is *Gods begger*, as a holy Father cals him, and therefore ſhould be relieved for *his* cauſe that ſent him. *Thoſe Goats ſet on the left hand doe affright me, not becauſe they were robbers, but becauſe they were no feeders*, ſaith *Nazianzen*: therefore are we willed to feed the hunger-ſtarved ſoule, leſt want ſhould famiſh him; for if wee ſuffer him to die for food, wee, and none but wee did famiſh him. Thus if wee obſerve a-right the zealous and religious practice of thoſe bleſſed *Patternes*, who have gone before us, and have left their memorable lives as examples to be imitated by us, we ſhall in ſome meaſure attaine to that *Perfection*, whereof wee now diſcourſe; labouring ſo to moderate our affections herein, as neither vaine-glory, nor any other fleſhly reſpect may interpoſe it ſelfe in actions of ſuch maine and ſerious conſequence. For albeit, as I formerly noted, no man may come to that abſolute *Perfection*, either in matters of knowledge, or practice of life, as if nothing could bee further attained, but that the very higheſt pitch of *Perfection* were acquired; yet are there degrees which in ſome meaſure may be attained, if thoſe vertues which conduct to this *Perfection* bee duly practiſed. For, it is not profeſsing of vertue, but practiſing; neither practiſing of one, but all, which gives life to this *Perfection*.

Greg. Nazian.

For hee whom wee ſincerely perfect *call,*
Excels not in one vertue, but in all.

Which *Perfection* farre exceeds all others, derived from ſome exquiſite knowledge in Arts or Sciences; for theſe, how abſolutely ſoever they be, come farre ſhort of that *perfection* which longer time and experience might

might bring them to. *Alcibiades* is reported to have beene ſo skilfull in all Arts and Exercises, that he won the prize in what enterprize ſoever he tooke in hand; which was no ſmall glory, when in the *Olympian* or *Iſthmian* games he no ſooner appeared, than thoſe who were to contend with him, were forthwith diſmaied: yet came this *perfection* ſhort of that whereof we now diſcourſe. For it may bee probably gathered, that, albeit hee was the activeſt in his time on *Iſthmus*, yet all the activeſt youths of *Greece* were not on *Iſthmus*; or if they were, yet the whole world had youths more active, and in all parts more abſolute than they were in *Greece*. For to ſeeke *perfection* on earth, either in reſpect of minde or body, either in ability of the one, or excellency of the other, were—*in aethere quarere nidum*; hee only being moſt *perfect*, who acknowledgeth himſelfe to bee moſt *imperfect*. *Cicero* brings in *M. Antony*, ſaying, *that there bee many follow, and yet come not to the perfection.* Which hee might have inſtanced the beſt in himſelfe: for who, for diſcipline more exquiſite, for attempts in his own perſon more valiant, for ripeneſſe of wit more pregnant, or for tongue more powerfully perſwaſive than *M. Antony*? Yet to obſerve how much thoſe more excellent parts were diſabled, that light of underſtanding darkned, that pregnancy of wit rebated, that perſwaſive Orator by a wanton Oratreſſe ſeduced; yea, even that Mirror of men blemiſhed, might move us freely and ingenuouſly to acknowledge, as there is nothing more variable than man in reſpect of his condition, ſo nothing more prone to evill in reſpect of his naturall corruption. So as, howſoever he may ſeeme in ſome ſort *perfect*, either in moderating his affections with patience, or ſubduing his deſires with reaſon, yet there is ever ſome one defect or other that darkens thoſe *Perfections*. Wherefore, as *Marius* bombaſted his ſtockins to give a better proportion to his ſmall legs; if any one would have his good parts ſet out, hee had need to weare ſome counterfeit diſguiſe to cover his wants, and ſo gull the world, as *Juno* deceived *Ixion* with a cloud. Truth is, that the worthieſt men have beene ſtained with ſome notable crime. *Caſar*, though hee were moderate, yet was hee incontinent: *Alexander* though continent, yet was he immoderate: *Sylla*, though valiant, yet was hee violent: *Galba*, though eminent, yet was hee inſolent: *Lucullus* generous, yet delicious; *Marcellus* glorious, yet ambitious; *Architas* patient, yet avaritious; *Archias* pregnant, yet laſcivious. So as *Homers* underſtanding, *Platoes* wit, *Diogenes* phraſe, *Æſchines* Art of Oratorie, and *Cicero's* tongue, could not aſſume to themſelves ſuch *Perfection*, as to free them from other blemiſhes, which detracted as much from their worth, as theſe *Perfections* added to their glory. For howſoever that ſaying of *Solon* may ſeeme authenticke; *All things among men are ſound and perfect*; it is to be underſtood that he meant of dealings or * commerce among good men, whoſe word is their bond, and whoſe profeſſion is to dealeuprightly with al men. All things among *ſuch* men are *ſound* and *perfect*, for no commoditie can move them to infringe their faith, or falſifie their word for any advantage. But it may be objected, if none can be *perfect*, whence is it that we reade *we ought to be perfect as our heavenly Father is perfect*? or how is it that *Paul* exhorteth us to *Perfection*? or how may we be preſented *every man perfect in Chriſt Jeſus*? Surely not of us, nor of our ſelves, but through him who became *righteouſneſſe*, and all *Perfection* for us, that he might *perfect* that in us, which was farre from us, with-

Perfection.

In flumine palladis ignem.

Cicero 1. *lib. de Orat.*

Plut. in vit.

Cicero. 4. *lib. Tuſcul.*

Πάντα κατὰ ἀνθρώπους ἐμπρία καὶ πεπυσμένα. *Solonis dict.*

**Grata commercia, nautæ gratia: bona conſortia, vitæ ſolatia.*

Ἔστιν γὰρ πᾶσι καὶ ἡμῖν τέλος. 2. *Phyſic.*

Matth. 5 48. Heb. 6. 1. 1 Cor. 1. 10. Coloſſ. 1. 28.

Perfection.

without his eſpeciall grace working or operating in us. Yet are we to labour and ſtrive hard towards the *marke* that is ſet before us, not ceaſing till wee become conformable unto him, and be made *perfect* in him. But become conformable unto him wee cannot, unleſſe wee take delight in *contemplating* him, to whom our deſire is to be conformed. We will therefore deſcend to the ſecond branch propoſed, to wit, the *Contemplative* part of *Perfection*, wherein we ſhall eaſily finde what divine comfort is miniſtred to the minde, in *contemplating Him*, who diſtinguiſhed Man from the reſt of his creatures, by a reaſonable minde.

Of the contemplative part.

IT was the ſaying of a Heathen, *If God tooke delight in any felicitie, it was in contemplation.* To the free uſe whereof, even thoſe which are (as *Hortenſius* called *L. Torquatus*) unlearned, rude an ignorant, may bee admitted. For howſoever ſome have beene pleaſed to terme the *Images* of *Saints*, *Laymens-Bookes*; ſure I am, whoſoever he be, be he never ſo ſimple or ignorant, that *contemplateth* God in his creatures, ſhall finde ſufficient matter, in that voluminous booke of his Creation, to move him to admire the work-manſhip of his Maker. *For the heavens are his, the earth alſo is his; and hee hath laid the foundation of the world, and all that therein is.* So as, even from the *Cedar* of *Lebanon* to the *graſſe* upon the *wall*, hath he ſhewen his power, and his might to the ends of the world. Now to the end this *Contemplation* might not bee hindred by any worldly objects, wee are to with-draw our eye from the *Creature*, and fix it wholly upon our *Creator*. For how can any one behold the glory of Heaven, when his eyes are poring upon earth; or how ſhould hee, whoſe affections are planted upon his gold, erect his thoughts to the *contemplation* of God? So as wee muſt not only leave whatſoever we love on earth, but even leave our ſelves till wee become wholly weaned from earth; ſo ſhall our affections be in heaven, though our temporary plantation bee on earth. For what are theſe *Oſtrich-winged* worldings, who never flie up, ſtooping to every lure that either honour, profit, or preferment caſt out, but baſe *Haggards*, who lie downe and dare not give wing for feare of weathering? Whereas theſe *high fliers*, whoſe aimes are above earth, are ever meditating of earths frailtie and heavens felicitie.

Pſal. 89 11.

Euclionum anima, Struthionum ala.

Auguſt.

"Theſe conſider, how the ſolace of the captive is one, and the joy of "the freeman another. Theſe conſider, how that hee who ſighs not "while he is a Pilgrim, ſhall not rejoyce when he is a Citizen. Theſe con- "ſider, that it is an evident ſigne that ſuch an one hates his Countrey, "who holds himſelfe to bee in good ſtate while hee lives a Pilgrim. "Theſe will not preferre the *huſks* of vanitie before thoſe ineſtimable "*treaſures* of glory. Theſe, and only theſe, value earth as it ſhould "bee valued, deſiring rather to leave earth, than ſet their love on ought "upon earth. Neither can death take any-thing from him going out of the world, who ſets his love on nothing in the world. Whereas it is much otherwiſe with them, whoſe eyes are accuſtomed to darkneſſe; for they cannot behold the beames of that ſupreme veritie: neither can they judge any thing of the light, whoſe habitation is in darkneſſe: they ſee darkneſſe, they love darkneſſe, they approve of darkneſſe, and going from darkneſſe to darkneſſe, they know not whither they fall. Such

Lanſperg.

Aug. Soliloq. cap. 34.

was *Demas, who forſooke his Faith, and imbraced this preſent world.* Such was *Simon Magus, who bewitched the people with ſorceries, to gaine himſelfe eſteeme in the world.* Such was *Demetrius* the Silver-Smith, *who brought great gaines unto the Craftſ-men, and mightily enriched himſelfe in the world.* And, in a word, ſuch are all thoſe whoſe eyes are ſealed to heavenly *Contemplations*, but opened to the *objects* of earth, prizing nothing elſe worthy either viewing or loving. It is rare and wonderfull to obſerve what admirable *Contemplations* the Heathen Philoſophers enjoyed, though not ſo much as partakers of the leaſt glimpſe of that glorious light which is to us revealed! How deeply ſearching in the influence of *Planets*, how ſtudious after the knowledge of *Herbs*, *Plants*, vertue of *Stones*, which inforced in them no leſſe admiration, than delight in ſo ſweet a *Contemplation*? Now if the Heathens, who had no knowledge of God, but only a glimmering light of Nature, being not ſo much (I ſay) as the leaſt beamling in compariſon of that glorious light which wee enjoy, conceived ſuch ſweetneſs in the ſearch of cauſes and events, preferring their *Contemplation* before the poſſeſſion of earth, or all that fraile earth could promiſe; what ſurpaſſing comfort or ineffable ſweetneſſe are wee to conceive in the *Contemplation* of GOD; the one and only practice whereof maketh man bleſſed, although in outward things hee were the pooreſt and needfulleſt in the world? The bleſſed Saints and faithfull ſervants of GOD have beene ſo raviſhed with this ſweetneſſe, as they were drunke with joy in *Contemplation* of the Higheſt. For either honour or preferment, they were ſo indifferent, as they rejected it; and for riches ſo equally contented, as they diſ-valued it, *ſelling their poſſeſſions, and laying the money at the Apoſtles feet.* Yea *Peter*, to inſtance one for all, no ſooner taſted this ſweetneſſe, than forgetfull of all inferiour things, hee cried out as one ſpiritually drunke, ſaying; *Lord, it is good for us to bee here; let us make us here three Tabernacles, let us ſtay here, let us contemplate thee, becauſe wee need nothing elſe but thee: it ſufficeth us, Lord, to ſee thee, it ſufficeth us, I ſay, to bee filled with ſuch ſweetneſſe as commeth from thee.* One onely drop of ſweetneſſe hee taſted, and hee loathed all other ſweetneſſe. What may wee imagine would hee have ſaid, if hee had taſted the multitude of the ſweetneſſe of his divinitie, which he hath laied up in ſtore for thoſe that feare him? Surely, the *contemplative* man, whoſe affections are eſtranged from earth, and ſeated in Heaven, makes uſe of whatſoever hee ſeeth on earth, as directions to guide him in his progreſſe to heaven. His eyes are not like the *Ambitious* mans, whoſe *eye-ſore* is only to ſee others *great*, and himſelfe unadvanced: nor like the *Covetous* mans, whoſe *eyes* (*Tarpeia*-like) betray his ſoule, ſeeing nothing precious or proſperous which he wiſheth not: nor like the *Voluptuous* mans, whoſe ſealed *eyes* are blinde to the objects of vertue, but unſealed to the objects of vanitie, ſeeing nothing ſenſually moving which he affects not: nor like the *Vain-glorious* mans, who practiſeth ſeldome what is good or honeſt for the love of goodneſſe, but to bee praiſed and obſerved. Whereas the true *Contemplative* man loves vertue for vertues ſake, concluding divinely with the Poet;

This amongſt good men hath beene ever knowne,
Vertue rewards herſelfe, herſelfe's her crowne.

And for theſe light objects of vanity, hee as much loaths them as the *Voluptuous*

Perfection.

2 Tim. 4. 10.
Acts 8. 11.
Acts 19. 25.

Ignotevi quòd tam ſuavis, O bone Jeſu, eſſet tuus amplexus, tam honeſtus attactus tuus, tam diliciosus convictus tuus. Bonavent.

Aug. Soliloq. cap. 22.

Nec invenio quidlicentius appellandum exiſtimemus cœlum cœli domino quàm contemplantem &c. Aug. Med. cap. 19.

Vanity ha's not to forge

Perfection.

Vanity ha's not art to forge that illuſion, that may ſurprize a fixt divine Contemplation. *Auguſt. Soliloq. cap.* 21

Voluptuous man loves them; and for *coveting*, hee is ſo farre from deſiring more then hee hath, as hee is indifferent either for injoying or forgoing what hee already hath; and for *aſpiring*, hee holds it the beſt *ambition* of any creature, to promote the glory of his Maker. Hee is ever deſcanting on this divine ditty; *O how glorious things are ſpoken of thee, O thou City of God!* For his thoughts are ſphearèd above earth, and lodged in the *Contemplation* of heaven. And if ſo be, that hee chance to fixe his eye upon earth, it is, as I ſaid before, to direct his feet, and erect his faith to the *Contemplation* of heaven. "For by conſideration had to theſe temporall "goods (to uſe the words of a devout Father) hee gathereth the great-"neſſe of the heavenly Councell: Comprehending by the little ones, "thoſe great ones; by theſe viſible, thoſe inviſible ones: For if the Lord "ſhew, or rather ſhowre ſo great and innumerable benefits from heaven, "and from the ayre, from the land and ſea, light and darkeneſſe, heat and "ſhadow, dew and raine, winds and ſhowres, birds and fiſhes, and mul-"tiplicity of herbs and plants of the earth, and the miniſtry of all crea-"tures ſucceſſively in their ſeaſons miniſtring to us, to allay our "loathing, and beget in us towards our Maker, an inceſſant longing, "and all this for an ignoble and corruptible body; what, how great, and "innumerable ſhall thoſe good things be; which hee hath prepared for "them that love him, in that heavenly Countrey, where we ſhall ſee him "face to face? If hee doe ſuch things for us in this priſon, what will "hee doe for us in that Palace? Great and innumerable are thy workes "O Lord, King of heaven! For ſeeing, all theſe are very good and de-"lectable, which hee hath equally beſtowed upon both good and evill: "how great ſhall thoſe bee which hee hath laid up onely for the good? "If ſo divers and innumerable be the gifts, which hee beſtoweth both "upon friends and foes; how ſweet and delectable ſhall thoſe be, which "hee will onely beſtow upon his friends? If ſuch comforts in this day "of teares and anguiſh, what will hee conferre on us in that day of Nup-"tiall ſolace? If a priſon containe ſuch delights, what, I pray you, ſhall "our Countrey containe? No eye, (O Lord) without thee, hath ſeene "thoſe things which thou haſt prepared for them that love thee: for ac-"cording to the great multitude of thy magnificence, there is alſo a mul-"titude of thy ſweetneſſe, which thou haſt hid for them that feare thee: "for great thou art, O Lord our God, and unmeaſurable, neither is there "end of thy greatneſſe, nor number of thy wiſedome, nor meaſure of "thy mercy, neither is there end, nor number, nor meaſure of thy boun-"ty: but as thou art great, ſo be thy gifts great; becauſe thou thy ſelfe "art the reward and gift of thy faithfull warriours. Thus is the ſpiritually *Contemplative* man ever employed, thus are his affections planted, thus his deſires ſeated, caring ſo little for earth, as hee is dead to earth long be-fore hee returne to earth; drawing daily neerer heaven, having his deſire onely there, long before hee come there.

Now to inſtance ſome, whoſe profeſſion was meerely *contemplative*, having retired or ſequeſtred themſelves from the ſociety of this world, wee might illuſtrate this ſubject with many excellent Patternes in this kind, as thoſe eſpecially who ſtrictly profeſſed a monaſticke life, be-comming ſevere Enemies to their owne fleſh, and eſtranging them-ſelves from converſing with man. Which kind of diſcipline, as it was in reſpect of humanity too unſociable, ſo in reſpect of them-

ſelves

ſelves, doubtleſſe, ſweet and delightfull; being ſo intranced with divine *contemplation*, as they forgot earth and all earthly affections. Of this ſort, you ſhall reade ſundry examples; whereof one more memorable then the reſt might bee inſtanced in *him*, who reading that ſentence of holy Scripture, *Goe and ſell all that thou haſt*, preſently imagining it to bee meant by him, did ſo. The like contempt towards the world, might bee inſtanced in holy *Ierome*, *Paulinus* that good Biſhop of *Nola*, and many others, upon which I would bee loath to inſiſt for brevity ſake. Neither certainely can they, whoſe thoughts are erected above the center of earth, having their *Hearts* planted where their *treaſure* is placed, deigne to fix their eye upon ought in the world, becauſe they ſee nothing worthy affecting in the *World*: for they thinke *godlineſſe is a great gaine, if a man bee content with that hee hath. They doe good, being rich in good workes, and ready to diſtribute, and communicate; laying up in ſtore for themſelves a good foundation againſt the time to come, that they may obtaine eternall life.* Yea, they have not only learned in whatſoever ſtate they are, therewith to be *content*, but wholly to relinquiſh both *ſelfe* and *ſtate* to advance the glory of God.

But it may be now well objected, that theſe men whereof we now treat, are fitter for a *Cell* then a *Court*, and therefore too regular maſters to have young *Gentlemen* for their Schollers: for how ſhould theſe, whoſe education hath beene liberty, converſation publike ſociety, and who hold good fellowſhip an appendice to *Gentry*, betake themſelves to ſuch ſtrictneſſe, as to be deprived of common aire, live remote from all company, paſſing the remainder of their dayes in a wilderneſſe, as if they had committed ſome egregious fact that deſerved ſuch ſevere Pennance? miſtake me not, my meaning is much otherwiſe: for as I would not have *Gentlemen Libertines*, ſo I would not have them *Hermits*; for the firſt, as they are too prodigally ſecular, ſo the latter are too ſeverely regular. Neither am I ignorant how a * Cloyſter may bee no leſſe ſhelter unto errour, then a more publike place of delight or pleaſure. But my diſcourſe touching this *Contemplative Perfection*, was purpoſely to draw the *Curtaine* from before the *Picture*, and to ſhew to their eye that faire *Idea*, or feature which hath beene ſo long ſhadowed; I meane the faire and beautifull ſtructure of the inward man, which ſo long as it is darkened with theſe bleere-eyed *Leahs*, theſe *objects* of vanity cannot enjoy it ſelfe, but peece-meale, as it were, divided from it ſelfe, ſeemes wholly deprived of life; *for a Heart divided cannot live.*

And what are theſe *objects* of vanity, whereon the eye of your *Contemplation* is uſually fixed, but thoſe ſoule-ſoiling ſores of this Land, *Pride* and *Voluptuouſneſſe*? With what greedineſſe will a young Gallants eye gaze upon ſome new or phantaſticke *faſhion*, wiſhing (O vaine wiſh!) that hee had but the braines to have invented ſuch a *faſhion*, whereby hee might have given occaſion to others of imitation and admiration? With what inſatiableneſſe, will hee fix his eye upon ſome light affected *Curtezan*, whoſe raiment is her onely ornament, and whoſe chiefeſt glory is to ſet at ſale her adulterate beauty? No ſtreet, no corner but gives him *objects* which drawes his eye from that choiceſt *object*, whereon his whole delight ſhould bee ſeated: No place ſo obſcure, wherein his *contemplative* part is not on the view of forbidden

Perfection.

Venire ad Eremum ſumma perfectio eſt. Cæſar Arelatenſis. hom. 23. p. 14. Aug. in retract. de Anton. Eremita hoc refert, quem Damaſcenus primum monaſticæ vitæ profeſſorem vocat. Vid. Hiſtor. Barlaam. Vid. Paul. Diaconum.
2 Tim. 6. 6. 18, 19. Philip. 4, 11.

* *Magis reſiſtit ignis ferro quàm ligno, ſed cum ignis vincat utrumque, intenſior eſt calor in ferro quàm in ligno. Stell. de contempt. mund. Quod tentationi quarundam Sanctorum aſſimilari poteſt: Acrius tentationi reſiſtunt, ſuſcepram tamen aliùs retinent.*

Perfection.

bidden *objects* greedily fixed. How requiſite then were it for you, young *Gentlemen*, whoſe aymes are more noble then to ſubject them to theſe unworthy ends, to take a view ſometimes of ſuch abſolute Patterns of *Contemplative Perfection*, as have excelled in this kind? But becauſe *a three-fold cord is hardly broken*, I will recommend unto your conſideration a three-fold Meditation, the daily uſe and exerciſe whereof may bring you to a more ſerious view of your owne particular eſtate. Firſt is, *the worthineſſe of the ſoule*; ſecondly, *the unworthineſſe of earth*; thirdly, *thankefulneſſe unto* GOD, *who made man the worthieſt creature upon the earth.*

A three-fold Meditation of neceſſary conſequence. *Aug. Med. cap. 27.*

For the firſt: "What is ſhee, and in glory how ſurpaſſing is ſhe (to "uſe the ſelfe-ſame words which an holy Father uſeth) being ſo ſtrong, "ſo weake, ſo ſmall, ſo great, ſearching the ſecrets of God, and *contem-* "*plating* thoſe things which are of GOD; and with her piercing wit is "knowne to have attained the skill of many Arts for humane profit and "advantage? What is ſhee, I ſay, who knoweth ſo much in other "things, and to what end they were made, yet is wholly ignorant how "her ſelfe was made? A Princeſſe ſurely; for as a *Queene* in her *Throne*, "ſo is the *ſoule* in the *body*; being the *life* of the *body*, as *God* is the life of "the *ſoule*; being of ſuch dignity, as no good, but the Supreme good "may ſuffice it: of ſuch liberty as no inferior thing may reſtraine it. How then is the *ſoule* of ſuch *worthineſſe*, as no exteriour good may ſuffice it, nor no inferiour thing reſtraine it? How comes it then that it ſtoops to the Lure of vanity, as one forgetfull of her owne glory? How comes it then to be ſo fledged in the * bird-lime of inferiour delights, as nothing taſteth ſo well to her palate as the delights of earth? Surely, either ſhe derogates much from what ſhee is, or there is more worthineſſe on earth, then wee hold there is. Having then taken a ſhort view of the dignity or *worthineſſe* of the *ſoule*; let us reflect a little upon the *unworthineſſe* of *Earth*, and ſee if wee can find her worthy the entertainment of ſo glorious a Princeſſe.

Vita corporis anima, vita animæ Deus.

Auguſt. Manual. cap. 25.

* *Viſcus eſt amor poſſeſſionis, affectus cognationis, cupiditas honoris, & carnis voluptas. Bern. Med. 14.*

Earth, as it is an heavy element, and inclineth naturally downe-ward, ſo it keepes the earthly minded Moule from looking upward. There is nothing in it which may ſatisfie the deſire of the outward ſenſes, much leſſe of the inward. For neither is the *eye* ſatisfied with ſeeing, bee the *object* never ſo pleaſing; nor the *eare* with hearing, bee the *accent* never ſo moving; nor the *palate* with taſting, bee the *cates* never ſo reliſhing; nor the *noſe* with ſmelling, bee the *confection* never ſo perfuming; nor the *hand* with touching, bee the *Subject* never ſo affecting. And for thoſe ſugred pils of pleaſure, though ſweet, how ſhort are they in continuance, and how bitter, being ever attended on by repentance? And for honours, (thoſe *ſnow-balls* of greatneſſe) how intricate the wayes by which they are attained, and how ſandy the foundation whereon they are grounded? How unworthy then is Earth to give entertainment to ſo princely a gueſt, having nothing to bid her welcome withall, but the refuſe and rubbiſh of uncleanneſſe, the garniſh or varniſh of lightneſſe? For admit this gueſt were hungry, what proviſion had Earth to feed her with, but the *Huskes* of vanity? If thirſty, what to refreſh her with, but with *Worme-wood* of folly? If naked, what to cloath her with, but the *Cover* of mortality? If impriſoned, how to viſit her, but with *Fetters* of captivity? Or if ſicke, how to comfort her, but with *Additions* of miſery? Since then, the *worthineſſe* of the *ſoule* is ſuch, as *Earth* is too unworthy to entertaine her, expedient

Nothing may ſatisfie the *ſenſes*, but the *divine Eſſence.*

Palea ad triticum, ſiliquæ ad panem, cepæ et allia Egypti ad cœleſtem Mannam.

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it were that ſhee had recourſe to *him* that made her; and with all *thankfulneſſe* tender her ſelfe unto *him*, who ſo highly graced her.

Let man therfore in the uprightneſs of a pure and ſincere *ſoule* weaned from *Earth*, and by *Contemplation* already ſainted in heaven, ſay; "What "ſhall I render unto thee, O my God, for ſo great benefits of thy mercy! "What praiſes, or what thankſgiving? For if the knowledge and pow- "er of the bleſſed Angels were preſent with me to aſſiſt me, yet were I "not able to render ought worthy of ſo great piety and goodneſſe, as I "have received from thee; yea ſurely, if all my members were turned into tongues, to render due praiſe unto thee, in no caſe would my ſmalneſſe "ſuffice to praiſe thee, for thy ineſtimable charity which thou haſt ſhewn "to me unworthy one, for thy onely love and goodneſſe ſake, exceedeth all knowledge. Neither is it meet that the remembrance of a benefit ſhould be limited by day or date; but as the benefits wee receive are daily, ſo ſhould our *thankefulneſſe* be expreſſed daily, leſt by being unthankefull, God take his benefits from us, and beſtow them on ſuch as will be thankfull. And let this ſuffice for the *Contemplative* part of *Perfection*; deſcending briefly to that part, which makes the *Contemplative* truly perfect by *Action*.

Perfection.

Aug. in Med. cap. 15.

Non eſt æquum tempore & die memoriam beneficii definiri. Cicero.

Of the Active part.

WE are now to treat of that, which is eaſier to diſcourſe of than to finde: for men naturally have a deſire to *know* all things, but to *doe* nothing; ſo eaſie is the *Contemplative* in reſpect of the *Active*, ſo hard the *Practicke* in reſpect of the *Speculative*. How many ſhall we obſerve daily propounding ſundry excellent Obſervations, divine inſtructions, and Chriſtian-like Concluſions touching contempt of the World, wherein this *Active Perfection* principally conſiſteth, yet how far ſhort come they in their owne example: ſo eaſie it is to propound matter of inſtruction to others, ſo hard to exemplifie that inſtruction in themſelves! This may be inſtanced in that *Ruler* in the Goſpel, who avouched his integrity and *Perfection*, concluding that he had kept all thoſe Commandements which Chriſt recounted to him, from his youth up: yet when Chriſt ſaid unto him, *Sell all that thou haſt and diſtribute unto the poore, and thou ſhalt have treaſure in heaven, and come follow me*: we reade, *hee was very ſorrowfull; for he was very rich.* So miſerable and inextricable is the worldlings thraldome, when neither the incertainty of this life, nor thoſe certaine promiſes made unto him, in hope of a better life, can weane him from the blind affection of earth. Neceſſary therfore it is, that he who deſires to attaine this *Active Perfection*, unto which all good men labour, moderate his deſires towards ſuch things as he hath not, and addreſſe himſelfe to an indifferency of loſing thoſe things which hee already hath: for he, whoſe deſires are extended to more than he enjoyes, or who too exceedingly admires what he now enjoyes, can never attaine that high degree of *Active Perfection*. The reaſon is, no man whoſe content is ſeated on theſe externall flouriſhes of vanity, can direct his *Contemplation*, or erect the eye of his affection to that eternall *Sunne* of verity, whom to enjoy, is to enjoy all true *Perfection*; and of whom to be deprived, is to taſte the bitterneſs of deepeſt affliction. Now, how are we to enjoy him? Not by

Omnia volumus ſcire, nihil agere. Gaſper in Hippolit.

Μέχρι τῦ λέγειν, ἄχρι τῦ πράτειν. Gell. Noct. Attic. lib. 17. cap. 19.

Luke 18. 21.

Multi miſeri ſunt magis habendo quod amant, quàm carendo. Amando enim res nòxias miſeri, habendo ſunt miſeriores. Aug.

Perfection.

by knowledge only, or *Contemplation*; but by ſeconding, or making good our knowledge by *Action*: for we know, that there is a *Woe* denounced on him, who knoweth the will of his Father and doth it not; when neither his knowledge can plead ignorance, nor want of underſtanding in the Law of God, ſimplicity or blindneſſe. We are therefore not onely to *know*, but *doe*; *know*, leſt ignorance ſhould miſ-guide us; *doe*, leſt our knowledge ſhould accuſe us. Behovefull therfore were it for us to obſerve that excellent precept of holy *Ierome*: *So live* (ſaith he) *that none may have juſt cauſe to ſpeake ill of you.* Now there is nothing which may procure this good report ſooner, than labouring to avoid all meanes of ſcandall; as conſorting with vitious men whoſe noted lives bring ſuch in queſtion as accompany them. This was the cauſe (as I formerly noted) why Saint *John* would not ſtay in the Bath with the Hereticke *Cerinthus*. O how many, and with much griefe I ſpeake it, have we knowne in this little Iland, well deſcended, with choiceſt gifts of nature accompliſhed, of their owne diſpoſition well affected, who by conſorting with inordinate men have given reines to liberty, and blaſted thoſe faire hopes, which their friends and country had planted on them! how requiſite then is it, for every one whoſe thoughts aime at *Perfection*, to conſort with ſuch as may better him, and not deprave him; informe him, and not corrupt him? For if there be a kind of reſemblance betwixt the *diſeaſes* of the body, and the *vices* or enormities of the mind; what eſpeciall care are we to take, leſt by keeping company with thoſe who are already depraved, we become likewiſe infected? Men would be loth to enter any houſe that is ſuſpected only to be infected; which if at unawares they have at any time entred, they preſently make recourſe to the Apothecary to receive ſome ſoveraigne receit to expell it. And if men bee ſo affraid leſt this houſe, the body, which like a ſhaken building menaceth ruine daily ſhould periſh, what great reſpect ought to bee had to the ſoule, which is the gueſt of the body? Shall corruption bee ſo attended and tendred, and the precious Image of incorruption leſſened and neglected? God forbid; ſpecious or gorgeous *Sepulchres* are not ſo to bee trimmed, that the coſt beſtowed on them ſhould cauſe the divine part to bee wholly contemned. To remove which contempt (if any ſuch there bee) I will recommend to your devouteſt meditation theſe two particulars. Firſt, *who it was that made us*: Secondly, *for what end he made us*: To which two briefly, we intend to referre the *Series* of this preſent diſcourſe.

Sic vivite, ut nemo de vobis malè loqui abſque mendacio poſſit. Hieron. Epiſt. ad cælam de inſtit. matris.

Morbi animi ſunt vitia.

Petrarch.

Two eſpeciall memorials recommended to our devouteſt meditation.
1. The Author of our Creation.
2. The end of our Creation.

For the firſt, we are to know that no man is his owne maker: It is hee that made us, who made all things for us, that they might miniſter unto us and to our neceſſity, ordaining theſe for our *Service*, and himſelfe for our *Solace*. He it is who hath ſubjected all things to the feete of man, that man might wholly become ſubject unto him: yea, and that man might become wholly his, hee gave man abſolute dominion over all thoſe workes of his; creating all outward things for the body, the body for the ſoule, and the ſoule for himſelfe. And to what end? Even to this end, that man might onely intend him, onely love him, poſſeſſing him to his *Solace*, but inferiour things to his *Service*. Now, to dilate a little upon this great worke of our Creation, wee may collect from ſacred ſcripture a foure-fold *Creation* or *Generation*. The firſt in *Adam*, who came neither of man nor

Aug. Soliloq. c. 8.

Aug. Soliloq. cap. 22.

nor woman; the ſecond in *Eve*, who came of man without woman; the third in *Chriſt*, who came not of man but woman; the fourth in *us*, who came both of man and woman. For the *firſt*, as he had from *Earth* his Creation, ſo it ſhewed the weakneſſe of his compoſition, the vileneſſe of his condition, with the certainty of his diſſolution. For the *ſecond*, as ſhe had from man her forming, ſo it figured their firmeneſſe of union, inſeparable communion, and inviolable affection. For the *third*, as he came onely of *woman*, ſo he promiſed by the *Seed of the woman, to bruiſe the Serpents head*, who had deceived *woman*, and reſtore *man* to the *ſtate of grace*, from which hee had fallen by meanes of a *woman*. For the *fourth*, as *wee* came both from *man* and *woman*, ſo wee bring with us into the world that *Originall ſinne*, which wee derive both from *man* and *woman*; the ſting whereof cannot bee rebated, but onely through him, who became *man borne of a woman*. But in this great worke of our *Creation*, wee are not to obſerve ſo much the matter, as quality and nature of our *Creation*. For the *matter* of our *Creation*, or that whereof wee bee compoſed, what is it but vile *earth*, ſlime and corruption? So as, howſoever wee appeare beautifull, ſpecious and amiable in the ſight of man, whoſe eye is fixed on the externall part, yet when the oile of our Lampe is conſumed, and wee to duſt and aſhes reduced, wee ſhall obſerve no better inſcription than this; *Behold a ſpecious and a precious ſhrine covering a ſtinking corps*! Wherefore ought we to obſerve the internall part, and the eſpeciall glory wee receive by it: for hereby are we diſtinguiſhed in the quality of our Creation, from all other creatures, who governe their actions by *Senſe* onely, and not by *Reaſon*. Hence it was, that that divine Philoſopher gave God thankes for three ſpeciall bounties conferred on him: Firſt was, *For that God had created him a reaſonable creature, and no brute beaſt*; Second, *For creating him a man and no woman*; Third, *For that he was a* Grecian, *and no* Barbarian. This it was which moved that bleſſed and learned Father Saint *Auguſtine* to break out into this paſſionate rapſodie of ſpirit: *Thy hand could (O Lord) have created me a ſtone, or a Bird, or a Serpent, or ſome brute beaſt: and this it knew, but it would not for thy goodneſſe ſake*. This it was which forced from that devout and zealous Father this emphaticall diſcourſe, or intercourſe rather, with God; who upon a time walking in his garden, and beholding a little worme creeping and crawling upon the ground, preſently uſed theſe words; *Deare Lord, thou might'ſt have made me like this Worme, and crawling deſpicable creature, but thou would'ſt not, and it was thy mercy that thou would'ſt not; O, as thou haſt ennobled me with the Image of thy ſelfe, make mee conformable to thy ſelfe, that of a worm I may become an Angell; of a vaſſall of ſin, a veſſell of Sion; of a ſhell of corruption, a Star of glory in thy heavenly manſion*. And in truth, there is nothing which may move us to a more ſerious conſideration of Gods gracious affection towards us, than the very *Image* which wee carry about us: preferring us not onely before all the reſt of his creatures in ſoveraignty and dominion, but alſo in an amiable ſimilitude, feature, and proportion; whereby wee become not onely *equall*, but even *ſuperiour* unto Angels, becauſe *Man* was *God*, and *God Man*, and no *Angell*. To whom are wee then to make recourſe to, as the Author of our Creation, ſave God, whoſe hand hath made and faſhioned us, whoſe grace hath ever ſince directed and prevented us, and whoſe continued love (for whom he loveth, he loveth unto the end) hath ever extended

Perfection.

Ecce pulchrum ac pretioſum lapidem putre cadaver tegentem! Geſp. in Heraclit. Plato.

Aug. Soliloq. cap. 9.

In Vit. Anſel.

Aug. Soliloq. cap. 8.

Perfection.

tended it ſelfe in ample manner towards us? How frivolous then and ridiculous were their opinions, who aſcribed the Creation of all things to the Elements; as *Anaximenes* to the piercing *Aire*; *Hippeas* to the fleeting *Water*; *Zeno* to the purifying *Fire*; *Zenophanes* to the lumpiſh *Earth*? How miſerable were theſe blinded, & how notably evinced by that learned Father, who ſpeaking in the perſons of all theſe *Elements*, and of all other his good creatures, proceedeth in this ſort? "I tooke my compaſſe, (ſaith he, ſpeaking to God) in the ſurvey of all things, ſeeking thee, and for all things relinquiſhing my ſelfe. I asked the *Earth* if it were my *god*, & it ſaid unto me that it was not, and all things in it confeſſed the ſame. I asked the *Sea*, and the *depths*, and the *creeping things* in them, and they anſwered, wee are not thy *god*, ſeeke him above us. I asked the breathing *Aire*, and the whole *Aire*, with all the inhabitants thereof made anſwer, *Anaximenes is deceived, I am not thy God.* I asked the *Heaven*, *Sun*, *Moone* and *Stars*: neither are we thy *god*, anſwered they. And I ſpake to all *theſe* who ſtand about the gates of my fleſh, tell me what you know concerning my *god*, tell me ſomething of him: and they cried out with a great voice, *He made us.* Then I asked the whole *Frame* and fabricke of this *World*, tell me if thou be my *god*: and it anſwered with a ſtrong voice, *I am not*, ſaid it, *but by him I am, whom thou ſeekeſt in mee; hee it was that made mee, ſeeke him above me, who governeth mee, who made mee.* The interrogation of the creatures is the profound conſideration of them, and their anſwer the witneſſe they beare of God, becauſe all things cry, *God hath made us*: for as the Apoſtle ſaith, *the inviſible things of God are viſible to bee underſtood by thoſe things which are made, by the creatures of the world.* Thus wee underſtand the Author of our Creation, of whom ſeriouſly to meditate, and with due reverence to contemplate, is to die to all earthly cogitations, which delude the ſinne-be-lulled ſoule with extravagancies. And let this ſuffice for the firſt Memoriall or Conſideration, to wit, *who it was that made us*; we are now to deſcend to the ſecond particular, which is, *for what end he made us.*

Aug. Soliloq. cap. 31.

Rom. 1, 20.

The end of our Creation.

He who reſted not till he had compoſed and diſpoſed in an abſolute order of this *Vniverſe*, propoſed us an example that we ſhould imitate: So long as we are Pilgrims here on earth, ſo long as we are Sojourners in this world, we may not enjoy our ſpirituall *Sabbath*; wee may ſtay a little and breath under the Croſſe, after the example of our beſt Maſter, but reſt wee may not. For what end then did hee make us? That wee might live ſuch lives as may pleaſe him, and die ſuch deaths as may praiſe him; lives blameleſſe and unreprovable; lives ſanctified throughout, pure without blemiſh, fruitfull in example, plentifull in all holy duties, and exerciſed in the workes of charitie; that he who begetteth in us both the *Will* and the *Worke*, may preſent us blameleſſe at his comming. Now, that our lives may become acceptable unto him, to whoſe glory they ought to bee directed, we are in this Tabernacle of clay to addreſſe our ſelves to thoſe ſtudies, exerciſes and labours, which may benefit the Church or Commonwealth, miniſtring matter unto others of imitation, to our ſoules of conſolation, & in both to Gods name of glorification: wherein appeareth a maine difference betwixt the *Contemplative* and *Active* part: for ſufficient it is not to know, acknowledge and confeſſe the divine Majeſty; to diſpute or reaſon upon high points touching the bleſſed Trinitie; to bee wrapt up to the third heaven (as it were) by the wings of *Contemplation*; but to addreſſe our-

our ſelves to an *actuall* performance of ſuch offices and peculiar duties, as wee are expreſly injoyned by the divine Law of God. Our Lord in the Goſpel, when the woman ſaid, *Bleſſed is the wombe that bare thee, and the breſts that gave thee ſucke:* Anſwered, *Yea rather bleſſed are they that heare the word of God, and keepe it.* And when one of the Iewes told him that his mother and brethren ſtood without, deſiring to ſpeake with him; Hee anſwered, and ſaid unto him that told him, *Who is my mother? and who are my brethren?* And ſtretching forth his hand toward his Diſciples, hee ſaid, *Behold my mother and my brethren: For whoſoever ſhall doe the will of my Father which is in heaven, the ſame is my brother, and ſiſter, and mother.* It is not *knowledge* then, but *pratiſe* which preſents us blameleſſe before God. Therefore are wee exhorted *to worke out our ſalvation with feare and trembling.* Not to idle out the time in the market-place, as ſuch who make their life a repoſe or ceſſation from all labours, ſtudies, or vertuous intendements. Of which ſort thoſe are, (and too many of thoſe there are) who advanced to great fortunes by their provident Anceſtors, imagine it a Taske worthy men of their places to paſſe their time in paſtime, and imploy their dayes in an infinite conſumption of miſ-ſpent houres, for which they muſt bee accomptants in that *great Aſſize*, where neither greatneſſe ſhall bee a ſubterfuge to guiltineſſe, nor their deſcent plead priviledge for thoſe many houres they have miſ-ſpent. O how can they anſwer for ſo many vaine and fruitleſſe pleaſures, which they have enjoyed, and with all greedineſſe embraced in this life? Many they ſhall have to witneſſe againſt them, none to anſwer for them: for their Stoves, Summer-arbours, Refectories, and all other places wherein they enjoyed the height of delight, ſhall be produced againſt them, to tax them of ſenſuall living, and witneſſe againſt them their ſmall care of obſerving the *end* for which they were made.

O *Gentlemen*, you whoſe hopes are promiſing, your more excellent endowments aſſuring, and your ſelves as patternes unto others appearing, know that this *Perfection* whereof we now intreat, is not acquired by idling or ſenſuall delighting of your ſelves in carnall pleaſures, which darken and eclypſe the glory or luſtre of the ſoule, but in labouring to mortifie the deſires of the fleſh, which is ever levying and levelling her forces againſt the ſpirit!

Now this *Mortification* can never be attained by obeying, but reſiſting and impugning the deſires of the fleſh. Wherefore, the onely meanes to bring the fleſh to *perfect* ſubjection, is to croſſe her in thoſe delights which ſhee moſt affecteth. Doth ſhee delight in ſleepe and reſt? keepe her waking; takes ſhee content in meats and drinkes? keepe her craving; takes ſhee ſolace in company? uſe her to privacie and retiring; takes ſhe liking to eaſe? inure her to labouring: Briefly, in whatſoever ſhe is delighted, let her bee alwayes thwarted; ſo ſhall you enjoy the moſt reſt, when ſhee enjoyes the leaſt. Hence it was that Saint *Jerome*, that excellent patterne of holy diſcipline, counſelleth the holy Virgin *Demetrias*, to eſchew *idleneſſe*: exhorting "her withall, that having done "her prayers, ſhe ſhould take in hand wooll and weaving, after the com- "mendable example of *Dorcas*, that by ſuch change or variety of workes, "the day might ſeeme leſſe tedious, and the aſſaults of Satan leſſe grievous. Neither did this divine Father adviſe her to *worke*, becauſe ſhe was in poverty, or by this meanes to ſuſtaine her family; for ſhe was one of the moſt

Perfection.

Luke. 11.27. 28.

Matth. 12. 47,48,49,50.

Vid. Ægid. in hunc locum. Feria Quart. & Quint. Hebd. Prim.

Nec proderunt hic divitiæ divitibus, nec parentes filiis, nec Angelipſi proderunt. Chryſoſt. Ille Judex nec gratia prævenitur, miſericordia jam flectitur, nec pecunia corrumpitur, nec ſatisfactione vel pœna mitigabitur. Auguſt.

Singular precepts of Mortification.

Hieron. ad Demet.

Act. 9. 39.

Perfection.

most noble and eminent women in *Rome*, and richeſt; wherefore her want was not the cauſe which preſſed him to this exhortation, but this rather, that by this occaſion of exerciſing her ſelfe in theſe laudable and decent labours, ſhee ſhould thinke of nothing, but ſuch as properly pertained unto the ſervice of God: which place hee concluded in this manner. "I "ſpeake generally, no rayment, ornament, or habit whatſoever, ſhall ſeeme "precious in Chriſts ſight; but that which thou makeſt thy ſelfe, either "for thine owne peculiar uſe, or example of other Virgins, or to give "unto thy grand-mother, or thy mother, no, though thou diſtribute all "thy goods unto the poore. See how expreſly this noble woman was injoyned to her taske, that by intending her ſelfe to labour, ſhee might give leſſe way unto errour. Certainely, as mans extremity is Gods opportunity, ſo the Divels opportunity is mans ſecurity: we are then principally to take heed, leſt wee give way to the incurſion of Satan, by our ſecurity of life and converſation. And what is it that begetteth this ſecurity, but *Idleneſſe*, which may be termed, and not improperly, the *Soules Lethargie*? For nothing can be more oppoſite to this *Actuall Perfection*, then reſt or vacancy; wee ſay, *vertue* conſiſteth in *Action*, how then may wee be ſaid to be favourers, followers, or furtherers of *vertue*, when we surceaſe from *Action*, which is the life, light, and ſubſiſtence of *vertue*? Wherefore, as it is little to reade or gather, but to underſtand and to reduce, to forme what wee reade, gather or underſtand; for this is the ornament of Art, the argument of labour: ſo it is little or to no purpoſe, that wee know, conceive or apprehend, unleſſe wee make a fruitfull uſe of that knowledge by ſerious *practice*, to the benefit of our ſelves and others. I have knowne divers *Phyſicians*, ſome whereof were of great *practice*, but ſmall *reading*; others of great *reading*, but ſmall *practice*; and I have heard ſundry men of ſufficient judgement confidently averre, that in caſes of neceſſity they had rather hazard their lives in the hand of the *Practicke* then *Theoricke*: and their reaſon was this; though the *Practicke* had not exerciſed himſelfe in the peruſall of bookes, hee had gained him experience in the *practice* of cures; and that the body of his *patient* was the onely booke within his Element. To which aſſertion I will neither aſſent, nor wholly diſſent; for as he that *practiſeth* before hee *know*, may ſooner kill than cure; ſo he who *knoweth*, and ſeldome or never *practiſeth*, muſt of neceſſity, to get him experience, kill before hee cure. But ſure I am, that many ignorant *Lay-men*, whoſe knowledge was little more then what nature beſtowed on them, by meanes of regular diſcipline, and powerfull ſubduing of their owne affections, have become abſolute men; being ſuch as reached to as high a pitch of *Actuall Perfection*, as ever the learned'ſt or profoundeſt man in the world attained: for it is neither knowledge nor place, but the free gift of Gods grace, which enableth the ſpirituall man to this *Perfection*.

Ibid. prope finem.

Idleneſſe begetteth ſecurity, properly termed the *Soules Lethargy*

Parum eſt legere, aut colligere; ſed intelligere & in formam redigere, hoc artis, hoc laboris eſt. Caſman.

Vid. Hiſtor. Barlaam. Aug. in retract.

Bernard.

Now, foraſmuch as not to goe forward, is to goe backward; and that there be two *Solſtices* in the Sunnes motion, but none in times revolution, or in a Chriſtians progreſſion; the onely meanes to attaine this *Actuall Perfection*, at leaſt ſome ſmall meaſure or degree therein, is every night to have our *Ephemerides* about with us, examining our ſelves what we have done that day; how farre wee have profited, wherein benefited our ſpirituall knowledge. Againe, wherein have we reformed our life, or expreſſed our love to Chriſt by communicating to the *neceſſity* of his *Saints*.

A Chriſtians *Ephemerides*

By

By which meanes, wee ſhall in ſhort time obſerve what remaines unreformed; eſteeming it the ſweeteſt life, every day to better our life. But principally, are wee to looke to our affections which riſe and rage in us; and, like the *Snake* in the fable, peſter and diſturbe the inner houſe of man: for theſe are they, *which* (as Saint *Baſil* ſaith) *riſe up in a drunken man,* (drunke I meane with all ſpirituall fornication) *like a ſwarme of Bees buzzing on every ſide.* When the affections of men are troubled, they change them like *Circes* cups, from men to beaſts. Neither is it ſo ill to bee a beaſt, as for man to live like a beaſt. O then, let us have an eye to our affections; let them bee planted, where they may be duly ſeaſoned! Earth makes them deſtaſtefull; let them be fixed then in heaven, the only thought whereof will cauſe them to be delightfull. And to conclude this *branch*; it will not be amiſſe for us, to counterpoize our affections (if we find them at any time irregular) with weights of contrary nature; as if we find our ſelves naturally affected to *Pride* (that *Luciferian* ſinne) to counterpoiſe it with motives of *Humility*; as the vileneſſe of our condition, baſeneſſe of our compoſition, and weakneſſe of our conſtitution: or naturally inclined to *Covetouſneſſe* (that *Mammons* ſinne) to *give*, though the gift afflict us, liberally, that our forced *bounty* may in time weane us from our in-bred miſery: if of grating *oppreſſion*, or grinding extortion (that *Ahabs* ſinne) let us make reſtitution with good *Zachens*, and though wee cannot doe it ſo frankly as hee did, yet let us doe it as freely as wee may; that our *reſtitution* may in ſome ſort anſwer for our former *oppreſſion*: if of exceſſe in *fare* and gluttony (that *Dives* ſinne) let us ſo *moderate* our *delight* in feeding, that our delight may be to ſuſtaine Nature, and not oppreſſe her with exceeding: if of *Luſt* or ſenſuality (that *Ammons* ſinne) where that ſinne may abound, the Senſe is obeyed, let us ſubject all our delights to the government of reaſon, and reaſon to the ſoveraignty of grace, that the fleſh may be reſiſted in what it moſt affecteth, and in that ſeconded, wherein it leaſt delighteth: if of *Envie*, (that Serpentine ſinne) let us *entertaine brotherly love*, for *Envie* can beare no ſway where *Love* raigneth: if of *Wrath* (that *Cains* ſinne) *embrace Patience*; ſo ſhall *Fury* bee ſuppreſſed, where *Patience* is lodged: if of *Sloth*, (the Sluggards ſinne) let us inure our ſelves to ſome *Exerciſe* that may moſt delight us, ſo in time wee may become exerciſed in Taskes of greater difficulty: being firſt from *Sloth* weaned, afterwards to greater labours inured. Thus to fight were to vanquiſh; thus to enter liſts, were to reape ſpirituall ſolace; for through him ſhould wee triumph, who ſees us fighting, cheers us failing, and crownes us conquering. And this ſhall ſuffice to have beene ſpoken of the *Active part of Perfection*, purpoſing according to our former method, to compare the *Contemplative* and *Active* together; the parts or properties of both which, being duly examined, it ſhall more plainely appeare how the *Active* is to be preferred.

Perfection.

Baſil.

Plutarch. in Moral.

Revel. 9. 1.

Coloſſ. 3. 5.

1 King. 21. 4. 16.

Luke 19. 8.

Luke 16. 19.

2 Sam. 13. 2.

Gen. 3. 1. & 37. 4.

Gen. 4. 5.

Prov. 26. 15.

IT is a barren *faith*, wee ſay, that is not attended on by *good workes*; and no leſſe fruitleſſe is that knowledge which is exerciſed onely in *Contemplation*, and never in *Action*. Wee are therefore with *Elizeus* to have a *double ſpirit*; a ſpirit that as well doeth, as teacheth, not onely a profeſſing of *words*, but alſo an offering of *workes*. So as, it is not breathing or moving, or talking, which argue a ſpirituall life, but abounding plenti-

The Active *part preferred.*

Agapetus.

Perfection.

fully in all *holy duties*, expreſſing thoſe effectuall and powerfull fruits of a living faith by *workes* of charity and obedience, which may any way tend to the glorifying of God, edifying our neighbour, or conforming our ſelves to him, whoſe *Image* wee beare. Now, as there is no comfort comparable to the *teſtimony* of *a good conſcience*, being that inſeparable companion which ſhall attend us to glory or confuſion, ſo there is no puniſhment, torment or affliction ſo grievous as *ſhame*, which deriveth the cauſe, ground, and beginning, either from doing that which wee ought not, or from not doing that which wee ought: as the comfort we reape from the *teſtimony* of a *good conſcience*, deriveth properly the primary cauſe and effect from doing that which wee ought, and abſtaining from doing that which wee ought not. And what be thoſe *workes* which are principally commended unto us, but *workes* of charity and devotion? "For to our owne ſoules (ſaith a devout Father) ſhall wee be right ac-"ceptable and gratefull, if wee compaſſionate the eſtate of our poore "brother, by being mercifull: yea, there is nothing that commendeth "more a Chriſtian man, or argueth a Chriſtian-like affected mind, then to "ſhew compaſſion to thoſe that are afflicted. For in this there is a reſemblance betwixt the *Creature* and *Creator*, loving, as he himſelfe loved; ſhewing *compaſſion*, as hee ſhewed. O let me commend this ſo commendable and generous a quality, to your admittance, *Gentlemen*! for beleeve mee, there is no one property that ſhall better accompliſh you, no armoury that may more truly deblazon you: for it is a badge of *Gentry* to ſhew *compaſſion* towards miſery. What profit ſhall you reape, if having onely ſuperficially read ſome Treatiſe tending to the comfort of ſuch as either in body afflicted, or in mind perplexed, or in both diſtreſſed; if you apply not theſe directions of comfort to them thus miſerably dejected? What reward, I ſay, ſhall you receive, upon the account by you given, of the *Sicke* which you have viſited; when having knowne how to comfort men in their affliction, you have not miniſtred the leaſt comfort to them in their viſitation? Or when you ſhall be demanded, where are the *hungry* which you have refreſhed, the *thirſty* whoſe thirſt you have quenched, the *naked* whom you have cloathed, the miſerable *oppreſſed* ſoule, whoſe caſe you have not onely pitied but redreſſed? And you ſhall anſwer, how you did indeed viſit them, but miniſter ſmall comfort unto them; you knew them to bee oppreſſed, and the way to redreſſe them, but other occaſions detained you, as you could not releeve them; Nay rather, have you not added worm-wood to their affliction? Have you not ſurfetted in their ſuffering, fatned your ſelves in their famiſhing, and raiſed your ſtates by their ruine? Were not your tables ſtored, when they were ſtarved; did not you feaſt, when they faſted; did it not affect you to ſee them afflicted? If at any time you felt this in your ſelves, let the dolefull remembrance thereof produce torrents of teares from your diſtreaming eyes; ſupply your manifold miſdeeds with many almeſ-deeds; your tranſgreſſions with compaſſions; your oppreſſion with foure-fold reſtitution; that your ſinne may no more be had in remembrance: yea, let mee uſe that exhortation to you, which a learned Father uſed upon like occaſion, *Let charity ſmite your bowels*; ſee not the *Image* of your Redeemer diſgraced, but forthwith labour to right him; ſee him not oppreſſed, but to your power redreſſe him; ſee him not ſtarve, if you have bread to releeve him; or thirſty, if you have drinke to refreſh him; or naked, if you have a garment to cloath him;

Bern. de inter. domo. c. 1.

Nicetas. Nazianzen, Ambroſ. epiſt. 70.

Animæ tuæ gratum feceris ſi miſericors fueris, Bern. de modo bene vivendi.

Nil magis commendat Chriſtianum animum &c. Ambroſ. 1. Tim. pag. 8.

Tract. 5. in Iohan.

Dives factus eſt propter pauperem, & pauper propter divitem; pauperis eſt rogare, divitis erogare. Auguſt.

He preacheth beſt, Qui dicit non lingua ſed vita. Aug ſer. 18. de verb. Dom.

Charitas viſcera tua percutiat. Auguſt.

him; or in any ſort diſtreſſed, if you have meanes to ſuccour him. Oh conſume not that on prodigality, which might procure the prayers of many poore ſoules for you! their prayers are your praiſes; their morning and evening ſacrifice, *way-markes* to direct you unto Paradiſe: take heed then you offend none of theſe *Little ones*, but cheere them; bee not as *thornes* in their eyes, or *pricks* in their ſides, but miniſter all neceſſary comfort unto them.

Perfection.

Vt a Chriſto accepimus beneficium, præſtemus Chriſtiani officium, præbendo membris Chriſti hoſpitium

Now, if this appeare a matter of difficulty, pretending that the ſupportance of your ſtate exacts ſo much of you, as you can reſerve nothing to exhibite upon theſe *workes* of charity; heare mee whoſoever thou bee that makeſt this objection: *Bee provoked, O Chriſtian, bee provoked by the widow of* Sarepta *to this encounter!* Encounter I call it, becauſe the fleſh ſuggeſts ſundry occaſions to avert thee from it. That charitable *Widow* though ſhee had but a *little meale*, ſhee imparted of that *little* to a Prophet; though ſhee had but a *little oile*, yet ſhee freely beſtowed it to refreſh a Prophet. The woman of *Samaria*, when IESVS ſaid unto her, *Give mee to drinke*, anſwered; *How is it that thou being a Iew, askeſt drinke of mee, which am a woman of Samaria?* Sundry ſuch like anſwers will fleſh and blood make, to diſpenſe with *workes* of charity; or like the anſwer of churliſh *Nabal*; *Who is* David, *and who is the ſonne of* Iſhai? *There bee many ſervants now adaies, that breake away every man from his maſter: Shall I then take my bread, and my water, and my fleſh which I have killed for my ſhearers, and give it unto men, whom I know not whence they bee?* O let not theſe objections divert the current of thy compaſſion! Eye not ſo much his *Countrey*, whether neighbour borne, or a ſtranger, as his *Countenance*, the expreſſe *Image* of thy Saviour.

Provocatu Chriſtiano, provocaris à vidua in certamen. Auguſt.

1 Kin. 17. 15.

Iohn 4. 7, 9.

But to deſcend to ſome reaſons, why the *Active part of Perfection* is to be preferred before the *Contemplative*, this amongſt others is the moſt effectuall and impregnable. In that great day of Account, when the *ſealed booke* of our ſecreteſt ſinnes ſhall bee unſealed, our priveteſt actions diſcovered, our cloſeſt and ſubtilleſt practiſes diſplayed, and the whole inſide of man uncaſed; it ſhall not be demanded of us, what *knew wee*, but what *did wee*. Fitting therefore it were to *preferre Action* before *knowledge* in this life, being ſo infallibly to be *preferred* after this life. Howbeit greater is their ſhame, and ſharper (doubtleſſe) ſhall bee their cenſure, whoſe education in all Arts divine and humane hath enabled them for diſcourſe, fitted or accommodated them for managements publike or private; yet they, giving reines to liberty, invert their knowledge to depraved ends; either making no uſe of ſuch noble and exquiſite indowments, or which is worſe, imploying them to the ſatisfaction of their owne illimited deſires. O happy had theſe beene, if they had never knowne the excellency of learning, for *ignorance* is to be preferred before *knowledge* looſely perverted! Yea but, will ſome object, I cannot ſee how any one ſhould obſerve a Law before they know it; wherefore, as I thinke, *Knowledge* is to be preferred, becauſe by *Knowledge* is *Action* directed. It is true indeed, *Knowledge* directs and inſtructs, for otherwiſe wee ſhould grope in darkeneſſe; neither doe I exclude all *Knowledge*, but admit ſo much as may inſtruct man ſufficiently in matters of faith, put him in remembrance of *Heaven*, whoſe joyes are ineffable; of *Hell*, whoſe paines are intolerable; of the *laſt judgement*, whoſe ſentence is irrevocable. So as I exclude onely this groſſe ignorance, or blind Paganiſme,

Eo die in quo ratio reddetur, quid fecimus, non quid novimus, quæretur.

Obiect.

Sol.

Perfection.

for to theſe is the way to heaven cloſed, becauſe they are divided from that light, without which the celeſtiall way cannot be diſcerned. Whereas then I haveſo much inſiſted heretofore upon the *contemplative part of Perfection*, my ayme was to ſhew how thoſe, who continued in a *Contemplative* and ſolitary life, ſequeſtring themſelves from the cares and company of this world, doubtleſſe conceived ineffable comfort in that ſweet retirement; yet in regard they lived not in the world, the world was not bettered by their example. But in this *Active Perfection*, where the *Active part* no leſſe then *Contemplative* is required, wee intend thoſe who doe not onely *know*, but *doe*; and in the *Actions* of this life, uſe to make their *Light ſo ſhine before men, that they may ſee their good workes.*

Luke 5.16.

Object. Yea, but it may bee againe objected; All ſinnes bee properly called ἀγνοήματα, and beare the name of *ignorance*: how then may wee exclude any *knowledge?* Every *Sinne* indeed implyes an *ignorance* of the creature towards the Creator; which ignorance imports rather a forgetfulneſſe. For admit a man ſhould ſteale, commit perjury, or any ſuch act contrary to the expreſſe will and commandement of GOD; it were to bee imagined, that this breach or tranſgreſſion of the divine Law, proceeded not of ignorance: for hee could not chooſe but know, that conſent to any of theſe incurred the breach of his Law: but rather it may be ſaid, hee had not God before his eyes, but out of a wilfull forgetfulneſſe, violated the ordinances of God.

Sol.

The *Active* preferred before the *Contemplative* for two reſpects.

But to conclude this *Branch* in a word, the *Active* is to bee *preferred* before the *Contemplative*, for two reſpects: The firſt, whereof hath relation to our ſelves: The ſecond to others. To *our ſelves*, having account to make for the *Actions* of our life, how wee have imployed or beſtowed thoſe *Talents* which hee hath lent us; what uſe, profit, or benefit wee have made of them; in what ſpirituall affaires have wee beene exerciſed, in what *holy duties* trained! Have wee not preferred private profit before the teſtimony of a good conſcience? Have wee not laboured to inhaunce our meanes by ſiniſter and indirect courſes? Have wee not with-drawne our hand from releeving our needfull brother, or defrauded the labourer of his wages? Have wee not conſorted with the evill doer, and encouraged him in his ſinne? Have wee not hindred ſome *pious worke* tending to the honour of God, and imitable for example of others? Have wee propagated the Goſpel, comforted *Sion* when ſhee mourned, repaired thoſe breaches which were in her, and received thoſe in peace which bleſſed her? Have wee onely ſought the *kingdome of God, and the righteouſneſſe thereof*; eſteemed *godlineſſe* to be great *riches*; left our ſelves and all, to be followers of him who gave us dominion over all? If wee have done this, as wee are here in the *Alpha* of *grace*, wee ſhall be there in the *Omega* of *glory*: here initiate, there conſummate: but having *knowne the will of our Father, and done it not*; read principles or inſtructions of a good life, and obſerv'd them not; converſant in deepe myſteries, and applyed them not; ſtudied in all Arts and Sciences, and practiſed them not; how miſerable is our *knowledge*, pronouncing on us a heavier judgement! Wherefore in reſpect of *our ſelves*, whether our *knowledge* bee great or little, if our converſation bee not in heaven, though our habitation, during our Pilgrimage be on earth, our *knowledge* is but as a *tinckling Cymball*, and ſhall ſmally

availe

availe us before the high Tribunall. For knew wee the power and vertue of all creatures, of all plants and vegetive bodies, from the *Cedar* of *Lebanon*, to the *Hyſſop* upon the wall, yet were this *knowledge* fruitleſſe, being not ſeconded by a *life* conformable to that knowledge. 5. Secondly, *in reſpect of others*; *Action* is the life of man, and example the direction of this life. How much then doe ſuch men prejudice thoſe who live in the world, that betake themſelves to a private or retired life, eſtranged from humane ſociety, and ending their daies in ſome ſolitary cave, as men divided from the world? For howſoever their manner of life bee religious, their diſcipline ſtrict and rigorous, and in their devotion fervent and zealous; yet they deprive *others* of the benefit, which they might reape by their example. Wherefore moſt ſafe and ſure it is (to uſe the words of a judicious Author) for thoſe who have a deſire to take upon them a ſolitary life, to retire and withdraw their *affections* before they withdraw their *bodies* from the world, and to force the *world* to flie from their *minde*, before they flie the *world*; leſt going out of the *world*, they carry about with them the *world*. For as hee may live ill, who liveth apart from the ſociety of men; even ſo, though they flie not into the *wilderneſſe*, yet may they flie the *world*, and amidſt the crowd of people live ſolitarily by an inward *Contemplation* of the ſupernall glory; and in midſt of a clamorous Court conferre with themſelves, and converſe with God: in the meane time, whatſoever they know or can doe, that may any way tend to the common-good, benefit or utility of humane ſociety, to effect it accordingly, and not bury that *talent* in the ground, which they have received from above; which rule they are to obſerve after the example of the moſt holy and excellent men of both Orders, *Eccleſiaſticall* (I ſay) and *Secular*.

Perfection.

Gaſpar. in Heraclito. c. 2. Mundum ex animo prius fugare, quam mundum fugere.

Nec divinitus acceptum talentum in terram defodere, ibid.

Thus farre have wee proceeded in the examination or diſcuſſion of theſe two eſpeciall parts of *Perfection*, *Contemplative* and *Active*; wherein by manifeſt and infallible arguments wee have proved, how the *Active* part is to bee *preferred*, both in reſpect of *our ſelves and others*; becauſe a life well acted ſhall miniſter moſt comfort to our ſelves, beſides that light of example which it yeelds unto others. Now as the *Active* is *preferred*, it reſteth that wee ſhew you wherein this *Active* part of *Perfection* conſiſteth; which diſcovered, that whereof wee treat, and would gladly finde, may bee the ſooner attained.

THere is no *building*, which as it relies on a foundation, conſiſts not of ſome materiall compoſition; no *body* but it conſiſts of nerves, arteries or ſinewes, which cement the lineaments together; nor *confection* which conſiſts not of ſome ſimples, for otherwiſe it were not mixed, but ſimple and uncompounded. The like may bee ſaid of this choice and exquiſite Confection, this *Active part* (I meane) of *Perfection*. For as all *Rivers* tend to the *Sea*, to make one *Ocean*; all *Creatures* to make one *Univerſe*; ſo all *Vertues* aime at *Perfection*, which once attained, they forceaſe from *action*.

Wherein the Active part of Perfection conſiſteth.

Now in this diſcourſe of *Active perfection*, the period of *Man*, wee doe not meane of that *abſolute perfection* or accompliſhment, which admitteth no blemiſh or imperfection; for wee are to ſeeke that above us, not below

Perfection.

low us; for our righteouſneſſe, juſtice and *Perfection* is ſuch in this life, as it rather conſiſteth in the *remiſſion* of ſinnes, than *Perfection* of vertues. Yea, wee ſinne daily, ſo as properly we can attribute nothing to our owne ſtrength but weakneſſe, to our owne ability but infirmneſſe, to our reſolves but uncertainneſſe, to our wils but untowardneſſe, to our affections but depravednesſe, nor to the whole progreſſe of our lives but *actuall* diſobedience. But rather (I ſay) wee meane of that Chriſtian *Perfection*, which every one in this Tabernacle of clay is to labour for; that wee may become *perfect* through him who became weake that wee might bee ſtrengthned, hungry that we might be nouriſhed, thirſty that wee might bee refreſhed, diſgraced that wee might be honoured; yea, who became all unto all, that by all meanes hee might gaine ſome.

Aug. de Civit. Dei. l. 19° cap. 27.

Active Perfection conſiſteth in Mortification of action and affection.

But wherein may this *actuall perfection* bee properly ſaid to conſiſt? In *Mortification*; which like the ſwift gliding torrent of *Hydaſpes*, divides or dilates it ſelfe to two channels; *Action*, and *Affection*: *Action* in expreſſing it; *Affection* in deſiring to expreſſe it: *Action* in ſuffering, *Affection* in deſire of ſuffering. The one actuating no leſſe in *will*, than the other in *worke*. Where the *Action* being more exemplar, and in that more fruitfull, gives precedency to *Affection*, which concurres with the act to make the *worke* more graciouſly powerfull. For, where a *worke* of *Mortification* is performed, and a hearty deſire or affection to that *worke* is not adjoyned, that *Action* may bee properly ſaid to bee enforced, rather than out of a free or willing diſpoſition accepted. Now this twofold *Mortification* extends it ſelfe properly to theſe three Subjects; *Life*, *Name*, *Goods*. *Life*, which even Humanity tendreth; *Name*, which a good man before the ſweeteſt odours preferreth; *Goods*, on which the worldling, as on the ſupreme good, lieth.

Mortification extends it ſelfe in a three-fold reſpect, to theſe three diſtinct ſubjects.

1. *Life.*
2. *Name.*
3. *Goods.*

Mortification in our diſeſteeme of *Life.*

For the firſt, many excellent and memorable examples of ſundry devout and conſtant ſervants of Chriſt Ieſus, are in every place frequent and obvious; who for the confirmation of their *faith*, and the *teſtimony* of a *good conſcience*, joyfully and cheerefully laid down their lives, eſteeming it an eſpeciall glory to bee thought worthy to ſuffer for him, who with all conſtancy ſuffered, to become an example of patience to them: which were eaſie to illuſtrate by the ſufferings of many eminent and glorious *Martyrs*. *Prudentius* writeth, that when *Aſclepiades* commanded the tormentors to ſtrike *Romanus* on the mouth, the meeke *Martyr* anſwered; *I thanke thee, O Captaine, that thou haſt opened unto mee many mouthes, whereby I may preach my Lord and Saviour: Tot ecce laudant ora, quot ſunt vulnera: Looke how many wounds I have, ſo many mouthes I have to praiſe and laud the Lord.* *Ignatius* words were theſe, to witneſſe his conſtancie at the time of his ſuffering: *Frumentum ſum Chriſti, & per dentes beſtiarum molor, ut mundus panis Dei inveniar. I am Chriſts corne, and muſt bee ground by the teeth of wilde beaſts, that I may become pure manchet for the Lord.* It is reported that bleſſed *Laurence*, being laid upon the *Gridiron*, uſed theſe words to his Tormentors: *Turne and eate, it is enough.* Saint *Andrew*, when he went to bee crucified, was ſo rapt with joy, as hee *rejoyced* unmeaſurably in that bleſſed reſſemblance of his Maſters death. Bleſſed *Bartholomew* willingly loſt his *skin* for his ſake, who had his ſkinne ſcourged, that hee might bee ſolaced. *Iohn* dranke a cup of *poiſon*, to pledge his Maſter in a cup of *affliction*. Thus *Laurence's Gridiron*, *Andrewes Croſſe*, *Bartholomew's Skinne*, *Iohns*

Ireu. adverſ. hæreſ. lib. 5. cap. 28.

Johns Cup, expreſſed their *Mortification*, by a willing ſurrender of their *life* for his ſake who was the *Lord* of *life*: Yea, ſhould wee ſurvey thoſe ſtrange invented torments, during the bloudy iſſue of the tenne Perſecutions, which were contrived by thoſe inhumane *Aſſaſinates*, whoſe hands were deepe died in the bloud of the Saints, wee ſhould no leſſe admire the conſtancy of the perſecuted ſuffering, than the cruelty of the Perſecutors infeſting: What rackes, hookes, harrowes, tongs, forkes, ſtakes were purpoſely provided to torment the conſtant and reſolute Profeſſours of the truth, wearying the tormentors rather with tormenting, than abating any part of their conſtancie in the height and heat of their tormenting! Yea, they were ſolaced in the time when they ſuffered; eſteeming * death to bee ſuch a paſſage, as might give them convoy to a more glorious heritage. Neither did theſe bleſſed Profeſſors of the faith, receive comfort by the eye of their meditation firmely fixed on heaven, but by the compaſſion and princely commiſeration of divers eminent ad victorious Emperours bearing ſoveraignty then on earth. *Conſtantine* the *Great* uſed to kiſſe the eye of *Paphnutius* which was bored out in *Maximinas* time. The like noble and princely compaſſion wee reade to have beene ſhewed by *Titus*, *Trajan*, *Theodoſius*, and many other Princes graciouſly affected towards the poore afflicted and perſecuted Chriſtians: Yea, God moved the hearts of thoſe, who naturally are moſt remorſeleſſe or obdurate, in commiſerating the eſtate of his afflicted. Which may appeare by the *Gaolor* in the *Acts*, *who waſhed* Saint *Pauls ſtripes and wounds*. O how comfortable were theſe paſſions or paſſages of affliction, theſe tortures or torments, the trophies of their perſecution; the bleſſed memoriall whereof ſhall extend the date of time, receiving a crowne of him, who is the length of dayes! So, as King *Alexanders* Stagges were knowne and hundred yeares together by thoſe golden collars, which by the Kings commandement were put about their neckes; or as King *Arthurs* bodie being taken up ſome what more than ſix hundred yeares after his death, was knowne to bee his by nothing ſo much, as by the prints of ten ſeverall wounds which appeared in his skull; ſo theſe glorious *ſtampes* of their paſſion, ſhall appeare as trophies to them in the day of exaltation; becauſe, as they loſt their *lives* for the teſtimony of the Goſpel, they ſhall finde them recorded in the booke of life, receiving the crowne of conſolation, for the deep draught which they tooke of the cup of affliction. And reaſon there is, we ſhould diſ-value our *lives* for the profeſſion of our faith, ſince forlorne and miſerable is his *life*, that is without faith. For if the *Heathen*, whoſe future hopes were fixed on poſterity, and not ſo much as the leaſt knowledge of eternity, diſ-eſteemed their *lives* to gaine them renown, or propagate their countries glory; much more cauſe have wee to ſubject our *lives* to the cenſure of death, having hope after death to live in glory. It is reported, that the body of *Cadwallo*, an antient King of the *Britains*, being embalmed and dreſſed with ſweet confections, was put into a brazen image, and ſet upon a brazen horſe over Ludgate, for a terror to the *Saxons*: and *Ziſca*, the valiant Captaine of the *Bohemians*, commanded that after his deceaſe his skin would bee flayed from his bodie, to make a drum, which they ſhould uſe in their battels, affirming that as ſoone as the *Hungarians*, or any other Enemies, ſhould heare the ſound of that drum, they would not abide but take

Perfection.

Euſeb. in Eccl. Hiſt.

Ruffinus l. 10. hiſt. cap. 36.

* *Infælix multis theta eſt, mihi litera fælix. Si* Θάνατον *ſcribit, ſcribit & illa* Θεὸν.

Act. 16. 33.

Plin. l. 8. c. 32.

Aug. Tract. 49. in Johan.

Hollinſhed.

Perfection.

take their flight. This moved *Scipio* to appoint his Sepulcher to bee ſo placed, as his image ſtanding upon it, might looke directly towards *Africa*, that being dead, he might ſtill bee a terrour to the *Carthaginians*. If reſpect of Pagans to their Country, or an eye to popular glory did ſo inflame them, as their Countries love exceeded their love of *life*, ſurviving in their death, and leaving monuments of their affection after death; how lightly are wee to value the glory of this *life*, if the loſſe thereof may advance our Fathers glory, or ought tending to the converſation of this *life*; being aſſured by him, whoſe promiſes faile not, by ſuch a ſmall loſſe to gaine eternity? Now, as it is not the *death*, but the *cauſe* of the *death* which makes the *Martyr*; we are to know, that to die in the maintenance of any hereticall opinion is Pſeudo-martyrdom: for howſoever thoſe *Arians*, *Manichees* and *Pelagians*; thoſe *Macedonians*, *Eutichees* and *Neſtorians*; yea, generally all Hereticks were conſtant and reſolute enough in ſeconding and maintaining their erroneous opinions; yet foraſmuch as the *cauſe* for which they contended was Hereſie, tend it might to their confuſion, but never to their glory: for as *honey-combes* (ſaith learned *Tertullian*) are by *Waſpes* compoſed, ſo are *Churches* by the *Marcioniſts* (and conſequently by all Heretickes) diſpoſed: in whoſe Synodals or conventicles, many thouſands are perverted, none converted, or to the Church of Chriſt faithfully eſpouſed. Whereas *Truth*, which may be preſſed, but not oppreſſed; aſſailed, but never ſoiled, like the greene *Bay-tree* in the midſt of hoarie winter, or a freſh *Spring* in the ſandy deſart, appeares moſt glorious, when her adverſaries are moſt malicious; bearing ever a countenance moſt cheerefull, when her aſſailants are moſt dreadfull. Neither only in this glorious act of *Martyrdome*, but in all inferiour works, the affection of the *minde*, as well as the *action* of the *man*, is to bee conſidered: for God himſelfe, who hath an eye rather to the *intention* than *action*, will not approve of a good worke done, unleſſe it be well done. As for example; when the Phariſie faſted, prayed, gave almes, and payed tithe of all that he poſſeſſed, he did good workes, but he did not thoſe good works well: the reaſon was, hee exalted himſelfe in his workes, without attributing praiſe unto him, who is the beginner and perfecter of every good worke: for his *faſts* were hypocriticall & not of devotion, his *prayers* ineffectuall, becauſe they founded of Oſtentation; his *almes* unacceptable, becauſe exhibited only for obſervation; and his *tithes* abominable, being given to colour his ſecret oppreſſion: for which cauſe did our Saviour pronounce a woe upon them, ſaying, *Woe unto you Phariſies; for yee tithe Mint and Rue, and all manner of herbes, and paſſe over judgement and the love of God: theſe ought yee to have done, and not to leave the other undone.* Whence it appeares, that the worke it ſelfe was approved, but the *manner* of doing it reproved; for that they preferred the tithing of *Mint* and *Rue*, before the *judgement and love of God*; ſo they preferred it, as the one was performed, while the other of more ſerious and conſequent importance was omitted. Whence wee are cautioned, that in our workes of *Mortification*, we doe nothing for any ſiniſter or by-reſpect; but only for the glory of God, to whom, as all our *Actions* are properly directed, ſo are they to have relation onely unto him, if wee deſire to have them accepted.

Cyprian. Contrarii ſunt illis factioſi hæretici, quorum conſcientiæ uſq; adeò ſunt amplæ, ut in illis civitatem decem millium civium ædificare poſſis, quemadmodum quidam Magnum Alexandrum depinxit. Ægid. in 1. Theſſ. 5. Tertul. lib. 4. cont. Marcioniſt.

In omnibus quæ egimus, finem intentionis, magis quam actum operationis intendit. Aug. Soliloq. c. 14.

Luke. 18. 14.

Luk. 11. 42.

Is it ſo, that this *Actuall Perfection* is to be acquired by *Mortification*, wherein is required not only the *action* but *affection*? And that wee are even to lay downe our *lives*, if the cauſe ſo require, to promote the glory of

our

our Maker? Tell me then, *Gentleman*, how farre have yee proceeded in this spirituall progresse? Have yee unfainedly desired to further the honour of God, repaire the ruines of *Sion*, and engage your owne *lives* for the *testimony* of *a good conscience*? Have ye fought the *Lords battell*, and opposed your selves against the enemies of the Truth? Have yee shut the doore of your chamber, the doore of your inner parlour, I meane your *hearts* from the entrance of all earthly affections, sensuall cogitations, and expressed true arguments of *Mortification*, the sooner to attaine this high degree of Christian *Perfection*? Have yee made a *covenant* with your *eyes* not to looke after the *strange woman*; a *covenant* (I meane) with your *hearts* never to lust after her? Have yee weaned your itching and bewitching humours, from affecting forraine and out-landish *fashions*. Which how severe they be to *fashion* conformed, they make man of all others most deformed? Have yee done with your reere-suppers, midnight revels, Curtaine pleasures, and Courting of Pictures? Have yee left frequenting Court-maskes, Tilt-triumphs, and Enterludes, boasting of young Ladies favours, glorying more in the purchase of a glove, than a Captaine in the surprizall of a Fort? Have yee cashiered all those Companions of death, those seducing Consorts of misery, and betaken your selves to the acquaintance of good men, conceiving a settled joy in their society? O then thrice happy you! for having honoured God, he will honour you; having repaired the ruines of *Sion*, hee will place you in his heavenly *Sion*; or engaged your *lives* for the *testimony* of a *good Conscience*, hee will invite you to that *continuall feast* of a *peaceable Conscience*; or fought the *Lords battell*, hee will say *you have fought a good fight*, crowning you after your victory on earth with glory in heaven; or shut the *doore* of your *Chamber*, and kept the *roome* cleane and sweet for your Maker, *hee will come in and sup with you*, that you may rejoyce together; or made a *covenant* with your *eyes* not to look after the *strange woman*, with *those eyes yee shall behold him*, who put enmitie between the *Serpent* and the *Woman*; or weaned your itching and bewitching humours from affecting Out-landish *fashions*, madding after phantasticke habits (for 'tis not the skils not whether silken or woollen, so the *fashion* be civill and not wanton;) you shall be *cloathed in long white robes*, and follow the *Lambe* whersoever he goeth; or done with your *mid-night revels*, and Court pleasures, you shall bee filled with the *pleasures* of the *Lords House*, and abide in his *Courts* for ever; or left frequenting Maskes, Tilt-triumphs, and Enterludes, the glorious Spectacles of vanity, you shall bee admitted to those angelicall triumphs, singing *heavenly Hymnes* to the God of glory; or chaffer'd those companions of death, whose end is misery, you shall have the Saints for your companions, and share with them in the *Covenant* of mercy. Doe yee not hence observe what inestimable comforts are reserved for those who are truly mortified; mortified, I say, in respect of your contempt to the world, which is expressed by ceasing to love it, before you leave it? Who would not then disvalue this *life*, and all those bitter *sweets*, which this frayle *life* affordeth, to possesse those incomparable sweets which every faithfull soule enjoyeth? Yea, but our fillen *worldling*, or delicate *Worme-ling* will object: This discipline is too strict for flesh and blood to follow. Who can indure to yeeld his head to the blocke, or his body to the faggot, when the very sight of death in another, minister to the beholder motives of terror? Sensefully: this is nothing to him that daily considereth *hell* for that *lustfull beastly*

Perfection.

* *Pardon to offer, vestis meas Seriosa quæ Ollius, modo pudica sit, non meretrix.*

Lasciva, & Plautina illa minuscula.

Confeſſion.

Ibid.

Scire debes, quòd quamvis de morte meditari ſit horribile, de ſtatu finalis judicii cogitare ut æſtimo, non minus eſt formidabile: quia nullus tunc poterit fallere ſapientiam, flectere juſtitiam, inclinare clementiam, declinare ultionis & juſtæ retributionis ſententiam. Bern.

Mortification in our diſ-reſpect of *Fame* or report.

Mortification in averting our care from our owne praiſe.

Phavor. in l. 1. de rebus geſt. Alphonſ.

Regia auribus, ni eſſe poſſit, Adulatorium laudes maximè ingratæ.

Ea lex, D. Auguſtini judicio, unicè approbanda eſt, quando nec laudantem adulatio movet, nec laudatum tentat elatio.

Aug. Soliloq. cap. 15.

ſhall ſave it, but he that ſaveth his life ſhall loſe it. What is a minutes anguiſh to an eternity of ſolace? Wee can endure the launcing or ſearing of a putrified member, and this endures as long as our time of wraſtling with our Diſſolution, which brings us to our Saviour: nor skils it much, what kinde of death wee die, ſeeing no kinde of death can hurt the righteous, be the terrors and torments of death never ſo numerous. The way then to contemne death, is to expect it, and ſo to prepare our ſelves for it, as if wee were this very houre to encounter it, reſolving never to goe with that conſcience to our *bed*, with which wee durſt not goe to our *grave*; being ſo uncertaine whether before the next morne wee ſhall bee taken out of our *bed*, and ſhrouded for our *grave*. And this ſhall ſuffice touching our *Mortification* or Contempt of *life*, if with ſuch a ſacrifice wee may bee thought worthy to honour him who gave us *life*.

Wee are now to ſpeake of *Mortification* in reſpect of *name* or report, wherein, you are to underſtand, that this is two-fold: Firſt, in turning our eares from ſuch as *praiſe* us; Secondly, in hearing with patience ſuch as *revile* us. For the firſt, it is and hath beene ever the condition of ſober and ſecret men to avert their care from their owne praiſes; at leaſt with a modeſt paſſing over ſuch vertues as were commendable in them: which modeſty appeared in *Alphonſus* Prince of Aragons anſwer to an Orator, who having repeated a long Panegyricall oration in his praiſe, replied, *If thus thou haſt ſaid conſent with truth, I thanke God for it: if not, I pray God grant me grace that I may doe it.* Others likewiſe wee reade of, who could not with patience endure their perſons or actions to bee praiſed above truth: this princely paſſion appeared in *Alexander*, who hearing *Ariſtobulus*, a famous Greek Hiſtorian, read his writings purpoſely penned upon the memorable acts he had atchieved, wherein he commended him farre above truth; being mightily incenſed therewith, threw the booke into the river, as he was ſailing over *Hydaſpes*, ſaying with all, *See that almoſt moved to ſend* Ariſtobulus *after.* Neither indeed will any wiſe man endure to heare himſelfe praiſed above truth, ſeeing no leſſe aſperſion may be laid on his perſon by being too highly praiſed, than if he were diſcommended: for ſhould wee praiſe one for his bountie, who is publikely knowne to the world to be parcimonius; or for his humility, who is naturally ambitious; or for his continencie, who is licentious; our praiſes would not tend ſo much to his honour; as to the diſplay of his nature, yea, even he himſelfe, guilty in himſelfe, would tax us, knowing that he the leaſt of all others deſerved theſe praiſes from us. It is flattery (ſaith one) to praiſe in abſence; that is, when either the vertue is abſent, or the occaſion is abſent. But in the report of our owne praiſe, admit wee ſhould deſerve it, the ſafeſt courſe is to withdraw our care from hearing it, leſt vaine-glory tranſport us upon hearing of thoſe praiſes which are ſpoken of us: for if our aymes be only to purchaſe popular eſteeme, preferring the praiſe of men, before the praiſe of God, or the *teſtimony* of a good *conſcience*; as our aymes were perverted, ſo ſhall wee bee rewarded. Now there is no better means to abate or extenuate this deſire of praiſe in us, than duly to conſider whoſe gifts they bee, that deſerve this praiſe in us: for were they our owne, wee might more properly be praiſed for them; but they are Gods, and not ours, therefore is the praiſe to be aſcribed unto God, & not unto us. "For he that would be praiſed for Gods gift, & ſeeketh not Gods glory, but his owne in that gift, though he be praiſed by men for Gods gifts, yet is he diſpraiſed

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"sed by God, for not seeking Gods glory, but his own for this gift: and "he who is praised by men, God dispraising, shall not be defended by "men, God judging, nor bee delivered, God condemning. Whereas, "he that loveth God, will chuse rather to bee deprived of all future glory, than detract by any meanes from God the Author of all glory. Let us then so avert our eare from *selfe-praise*, or ought else that may beget in us vain-glory or ostentation, that we may become like unto him, who disesteemed all worldly praise from the houre of his birth to the houre of his passion. Secondly, we are to heare with patience such as *revile* us: and reason good; for observing this, a *blessing* is pronounced on us; *Blessed are ye* (saith the Lord of all blessing) *when men shall revile you, and persecute you, and shall say all manner of evill against you falsly for my sake: rejoyce and bee exceeding glad; for great is your reward in heaven; for so persecuted they the Prophets which were before you:* Yea, not only the *Prophets*, but even *Him* of whom all the Prophets bare witnesse; yet became hee *as one that did not heare, having no rebukes in his mouth*. When hee was *tempted* in the wildernesse, the *Scripture* was his armour of resistance; when hee was *reviled* on the Crosse, he *prayed* for his enemies, to expresse his heavenly patience. Now, if the Sonne of God was in the desart tempted, what Hermit can expect to bee from temptation freed? If the *Master* be *reviled*, how may the *servant* looke to bee intreated? For howsoever some, or indeed most of the ancient Fathers, doubt whether the Divell did know that Christ was GOD or no; touching that parcell of Scripture, wherein Christ was tempted in the Desart; yet may it appeare probable by inference from the text it selfe, that after Iesus had said unto him, *It is written thou shalt not tempt the Lord thy God; the Divell tooke him up into an exceeding high mountaine, and shewed him all the kingdomes of the world, and the glory of them*; saying, *All these things will I give thee, if thou wilt fall downe and worship me*. Whence I collect, that after Christ had told him that he was God, he continued his temptation, which was an argument to evince him of palpable ignorance; or of distrust to Christs speech, which argued his diffidence: but our purpose is not too curiously to insist upon these subtill digressions; it sufficiently appeareth, that Christ who ought to bee every faithfull Christians patterne, was *reviled, yet opened not hee his mouth*; but with sweet silence and amiable patience offered his prayers unto his Father for them who maliciously offered him upon the Crosse; leaving us an example of admiration and imitation, that following him and suffering with him, wee might likewise reigne and remaine with him: yea but will our spritely-stately *Gallant* object, Can any man, who knowes the value of *reputation*, with patience suffer publike disgrace? Is there any punishment so grievous as *shame*? Yea, were it not better for a man who is eminent in the eye of the world, to die right out, than still live in reproach and *shame*? For a man to live or die, is naturall; he performeth but that taske to which al mortality is injoyned; but for a man to live in *shame* and contempt, and bee made a spectacle of disgrace to the world, an apparent touch or taint to his friends, a laughing stock of his enemies, is such a matter, as no well-bred and noble minded man, that hath any courage or stomacke in him, or tenders his esteeme, can ever digest it. True it is, that flesh and bloud will suggest many such objections: and if there were nothing to bee valued so much as worldly esteeme, or popular grace, which relieth on opinion, as soone lost as got, there were some

Perfection.

Mortification in suffering aspersions laid on our *good name*.

Matth. 5. 11. 12.

* *Qui justus est & maledicitur, præmium ei pro maledictione redditur. Aug.*

Quod si ipse Dei filius a Diabolo in Eremo tentatus fuit; quis Eremitarum idem non expectet? Gaspar. in Heraclito.

Vid. Ægidium in hunc locum.

Matth. 4. 7. 8.

Tota vita Christi in terris quæ per hominem gessit, disciplina morum fuit. Omnia bona mundi Christus contempsit, quæ contemnenda docuit: & omnia mala sustinuit, quæ sustinenda præcepit; ut in illis non quæreretur felicitas, neq; in istis timeretur infelicitas. Aug. de ver. rel.

Ambr. ep. 70.

Perfection.

Beneficium se putabat accepisse augustæ memoriæ Theodosius, *quoties rogabatur ignoscere. Optabatur in eo, quod timebatur in aliis, ut irasceretur. De obit. Theo.*

Charon nec Lethis nec Gharybdis *fædarunt sacrum sordes* Charites. *Socrat. in Eccles. Hist. l. 1. cap. 21.*

The Arians scandalized the great *Athanasius*, of practising magick with the dismembred hand of *Arsenius*.

reason to stand so punctually upon termes of *reputation*, but the eye of a Christian ought to extend it selfe to an higher object. We are exhorted *to heape coales on our enemies heads*; *to render good for evill*; and *to bee revenged on them by well doing*. *Diogenes* being asked how one should bee revenged of his enemy, answered, *by being a vertuous and honest man*. What matter then though all the world *revile us*, having a sincere and unblemished conscience within us, to witnesse for us? *Socrates* in his Ecclesiasticall History writeth, that *Athanasius* being accused by one *Ischyras*, to have killed *Arsenius*, and after to have cut off his hand, that he might use it to magicke and sorcerie, cleared himselfe notably of this slander: having by good hap found out *Arsenius*, who lay hid for the nonce; hee brought him before the Councell of *Tyre*, whereto hee was convented, and there hee asked his accuser, *whether hee knew Arsenius or no?* Hee answered, *Yes*: then *Athanasius* called him forth, with his hands covered under his cloake, and turning up the one side of his cloake, shewed him the one of his hands; & when most men surmised, that the other hand at least-wise was cut off; *Athanasius* without any more adoe, casteth up the other side of his cloake, and sheweth the second hand, saying, *You see* Arsenius *hath two hands, now let mine accuser shew you the place where the third hand was cut off*. Whence two remarkeable considerations are recommended unto us: malicious subornation in the accuser: gracious moderation in the accused. For the *former*, let the speech of a Heathen man for ever be printed in your hearts; who when his friend came unto him, and desired him to take a false oath in a cause of his, made answer: πολλοὶ, πολλοὶ φίλοι, ἐὰν μὴν ὁ Θεὸς. *You must* (saith he) *beare with me, there are many friends to bee gotten if I lose you; but if by forswearing my selfe I lose the favour of God, I cannot get another, there is but one God.* For the *latter*, as soft words pacifie wrath, so by a pleasant conceit hee cooled all wrath, sleighting so much the aspersion of his accuser, as even of his enemies he gain'd him honour. To instance which *Mildnesse* or patience, even in sundry Heathen men, towards such as aspersed disgrace upon them, were it not that I feare enlarging of this *branch* too much, I might produce many heroicke and princely examples, as *Vespasian*, his sonne *Titus*, *Marcellus*, *Demetrius*, yea, the stiffe and rough-hew'd *Hercules*, who cared not a flie for backbiting termes. But I am to use a word or two unto you, *Gentlemen*, by quest of inquiry how you are found affected herein, and so descend to the third and last *Branch* arising from this *Subject*.

Have ye not delighted in hearing your owne *praise*, but reproved such as praised you, or turned your eare from their applause, lest it should transport you? Have yee distributed to the poore, without looking who saw you? Have yee fasted without hanging downe your head, to cause men observe you? Have yee prayed with zeale, fixing your eye only on God, that hee would look on you? Have yee performed the workes of charity, and that for conscience sake, and not for vain-glory? Have yee not too Pharisaically prided your selves in your own integrity? Have yee ascribed to your selves shame, and to God the glory? Have yee heartily wished rather to bee deprived of all hope of glory than by your meanes to detract in any wise from Gods glory? O then happy & blessed are you! for having turned your eares from the applause of men, you shall receive applause from Angels; or having distributed to the poore without looking who saw you, you shall bee plenteously rewarded by him, whose eyes are ever upon you;

you, or failed without hanging downe your heads, to cause men observe you, you shall feast with him, who will erect your heads, and with glory crowne you; or performed workes of charity for conscience sake, and not for vaine-glory, *your workes shall goe before you*, and be accounted for righteous through him, who shall cloath you with glory; or not too Phariſaically prided your ſelves in your owne integrity, you ſhall become *juſtified* with the *Publican*, and admitted to honour by humility; or aſcribed to your ſelves ſhame, and to God the glory, God ſhall wipe off your ſhame, and bring you to the full fruition of his glory; or heartily wiſhed to bee deprived of all hope of glory, rather then by your meanes to detract in any wiſe from God's glory, your deſire of advancing Gods glory, ſhall after your paſſage from this vale of miſery, eſtate you in the inheritance of glory. Againe, have you heard with patience ſuch as *reuile* you? Have yee anſwered them as hee did, who being accuſed by his enemy of one ſinne, accuſed him likewiſe of ignorance, ſaying, *Thou accuſeſt me of one, when I am guilty of a thouſand?* Have yee not ſtood upon termes of *reputation*, but with patience ſuffered all diſgraces? Have yee overcome your enemy with mildneſſe? taken revenge on him by your vertue and goodneſſe? fortified your ſelves againſt all calumnie, with the ſpirit of patience? O then right bleſſed are you! for having heard with patience ſuch as *reuile* you, an eternall bleſſing is pronounced on you; or having beene as ready to condemne your ſelves, as others to accuſe you, your purged conſcience ſhall freely acquit you; or not ſtood on termes of *reputation* when men diſgrac'd you, you ſhall be graced in heaven, where no diſgrace ſhall touch you; or overcome your enemy with mildneſſe, the mild *Lambe* ſhall crowne you with happineſſe; or taken revenge on him by your vertue and goodneſſe, you ſhall be refreſhed with the fountaine of ſweetneſſe; or fortified your ſelves againſt all calumnie with the ſpirit of patience, with *Palmes* in your hands ſhall yee ſing with joyfulneſſe. Gather, O gather hence what ineffable ſolace is conferred on the patient! whatſoever hee ſuffer here, ſhall in ſuperabundant meaſure bee recompenced elſe-where. But it may be objected, that ſome aſperſions are not to be borne with: for thoſe ſcandals which are laid upon our perſons, where our *faith* is not taxed or touched, may bee more eaſily endured; but where theſe are ſtruck at, they are not to be ſuffered. To confirme which, wee reade how *Peter* and *Iohn* having by prayer and impoſition of hands, given the Holy Ghoſt, and *Simon* the Sorcerer ſaw that through laying on of the Apoſtles hands, the Holy Ghoſt was given, hee offered them money, ſaying, *Give mee alſo this power, that on whomſoever I lay hands, hee may receive the Holy Ghoſt.* But *Peter* incenſed herewith, ſaith unto him, *Thy money periſh with thee, becauſe thou haſt thought that the gift of* GOD *may be purchaſed with money.* Whence it appeareth, that out of a holy zeale, one may ſhew paſſion towards ſuch as detract from the honour of God, or aſperſe a blemiſh upon his ſervants in the worke of their miniſtery. The like we reade of *Paul*, that glorious *veſſell* of *election* conceiving much indignation againſt one who had withſtood the word, ſaying, *Alexander the Copper-ſmith did mee much evill, the Lord reward him according to his workes.* The reaſon is inclusively annexed; *of whom bee thou ware of, for hee hath greatly withſtood our words.* The like ſpirit of zeale might *Iames* and *Iohn* bee ſaid to be of, who when they ſaw that the *Samaritans* would not receive Chriſt, ſaid;

Perfection.

Non ſolum quorum ego inconſcii, fateor reum, ſed vere cogor meam inculpare ignorantiam, quia unius me feciſti reum, quando conſcius fui millium.

Act. 8. 17. 18.

19.

20.

2 Tim. 4. 14.

15.

Perfection.

Luke 9.54. 55.

said; *Lord wilt thou that we command fire to come downe from heaven and consume them, even as Elias did?* But how this passion of theirs was approved, may appeare by the ensuing verse, *But he turned and rebuked them, and said, Yee know not what manner of spirit you are of.* Now to cleare this objection, there is no *Patterne* which wee ought sooner to imitate then Christ himselfe, who is the master of truth, and directeth us in all truth; who as hee was most blamelesse of all others, *for in his mouth was never guile found*, yet was hee in his owne person more defamed, in his doctrine more reproved, in his miracles more injured then all others: for one while hee is accused to *have a Divell*; anon, that *he casteth out Divels through the Prince of the Divels*; anon, that *hee is a man glutton and a wine-bibber, a friend of Publicans and Sinners*: yet what answer vouchsafed hee unto all these, save only this, *Wisedome is justified of her children*? Now I know there are differences of *Scandals* or aspersions, where some leave deeper impression then others doe: for as the *mine* is more precious then any *earthly substance*; so it receiveth the deepest staine when the estimation of our *faith* is questioned, being the very maine foundation whereon all religion is grounded, and the perfection of that building which makes a Christian rightly accomplish'd. Saint *Basil* could shew himselfe calme enough in his conference with the Emperour, till a Cooke came in, and saucily told him, *hee did not well to stand so precisely upon such small matters, but rather to yeeld to his master the Emperour in a word or two: for what were those divine affaires wherein hee so much insisted, but such as with indifferency might be dispensed?* But what answered this reverend Father? *Tee, Sir Cooke* (quoth hee) *it is your part to tend your pottage, and not to boile and chop up divine matters; which, as they little trouble you, so in weight and consequence are farre above you.* And then with great gravity turning to the Emperour, said, *that those that were conversant in divine matters, which were principally to be intended, would with conscience rather suffer death, then suffer one jot of holy Scripture, much lesse an article of faith already received, to be altered or corrupted.* Another *holy man*, though most innocent, could indure to be counted a whore-master, an uncleane person, and the like; but when one called him an *Heretike*, hee could beare no longer: so neere to we touched, when our *faith* is questioned. But as wee have a noble and glorious *Patterne*, who shewed himselfe a Conquerour in his suffering, let us wrastle with flesh and blood; that suffering all things for him, and with him, wee may after our conquest joy in him, and with him. And let this be sufficient to have beene spoken of *Mortification* in respect of our *name* or esteeme in the world, labouring daily to dis-value and humiliate our selves while wee are in the world.

Iohn 7. 20. Matth. 9. 34. Matth. 11. 19 Acts 2. 13.

Scandalum Phariseorum. *Scandalum Publicorum.* *Scandalum activum.* *Scandalum passivum.*

Mortification in our contempt of all *worldly substance.*

If it be no great thing to leave our *substance*, but *our selves*; let us at least leave our *substance*, that wee may the better enjoy *our selves*. It was the wise exhortation of the wisest of Princes; *Honour the Lord with thy substance, and with the first fruits of all thy increase*; annexing a promise to this precept: *So shall thy barnes bee filled with plenty, and thy presse shall burst out with new wine.* But forasmuch as many things are required to the *mortification* of this earthly *Mammon*; wee will reduce them to two speciall heads, the better to retaine in memory this meanes of *mortification*: 1. to consider from whom wee have received these worldly blessings. 2. how to dispose of them, lest they become cursings of blessings.

Prov. 3 9. 10.

Two remarkable considerations: first, by whom these blessings are conferred on us: secondly, how they are to be disposed by us.

For the first, wee are positively to set downe, that *every good gift and*

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every perfect gift commeth from above; the beasts that graze on a thousand hils are his; the treasures of the earth are his: for from whom should wee thinke are they derived to us, but from him by whom they were created for us? Hee who never had it, how can hee give it? but hee who hath all, guids all, governes all, and is *all in all*, is sole sufficient for all. Hee it is then that maketh rich and maketh poore, exalteth and humbleth; sending forth his *waters* out of their *treasuries*, and all things are *drowned*; shutteth them in their *treasuries*, and all things are *dried*. He it is that maketh the fruitfull barren, and the barren fruitfull. *Instead of the thorne shall come up the fyre tree, and instead of the briar shall come up the mirtle tree, and it shall be to the Lord for a name; for an everlasting signe that shall not be cut off.* He it is that made Heaven and Earth and all things replenished Heaven and Earth with all things, giving *Man* dominion, over all things, that *Man* might be subject unto him who made all things.

Perfection.

Non dabit quod non habet. Aug.

Isa. 55. 13.

Now as hee gave them to man, so are they to be *disposed* of by man, to *his* glory who made man. And how is that? Not in laying *land* unto *land* with the oppressour; nor in repairing to the house of the *strange woman* with the adulterer; nor consuming your *substance* in excesse with the rioter; nor hoording up *vengeance* against the day of wrath with the miser; nor grinding the *face* of the poore with the extortioner: but rather *distributing* freely of that which you have, and *communicating* to the *necessity* of the *Saints*: so shall you make to your selves *friends of your unrighteous Mammon*, and shall be fed with *Manna* in the Courts of *Sion*. Gainefull is the use of that money, which is put out to the workes of charity; which be it more or lesse, cannot but be exceeding great, being given with devotion, and the worke attended by singlenesse of heart and sincerity of affection; for where a sincere *will* is not joyned with the *worke*, the worke cannot be effectuall to the doer, howsoever it may seem fruitfull to the beholder. At which sort of men, who erect sumptuous *workes* rather for popularity and affectation, then piety or sincere affection, the Poet pleasantly glanceth;

Isa. 55. 13.

Luke 16. 9.

Signa vitè nparent, ut nemine nota relinquent Marmore quæ fecit proprio nomen in ære habent.

THESE *Statues reare in publike mayes,*
as trophies of their love,
Which, as they beare, in passengers
will admiration move,
And gaine a fame unto their name,
which may survive in them:
But trust me, Sirs, *these* workes *of their*
shew them vaine-glorious men.

Which *workes*, howsoever usefull unto others, were better undone then done in respect of themselves: for to glory in our *workes*, doth not only derogate from our *workes*, but denounce upon us a greater damnation, ascribing to our selves what duly, properly, and solely ought to be attributed to the glory of God.

But to draw neerer the point wee have in hand; there is nothing that weaneth our minds more from the *meditation* of God and *mortification* to the world, then our earthly affections, which beare such sway over us, as they will not suffer those divine motions or meditations to take root in

us.

Perfection.

Luke 14. 16, 17, &c.

us. This is excellently shadowed in that Parable of the *great Supper*, where many guests were invited, but all with one content began to make their excuse: the first, hee had bought a peece of *ground*, and hee must needs goe see it: the second had bought five yoke of *oxen*, and hee must goe prove them: and another had married a *wife*, and therefore hee could not come. These, though the *fatlings* be provided, the choicest dainties prepared, wherewith their hunger-starved soules might be refreshed, cannot come; the world must detaine them, their earthly respects inchaine them, their sensuall delights restraine them: they cannot come, though often invited; nor resort to this *great Supper*, though all things be provided. These seldome or never take into their more serious consideration, the state of the blessed in *Heaven*, or the state of the damned in *Hell*. Neither can the joyes of the one allure them, or the paines of the other deterre them. These will dispense with the *word* for the profit of the *world*, and enjoy the pleasures of sinne for a season, deferring repentance till it be past season. Saint *Chrysostome* relateth how *Paulus Samosenus* that arch-hereticke, for the love of a *woman* forsooke his *faith*. Saint *Augustine* relateth divers, who denied the *torments* of *hell* to have eternity, thereby to flatten their affection with a pretended assurance of *impunity*. Saint *Gregory* imputeth it to *avarice* and covetousnesse, that many forsake their *faith*. These follow not the example of sundry devout men, the memory whereof is recommended unto us in holy writ; who being possessors of lands or houses, sold them, and brought the prices of the things that were sold, *and laid them downe at the Apostles feet: and distribution was made unto every man according as hee had need.* The like *contempt*, in respect of earthly *substance*, wee reade to have been in many noble and equally affected *Pagans*, as *Crates*, *Bisas*, *Zeno*, *Bias*, *Anacreon*, *Anacharsis*; who, though they had scarce the least glimpse of an eternity, yet they disvalued the *substance* of earth as the subject of vanity. But I must now draw in my sailes, and take a view of your dispositions (*Gentlemen*) how you stand herein affected; that seeking what I expect to find, I may no lesse glory in your aversion from earth, then if you were ascending *Iacobs* ladder, to have your names enrolled in the kingdome of heaven.

Penitentia dolorum, non remissionis peccatorum. Chrysost. hom. 7. in Iohan. Aug. lib. 1. de civit. dei. c. 18. Greg. lib. 20. Mor. c. 12. 1 Act. 4 34, 35.

An accurate repetition and connexion of the precedent Meditations.

Have yee honoured the Lord with your *substance*, and tendred him the *first fruits* of his bounty? Have yee acknowledged every *good thing* to come from *him*, as from the fountaine of mercy? Have yee subjected your selves unto him, as hee hath subjected all things to your soveraignty? Have yee disposed of them soberly and solely to his glory? Have yee beene oppressors, and with good *Zacheus* made foure-fold restitution? Have yee not exposed your *inheritance* to riot and pollution? Have yee not hoorded up *vengeance* against the day of affliction? Have yee not grinded and grated the *face* of the *poore* with extortion? Have yee *distributed* freely, and *communicated* to the Saints necessity? Have yee made you friends of your unrighteous *Mammon*, and so made your selves way to the heavenly *Sion*? Have yee done these *workes* of compassion with singlenesse of heart, and without affectation? Have yee beene by no earthly respect detained from comming to that great Lords *Supper*, to which you were invited? O then in a happy state are you! for having honoured the Lord, hee will fill your barnes with plenty; or having acknowledged all good things to bee derived from his mercy, hee will give you a fuller taste of his bounty; or subjected your selves to his obedience, hee will

cause

cauſe every *Creature* to doe you ſervice; or diſpoſed of them ſoberly and ſolely to his glory, hee will exhibit his good gifts unto you more fully; or beene oppreſſours, and made *reſtitution*, you ſhall with *Zacheus* become *veſſels* of *election*; or not expoſed your *inheritance* to riot and pollution, you ſhall be ſafe from the doome of confuſion; or not grinded the *face* of the *poore* with extortion, the *poore* ſhall beare record of your compaſſion; or *diſtributed* freely to the Saints neceſſity, hee that ſeeth in *ſecret* ſhall reward you *openly*; or made you *friends* of your *unrighteous Mammon*, *Manna* ſhall be your food in the heavenly *Sion*; or done theſe *workes* ſingly, and without vaine-glory, you ſhall be cloathed with the garment of mercy; or not detained by the world from going to that great Lords *Supper*, yee ſhall be graciouſly admitted and exalted to *honour*. Thus to *diſpoſe* of the *ſubſtance* of the world, is to deſpiſe the world: preferring one meditation of the pleaſures and treaſures of heaven, before the poſſeſſion of the whole earth: and eſteeming it farre better to be one day in the *Houſe* of the *Lord*, then to be converſant in the *Palaces* of *Princes*. O then, yee whoſe generous deſcents and mighty eſtates promiſe comfort to the afflicted, releeſe to the diſtreſſed, and an hoſpitable receit to all ſuch as repaire to you for ſuccour or comfort; miniſter to the *neceſſity* of the *Saints*, be liberall and open handed to the *poore*, having opportunity, doe good unto all men, *eſpecially unto them who are of the houſehold of faith*; bee exerciſed in the *workes* of the ſpirit and not of the fleſh, ſo ſhal ye build upon a ſure foundation, and in the *inheritance* of Gods Saints receive a manſion. Turne not (I ſay) your eare from the cry of any poore man, leſt his cry be heard, and procure *vengeance* to be poured on your head: Pitty the moanes of the afflicted, wipe off the teares of the diſtreſſed, comfort them that mourne in *Sion*. The ordinary forme of begging in *Italy*, is, *Doe good for your owne ſakes*. Doe good for your owne ſakes, for your owne ſelvs, for your own ſoules. No [a] *ſacrifice* to God more grateſull, to your ſelves more uſefull, or to your own ſoules more fruitfull, then to be *zealous* in all *holy duties*, and compaſsionate to the needful: [b] for, he that in himſelfe *burnes* not in devotion, can never *inflame* another with the zeale of devotion: [c] neither can any one *ſhine*, unleſſe before he *burne*: *ſhine* in the *workes* of compaſſion, unleſſe he *burn* before with the zeale of a devout affection. So as many though they be [d] *Lights* in reſpect of their miniſtry or office, yet are they *Snuffs* in reſpect of their uſe, effect or ſervice. Exhibit therefore freely of thoſe good gifts and bounties which God hath beſtowed on you, and ſhew your liberality now in the opportunate time; for, as there is a time that none can *worke*, ſo there is a time when none can *give*: give it then in your life time, that you may expreſſe your *charity* with your own hand, and not by way of *Legacie*: for many make *good wills*, which I much feare mee proceed not of *good will*; being rather by the ſentence of mortality inforced, then of their owne charitable diſpoſition affected, to leave to the poore afflicted of the world, which they ſo exceedingly loved, while they ſojourned here in the world. And what ſhall theſe bountifull *Legacies* availe them, theſe charitable *Wills* profit them, when they ſhall make *their beds in the darke*, and enter parlie with their owne *Conſciences*, whether this coacted charity of theirs proceeded from compaſsion or compulſion, leaving what they could no longer enjoy, and giving that which was not in their power to give? Surely, no more benefit ſhall this inforced charity conferre on them, then if they had ſowne the ſand:

Perfection.

Gal. 5. 6.

[a] *Nullum Deo gratius ſacrificium quàm zelus animarum. Greg. in hom. 12. ſup. Ezec.*

[b] *Nam qui non ardet, non accendit. Bernard.*

[c] *Nec lucere poteſt, niſi prius ardeat. Aquin. in 5. Ioban.*

[d] *Lucernæ quoad affectum, extinctæ quoad effectum. Ibid. Quod emittitur voluntarium eſt: quod amittitur neceſſarium. Ambroſ. Elemoſyna in vita, eſt Lucerna lucens; Elemoſyna poſt mortem, Lucerna cæcutiens.*

Perfection.

Qui d die in diem deferunt, donec Parcæ cuncta auferunt.

Non memini me legiſſe male morte mortuum, qui libenter opera pietatis exercuit. Hieron. in epiſt. ad Nepotianum. Quam immenſa eſt lætitia de recordatione tranſactæ virtutis, &c. Bern. in feſt. omnium Sanctorum. ſerm. 2.

for fruitleſſe is that *worke* which deriveth not her ground from a pure intention or ſanctified *will*. In the Eaſterne countries, they put coine in the dead mans hand, to provide for him after his departure hence. The like proviſion carry theſe along with them to their graves, who deferre giving, till they cannot give, making their *Executors* their *Almoners*, who many times defeate the poore, or number themſelves in *Bead-roll* of the poore; whereby they gull the deceaſed, enriching their owne Coffers with the poore mans box. O *Gentlemen*, you whoſe corps are followed with many mourners, and oft-times inward rejoycers; ſend out thoſe ſweet odours of a good and devout life before you; *diſpenſe* and *diſpoſe* faithfully, in whatſoever the Lord above others hath enriched you; deferre not your charity to your death, leſt you be prevented of your charity by death; bethinke your ſelves how you would be provided if that great *Maſter* of accounts were this houre to call you before him, and make your reckoning with him; would you not bee glad; your *conſcience* told you, how you had beene faithfull diſpoſers or imployers of thoſe *Talents*, which were delivered to you? Would not your *hearts* rejoyce within you to have ſuch a *Teſtimony*, as the witneſſe of an undefiled or ſpotleſſe *conſcience* within you? Would it not intraunce you with an exceeding joy, to heare that happy and heavenly approbation, *Well done, good and faithfull ſervants, you have beene faithfull over a few things, I will make you rulers over many things: enter yee into the joy of your Lord?* If this could not chooſe but joy you, ſo *diſpoſe* of your earthly *Mammon*, that you may be partakers of this ſurpaſſing joy in the Courts of *Sion*. And ſo I deſcend to the laſt *Branch* of this laſt *Obſervation*, expreſſing that object of ineffable conſolation, whereto this *Active Perfection* aſpireth, and that ſpirituall repoſe of heavenly ſolace and refection, wherein it ſolely and properly reſteth.

Iob. 5. 7. The abſolute or ſupreme end whereto this Actuall Perfection *aſpireth, and wherein it ſolely reſteth. Chryſoſt. aug. Soliloq. c. 2.*

MAn *is borne unto trouble, as the ſparkes fly upward*, being here a ſojourner in the Inn of this world; and drawing every day neerer and neerer the end of his Pilgrimage; where mans life is the Travellers embleme; his forme of living, the very mirrour of his ſojourning; his home returning, the type or figure of his diſſolving. In which progreſſe or journall of man, by how much more the Sun-diall of his *life* proceedeth, by ſo much neerer the night-ſhade of *death* approacheth. Yet, behold the miſery of man! His deſires are daily to diſquiet and diſturbe himſelfe: for ſhew me that man howſoever affected, or in what degree ſoever placed, whoſe deſires are ſo firmely fixed, as his mind is not troubled in the purſuit of that whereto his aymes are directed. For to begin with the *Higheſt*, becauſe his thoughts are ever aſpiring ſt; doth the *Ambitious* man ayme at honour or preferment? Behold, he purpoſeth with himſelfe to gaine or attaine ſuch a place under his Prince, not ſo much for his owne ends (as he pretendeth) but to be uſefull to his friends, and behovefull to his Countrey; but ſince that houre, he entertained the firſt infant thoughts of *Ambition*, hee hath felt ſufficiently the danger of that *infection*: reaping no other fruits but diſtractions, in reſpect of *Competitors*, or want of enjoying himſelfe, being peſtred by multitude of *Suters*. Or, is he covetous? There is nothing which he eyes or beholds upon this *Vniverſe*, tending to profit, or promiſing hope of profit, which hee preſently conveyes not to his *heart*, coveting whatſoever hee ſees, and ſeeing nothing that he doth not covet:

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hee tumbles and toſſes, and will not ſuffer his eyes to ſlumber, but like miſerable *Menedemus* in *Terence*, or greedy *Gripus* in *Plautus*, hee afflicts and torments himſelfe, making his owne deſires his owne diſquiets. Or, is hee *Voluptuous*? His fond affection procures in him this phrenſie or diſtraction: Hee goes to the houſe of the *ſtrange woman*, gives eare to her incantation, ſports with *Iſmael*, luſts after her beauty in his heart: *and is taken with her eye-lids*; yet ſee how ſenſuality brings him to miſery! by meanes of this *whoriſh woman*, hee is brought to a *peece of bread: and the adultereſſe will hunt after his precious life*: but to paſſe over theſe, and take a view of ſuch whoſe courſe of life ſeemes better diſpoſed, then to converſe with the world, either by ambitiouſly aſpiring to *Honours*, the great mans *Darling*; or by too eager a purſuit after *Riches*, the worldlings *Mammon*; or by too hot a queſt after *pleaſure*, the wantons *Minion*. For to reflect a little upon the aymes of ſuch who affect *Contemplation*, and every day better their knowledge in the ſerious or exquiſite ſearch of the natures, vertues, or operations of all creatures; wee ſhall find, to uſe the words of *Salomon*, *That even in theſe there is vanity and affliction of ſpirit*: for, howſoever *wiſedome raines downe skill and knowledge of underſtanding, exalting them to honour that hold her faſt*; yet *Salomons* concluſion after the ſearch of wildome and folly, is definitively this; *In much wiſdome is much griefe: and hee that increaſeth knowledge, increaſeth ſorrow*. For ſhould man labour to engroſſe all learning, knowledge and wiſdome, his labour were but vaine, and his ſearch fruitleſſe; ſeeing he, whoſe underſtanding was deepeſt, conceit quickeſt, and wiſdome greateſt of all them that were before him in Ieruſalem, hath thus concluded: *All this I have proved by wiſdome; I ſaid, I would be wiſe, but it was farre from me*. Adding the reaſon hereof; *That which is farre off, and exceeding deepe, who can find it out?* For be our ſearch never ſo curious, our deſire covetous in the purſuit of knowledge, wee ſhall find by daily experience our own weakneſſe: where, though our wils be ſtrengthned, our abilities are weakned, being ever more hopefull in our undertakings, then powerfull in our performance; yea, it is a property inherent to us, and naturally ingrafted in us, to have an itching deſire of *knowing* all things, but of *doing* nothing: yet neither in *knowledge* nor *Action* may wee ſatisfie our deſire or affection: vaine and endleſſe therefore is our ſearch in the former, as weake and fruitleſſe is our purſuit of the latter. There is no end of writing many bookes, no end of reading many bookes, no end of ſtoring our Libraries with many bookes: for under the *cover* of theſe, much covetouſneſſe oft-times lurketh. Theſe are not of that ineſtimable price, (though they containe much ſpirituall comfort) as may fully ſtore or enrich the heart; fully repleniſh or ſatisfie the heart; fully ſettle or eſtabliſh the heart: for where the deſires of the heart are not fulfilled, how can ſhee hold her ſelfe ſufficiently enriched? Or where her deſires are not accompliſhed, how may ſhee reſt ſatisfied? or being not there ſeated, where her deſires are ſettled, how can ſhee bee quieted? Hence it is, that a devout Father compares his *Heart* unto a *Mil*; *For as a Mil* (ſaith he) *ſtriftly obſerveth and turneth about and refuſeth nothing, but whatſoever is put upon it, it grindeth: but if nothing be put upon it, it conſumes it ſelfe: ſo is unquiet able heart always in motion, and never reſteth: but whether I ſleep or wake, it dreameth and thinketh of whatſoever it encountreth*. Can then neither *Honour*, nor *Wealth*, nor *Pleaſure* ſatisfie his

Perfection.

Terent. in Heauton. Plau. in Rudente.

Prov. 6. 25.

Eccles. 1. 23.

Eccles. 1. 18.

16. 7. 23, 24.

Scire omnia volumus, nihil agere. Gaſper. in Herac. 6. 2.

Sub quorum velamine, frequenter magna avaritia comperitur. Vincent. de vit. Spirit. cap. 1.

Sive dormiam ſive vigilem, ſomniat & cogitat quicquid dell occurrit. Bern. Med. cap. 9.

Perfection.

his unconfined *Heart?* can neither *Honours* ſurprize her, *wealth* enjoy her, nor *pleaſure* intraunce her? No; theſe are vanity, and lighter then vanity, receiving their true colour from the Poet, who beſtoweth on them this portraiture;

Wealth *is a wave,* Honour *a bait of death,*
Catching at which wire catcht and choak't therewith.

For tell me, is not the *Ambitious* man as fearefull to incurre diſgrace, after hee is received to his Princes favour, as hee was jealous of a *Competitor* before hee got into favour? againe, is not the miſerable *rich* man, who repoſeth all comfort in his *ſubſtance*, all his conſolation in his riches, as fearefull to loſe what hee already enjoyes, as hee was doubtfull of prevention in what hee now enjoyes? Or is not the *voluptuous* carnall man, whoſe onely delight is daliance with his perfidious *Dalilah*, ſtinged with as much griefe after his deſires are ſatisfied, as hee was ſtirred with delight before his pleaſures were effected? Or is not the *Contemplative* man, whoſe aimes being higher, ſhould tender him content in fuller meaſure, afflicted in mind, when hee finds himſelfe come ſhort in knowledge of what hee expected, and reads every day ſomething which hee never before obſerved? What content then in theſe flouriſhing *May-buds* of vanity, which in repentance and affliction of ſpirit, doe onely ſhew their conſtancy? So as one well obſerveth, *If man ſhould not be afflicted by God, yet ſhould hee be afflicted by himſelfe*; conſuming himſelfe with his owne envie, rancour, and other diſtempered affections, which have more fury and torment attending on them, then the evill it ſelfe which procureth them. Yet behold the wretched condition of unhappy man! Though neither *Honour* bee permanent, nor from perill freed; nor *Riches* prevalent to make him after death the better friended, nor *pleaſures* ſo excellent, as to free him from affliction when they are ended: yet are they for moſt part preferred before thoſe heavenly *honours* which are ever permanent, and never altering; before thoſe incorruptible *riches*, which inrich the ſoule after death without decreaſing; and before thoſe ineffable *pleaſures*, where neither deſires breeds *longing*, nor ſatiety *loathing*. So as, I cannot more fitly compare the actions of theſe ſenſuall affected men, then with that childiſh act of the Emperour *Honorius*, who taking eſpeciall delight in a Hen called *Roma*: upon a time underſtanding, by report of ſuch as told him, that *Roma* was loſt, he exceedingly lamented: whereupon ſome of his familiar friends, and ſuch as were neere him, noting his terrour; *It is not your Hen that is loſt, but your Citie* Roma, *that is taken by* Alaricus *King of the Gothes.* Wherewith comming a little to himſelfe, hee ſeemed to beare with much more patience the ſurprize of the *one*, then the loſſe of the *other*. O childiſh ſimplicity! you ſay well; yet the like is in us. Wee cannot endure that any one ſhould ſteale from us our ſilver; yet either honour, riches, or pleaſure may have free leave to ſteale away our heart. Wee would by no meanes be defrauded of our treaſure; yet it troubles us little to be depraved with errour. Wee avoid the *paſſans* of the *body*, but not of the mind; intending more the diet of the body, then the diſcipline of the mind.

Since then, in theſe externall deſires, this *Actuall Perfection*, whereof wee have formerly treated, may receive no true reſt or repoſe, for ſo thoſe

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In petendo honorem timet ne præveniatur, in poſſidendo valdè timet ne privetur.

Cui tam deeſt quod habet, quàm quod non habet: Adeptæ voluptatis Coronidem ſi quæras, pœnitentiam invenies. Cum ſe cuncta novîſſe putat, ſtultè ſe ignovîſſe quam diciſſe, indies ſentit.

Si à Deo non affligatur homo, ſeipſum affliget in Hæreſ. cap. 3.

Ita de humano arbitratu penſitatur divinitas, niſi Deus homini placuerit, Deus non erit. Tertul. in Apol. cap. 5.

Ibid. cap. 3.

Vid. vit. Honor.

Corporis vitiis venena non animi. Ibid. in Hæreſ.

it only aſpireth, wherein it reſteth; wee muſt ſearch higher for this place of peace, this repoſe of reſt, this heavenly *Harbour* of divine comfort: wee are to ſeeke it then while we are here upon earth, yet not on earth: would you know, what this ſoveraigne or abſolute end is, wherein this *Actuall Perfection* ſolely reſteth, wherein the *Heart* onely glorieth, and to the receiver, long life, with comfort in abundance amply promiſeth? Hearken to the words of *Ieſus* the Sonne of *Sirach*: *It is a great glory to follow the Lord, and to bee received of him is long life*: Nor skils it much, how worldlings eſteeme of us; for, perhaps, they will judge it folly to ſee us become weaned from delights or pleaſures of the world; to ſee us embrace a rigorous or auſtere courſe of life, to diſ-eſteem the pompe and port of this preſent world. This (I ſay) they will account fooliſhneſſe; *But bleſſed are they who deſerve to be of that number, which the world accounts for fooles, God for wiſe men.* But miſerable is the ſtate of thoſe forlorne *worldlings*, whoſe cheefeſt aime is to circumvent or intrap their brethren, making their higheſt *aimes* their owne *ends*, and accounting *bread eaten in ſecret to bee the ſavoureſt, and ſtolne waters the ſweeteſt*: for theſe never drinke of their own *Ciſterne*, or feed of the fleſh of their owne fold; but partake in the ſpoile of others, yet wipe their mouthes as if they were innocent: but behold this *Haman*-policy ſhall make them ſpectacles of finall miſery, wiſhing many times they had been leſſe wiſe in the opinion of the world, ſo they had reliſhed of that divine wiſdome, which makes man truly happy in another world; even that *wiſdome* (I ſay) *who hath built an everlaſting foundation with men, and ſhall continue with their ſeed*: neither can this divine *wiſdome* chuſe but bee fruitfull, ſtanding on ſo firme a root, or the branches dry, receiving life and heat from ſo faire a root.

Now to deſcribe the beauty of her branches ſpringing from ſo firme a root; with the ſolidity of her root, diffuſing pith to her branches: *The root of wiſdome* (ſaith the wiſe Son of *Sirach*) *is to feare the Lord, and the branches thereof are long life.* This *feare*, where it takes *root*, ſuffers no wordly feare to take place. Many *worldlings* become wretched, onely through *feare* leſt they ſhould bee wretched; and many die, onely through *feare* leſt they ſhould dy: but with theſe, who are grounded in the *feare* of the Lord, they neither feare death, being aſſured that it impoſeth an end to their miſery; nor the miſeries of this preſent life, being ever affied on the truſt of GODS mercy. How conſtantly, zealouſly, and glorioſuly many devout men have died, and upon the very inſtant of their diſſolution expoſtulated with their owne ſoules, reproving in themſelves their unwillingneſſe to die; may appeare by the examples of ſuch; whoſe lives as they were to GOD right pleaſing, ſo were their ſoules no leſſe precious in their departing: upon ſome whereof, though I have formerly inſiſted, yet in reſpect that ſuch memorable patternes of ſanctity cannot be too often repreſented, I thought good purpoſely (as uſually I have done in all the *Series* of this preſent *Diſcourſe*, where any remarkeable thing was related, to have it in divers places repeated) to exemplifie this noble reſolution or contempt of death, in the proofe and practice of ſome one or two bleſſed Saints and Servants of God.

Jerome writeth of *Hilarion*, that being ready to give up the ghoſt, hee ſaid thus to his ſoule; *Go forth my ſoule, why feareſt thou? Go forth, why trembleſt thou? Thou haſt ſerved Chriſt almoſt theſe threeſcore & ten yeares, and*

Perfection.

Quis vicinus mutus, quis latro, quis inſidiator tibi tollit Deum? Et poteſt tibi tollere totum quod poſſides corpore, non tibi tollit eum quem poſſides corde. Aug. Eccluſ. 23. 18.

Beati qui ex eorum numero eſſe merentur; quos mundum proſultis, Deum proſapientibus habet. Bloſ. Enchirid. parvul. auth. Eſther. 7. 9. 10. Eccluſ. 1. 15.

Feare.

Multi miſeri ſunt metu, ne miſeri ſint: multi mori metuentes, moriuntur. Gaſpar. in Heros.

The reaſon of his frequent repetition of ſundry ſentences, ſimilitudes, and other memorable diſcoveries thorowout this Book.

Hier. in vit. ejus.

Perfection.

and doeſt thou now feare death? Saint *Ambroſe* when hee was ready to die, ſpeaking to *Stillico* and others about his bed; *I have not lived ſo among you* (ſaith hee) *that I am aſhamed to live longer to pleaſe God: and yet againe I am not afraid to die, becauſe wee have a good Lord.* The reverend *Bede*, whom wee may more eaſily admire, than ſufficiently praiſe for his profound learning, in a moſt barbarous age, when all good literature was in contempt, being in the pangs of death, ſaid to the ſtanders by; *I have ſo lived among you that I am not aſhamed of my life, neither feare I to die, becauſe I have a moſt gracious Redeemer.* Hee yeelded up his life with this prayer for the Church; *O King of glory, Lord of Hoſtes, which haſt triumphantly aſcended into heaven, leave us not fatherleſſe, but ſend the promiſed Spirit of thy truth amongſt us.* Theſe laſt funerall *Teares*, or dying mens *Hymnes*, I have the rather renued to your memory, that they might have the longer impreſſion, being uttered by dying men, at the point of their diſſolution. And I know right well (for experience hath informed me ſufficiently therein) that the words of dying men are precious even to ſtrangers; but when the voice of one wee love, and with whom wee did familiarly live, cals to us from the *Death-bed*, O what a conflict doe his words raiſe! How ſtrongly do griefe and affection ſtrive to incloſe them! knowing that in a ſhort ſpace, that tongue, the organs whereof yet ſpeak, and move attention by their friendly accents, was to bee eternally tied up in ſilence, nor ſhould the ſound of his words ſalute our eares any more: And certainly, the reſolution of a devout dying man, being upon the point of his *diſſolution*, cannot but bee an eſpeciall motive to the hearer, of *Mortification*. Which was one cauſe, even among the heathens, of erecting Statues, Obelisks, or Monuments upon the Dead; that eying the *Sepulchers* of ſuch noble and heroick men as had their *honour* laid in the duſt, they might likewiſe underſtand, that neither reſolution of ſpirit, nor puiſſance of body could free them from the common verdict of mortality: which begot in many of them a wonderfull contempt of the *world*. Albeit it is to bee underſtood, that Chriſtians doe contemne the world much otherwiſe than Pagans: for *ambition* is a guide to theſe, but the *love* of God unto them. *Diogenes* trod upon *Plato's* pride with much greater ſelfe-pride: but the Chriſtian with patience and humility ſurmounteth and ſubdueth all wordly pride; being of nothing ſo carefull, as leſt hee ſhould taſte the *Lotium* of earthly delights, and ſo become forgetfull with *Vlyſſes* companions of his native Country. Meane time he ſojournes in the world, not as a Citizen, but as a Gueſt, yea as an Exile. But to returne to our preſent diſcourſe now in hand; in this queſt after that ſoveraigne or ſupreme *end* whereto all *Actuall Perfection* aſpireth, and wherein it reſteth, wee are to conſider three things: 1. What is to bee ſought: 2. Where it is to be ſought: 3. When it is to be ſought. For the firſt, wee are to underſtand that wee are to ſeeke onely for that, the acquiſition whereof is no ſooner attained, than the minde, whoſe flight is above the pitch of frailty, is fully ſatisfied. Now that is a bleſſed life, when what is beſt, is effected and enjoyed: for there can bee no true reſt to the minde in deſiring, but partaking what ſhe deſireth. What is it then that wee ſeeke? To drinke of the *water* of *life*; where our thirſt may bee ſo ſatisfied, as it never be renued; our deſires ſo fulfilled, as never higher or further extended. Hee that hath once taſted of the fountaine named *Clitorius fons* (and choice is the taſte of ſuch a fountaine) *will*

never

Pontius in fine vitæ ejus.

In vit. Bedæ.

Extrema morientium eloquia, audientium Oracula: ultimæ voces, viventium vates. Nicet. in funeb. orat.

Sepulchra enim non tam mortuorum quàm viventium memoriæ condita ſunt.

Ambitio hîc dux illîc, amor Dei Gaſp. in epiſt. ante Heraclit.

Vitruvius l. 8. cap. 3.

never drinke any wine; no wine mixed with the dregs of vanity, no wine drawne from the lees of vaine-glory: the reaſon is, hee reſerves his taſte for that *new wine*, which hee is to drinke in his Fathers kingdome. And what kingdome? The *Kingdome* of "*heaven*; a kingdome moſt "happy, a kingdome wanting death, and without end; enjoyng a life "that admits no end. And what life? A life vitall, a life ſempiternall, "and ſempiternally joyfull, And what joy? A joy without ſorrowing, "reſt without labouring, dignity without trembling, wealth without "loſing, health without languiſhing, abundance without failing, life with-"outdying, perpetuity without corrupting, bleſſednеſſe without afflicting, "where the ſight & viſion of God is ſeene face to face. And what *God*? *God* "the ſole ſufficient, ſummary, ſupreme *good*: that *good* which we require a-"lone; that *God* who is *good* alone. And what *good*? The *Trinity* of the divine "perſons is this ſummary good, which is ſeene with pureſt mindes. The *Heart* triangle-wiſe reſembleth the image of the bleſſed *Trinity*; which can no more by the circumference of the *World* bee confined than a *Triangle* by a *Circle* is to bee filled. So as the *Circular* world cannot fill the *Triangular* heart, no more than a *Circle* can fill a *Triangle*; ſtill there will bee ſome empty corners: it ſaies, ſo long as it is fixed on the world, *Sheol*, it is never enough: but fixed on her *Maker*, her onely *Mover*, on her ſweet *Redeemer*, her deareſt *Lover*, ſhe chants out cheerefully this *Hymne* of comfort; *There is no condemnation to them which are in Chriſt Jeſus*. She then may reſt in *peace*. And what *peace*? A *peace* which paſſeth all underſtanding. Shee then may embrace her *Love*. And what *Love*? A *Love* conſtantly loving. Shee then may enjoy *life*. And what *life*? A *life* eternally living. Shee then may receive a *Crowne*. And what *Crowne*? A *Crowne* gloriouſly ſhining. *This crowne* (ſaith S. *Peter*) *is undefiled*, which *never fadeth away*. The Greeke words which S. *Peter* uſeth, are Latine words alſo; and they are not only *Appellatives*, being the Epithetes of this *Crowne*, but alſo *Propers*; the one proper name of a *Stone*, the other of a *Flower*: for *Iſidore* writeth, there is a precious ſtone called *Amiantus*, which, though it bee never ſo much ſoiled, yet it can never at all bee blemiſhed; and being caſt into the fire, it is taken out ſtill more bright and cleane. Alſo *Clemens* writeth, that there is a *flower* called *Amarantus*, which being a long time hung up in the houſe, yet ſtill is freſh and greene. To both which, the *ſtone* and the *flower*, the Apoſtle, as may bee probably gathered, alludeth in this place. Here then you ſee, *what you are to ſeeke*. For are your deſires unſatisfied? here is that which may fulfill them. Are your *ſoules* thirſty? here is the *Well* of *life* to refreſh them: Would you bee *Kings*? here is a *Kingdome* provided for you. Would you enjoy a *long life*? a *long life* ſhall crowne you, and *length* of *daies* attend you. Would you have all *goodneſſe* to enrich you? enjoying GOD, all *good things* ſhall bee given you. Would you have *ſalvation* to come unto your houſe and ſecure you? reſt you in *Chriſt Jeſus*, and no *condemnation* ſhall draw neere you. Would you have your *conſciences* ſpeake *peace* unto you? the *God* of *peace* will throughout eſtabliſh you. Would you have your conſtant'ſt *Love* ever attend you? He who gave himſelf for you, will never leave you. Would you have him live for ever with you? Leave loving of the world, ſo ſhall hee live ever with you and in you. Would you have a *Crowne* conferred on you? A *Crowne* of *glory* ſhall empale you. *Seeke then this one good wherein conſiſteth all goodneſſe, and*

Perfection.

Auguſt. Manual. cap. 8.

Ibid. cap. 3.

Luk. 18. 19.

Trinitas divinarum perſonarum eſt ſummum bonum, quod purgatiſſimis mentibus cernitur. Aug. lib. 1. de Trin. cap. 2.

Rom. 8. 1.

Ἀμάραντος. Ἀμαραντος.

Iſidorus Etymol. l. 16. c. 4.

Aug. Manual. cap. 34.

Perfection.

and it ſufficeth. Seeke this ſoveraigne or ſummary good, from whence commeth every good, and it ſufficeth. For hee is the *life* by which wee live, the *hope* to which wee cleave, and the *glory* which wee deſire to obtaine. For if dead, hee can revive us; if hopeleſſe and helpeleſſe, he can ſuccour us; if in diſgrace, he can exalt us. Him then only are wee to ſeeke, who, when wee were loſt, did ſeeke us; and being found, did bring us to his ſheepe-fold. And ſo I deſcend from *what* wee are to *ſeeke*, to *where* wee are to *ſeeke*, that ſeeking him where hee may bee found, wee may at laſt finde him whom wee ſo long have ſought.

Ibid. 12. *Alind noli petere, ſed ſuffice, quia una tibi ſufficiet. Aug. in Pſal.* 26.

Where we are to ſeeke.

For the *ſecond*, wee are to ſeeke it while wee are on earth, but not upon earth, for earth cannot containe it. It is the Philoſophers axiom, *That which is finite may not comprehend that which is infinite.* Now that ſupreme or ſoveraigne *end*, to which this *Actuall Perfection* is directed, whereto it aſpireth, and wherein it reſteth, is by nature *infinite*: *End* without *end*, *beginning* and *end*, impoſing to every *creature* a certaine, definite, or determinate *end*. The *ſole ſolace* of the ſoule, being onely able to fill or ſatisfie the ſoule, without which all things in heaven or under heaven, joyned and conferred together, cannot ſuffice the ſoule: ſo boundleſſe her extent, ſo infinite the *object* of her *content*. How ſhould *Earth* then containe it, or to what *end* ſhould wee on *Earth* ſeeke it; ſeeing whatſoever *containeth*, muſt of neceſſity bee greater than that which is *contained*? But *Earth* being a maſſe of corruption, how ſhould it confine or circumſcribe incorruption? Seeing nothing but immortality can cloath the *Soule* with glory, it is not the rubbiſh or refuſe of *Earth* that may adde to her beauty. Beſides, the *Soule* while it ſojournes here in this earthly manſion, ſhee remaines as a captive incloſed in priſon. What delights then can bee pleaſing, what delicates reliſhing to the palate of this priſoner? Shee is an exile here on *Earth*: what ſociety then can bee cheerefull to one ſo carefull of returning to her Countrey? If *Captives* reſtrained of their liberty, *Exiles* eſtranged from their Countrey, can take no true content either in their bondage, bee it never ſo attempred; nor in that exile, bee they never ſo attended, how ſhould the *Soule* apprehend the leaſt joy, during her abode on *Earth*? Where the *treaſure* is, there is the *heart*: her *treaſure* is *above*, how can her *heart* bee here *below*? Mortality cannot ſuit with immortality, no more can *Earth* with the *ſoule*. Whereto then bee the motions of our *ſoule* directed? To *Him* that gave it; no inferiour *creature* may ſuffice her, no earthly *object* ſatisfie her, nothing ſubject to *ſenſe* fulfill her. In *Heaven* are thoſe *heavenly objects*, wherewith her *eye* reſts ſatisfied; in *Heaven* are thoſe melodious *accents*, wherewith her *eare* reſts ſolaced; in *Heaven* thoſe choiceſt *odours*, wherewith her *ſmell* is cheriſhed; in *Heaven* thoſe taſteſull'ſt *dainties*, wherewith her *ſoule* is nouriſhed; in *Heaven* thoſe glorious *creatures*, wherewith her ſelfe is numbred. What difference then betwixt the ſatiety and ſaturity of *Heaven*, and the penurie and poverty of *Earth*? Here all things are full of labour, man cannot utter it: *The eye is not ſatisfied with ſeeing, nor the eare filled with hearing*: whereas in *Heaven* there is length of daies, and fulneſſe of joy without ending. And wherein conſiſts this fulneſſe? Even in the ſweet and comfortable ſight of God. But who hath ſeene GOD at any time? To this, bleſſed *Auguſtine* anſwers excellently: *Albeit* (ſaith hee) *that ſummary and incommutable eſſence, that true light, that indeficient light, that light of Angels, can bee ſeene*

Auguſt. Med. cap. 19.

Eccleſ. 1. 8.

Aug. Med. cap. 28.

by

by none in this life, being reserved for a reward to the Saints onely in the heavenly glory; yet to beleeve, and understand, and feele, and ardently desire it, is in some sort to see and possesse it. Now, if wee will beleeve it, though our *feet* bee on *earth*, our *faith* must bee in heaven: or understand it, wee must so live on *earth*, as if our conversation were in *heaven*; or feele it, wee must have so little feeling of the delights of this life, as our delight may bee wholly in *heaven*: or desire it, wee must hunger and thirst after *righteousnesse*, to direct us in the way which leadeth to *heaven*. *It cannot be* (saith a devout holy man) *that any one should die ill, who hath lived well.* Wee are then to labour by a zealous, religious, and sincere life, to present our selves blamelesse before the Lord at his comming. O if wee knew (and grosse is our ignorance if wee know it not) that *whatsoever is sought besides God, possesseth the mind, but satisfies it not!* wee would have recourse to *him*, by whom our minds might bee as well satisfied as possessed. But great is our misery, and miserable our stupidity, who, when wee may gaine *heaven* with lesse paines then *hell*, will not draw our foot backe from *hell*, nor step one foot forward towards the kingdome of *heaven*. Yea, when wee know, that it pleaseth the *Divell* no lesse when wee *sinne*, then it pleaseth *God* to heare us *sigh for sinne*; yet will wee rather please the *Divell* by committing *sin*, then please *God* by sending out one penitent *sigh for our sinne*. For behold, what dangers will men expose themselves unto, by Sea and Land, to increase their substance! Againe, for satisfaction of their pleasures, what tasks will they undertake, no lesse painefull then full of perill! A little expectance of penitentiall pleasure can make the *voluptuous* man watch all the night long, when one houre of the night to pray in would seeme too too long. Early and late, to enrich his careless *heire*, will the miserable *wretch* addresse himselfe to all slavish labour, without once remembring either early or late to give thankes to his Maker. Without repose or repast will the restlesse *ambitious Sparke*, whose aimes are onely to be worldly great, taske himselfe to all difficulties to gaine honour, when even that which so eagerly hee seekes for, oft-times brings ruine to the owner. Here then you see *where* you are to *seeke*: not on earth, for there is nought but corruption; but in *heaven*, where you may bee cloathed with incorruption: not on *earth*, for there you are *Exiles*; but in *heaven*, where you may be enrolled and infranchised *Citizens*: not on earth the grate of misery, but in *heaven* the goale of glory. In briefe, would you have your *hearts* lodged, where your *treasures* are locked; all your senses seated, where they may be fully sated; your *eye* with delightfull'st *objects* satisfied, your *eare* with melodious *accents* solaced; your *smell* with choicest *odours* cherished, your *taste* with chiefest *dainties* relished, your selves, your soules amongst those glorious creatures registred? Fix the desires of your *heart* on him, who can onely satisfie your heart; set your *eye* on him, whose *eye* is ever upon you, and in due time will direct you to him; intend your *eare* to his Law, which can best informe you, and with divinest *melody* cheere you; follow him in the *smell* of his sweet *ointments*, and hee will comfort you in your afflictions; *taste* how sweet hee is in mercy, and you shall *taste* sweetnesse in the depth of your misery: become heavenly men; so of terrestriall Angels you shall bee made Angels in heaven, where, by the spirituall union of your soules, you shall bee united unto him who first gave you soules. And so I come

Perfection.

Si pes in terris, spes sit in cœlis.

Blos. Enchirid parvul. auth.

Ibid.

Minore negotio nobis cœlum comparare possumus, quàm infernum. Ibid. Hilar. enar. in Ps. 18.

Hi licet altè nimis cogitent; humiliter se gerent, quo aliorum gratiam sibi concilient, in litibus decernendis justa statuent; quo majorem sibi reverentiam, sub tectâ eâ Iustitiæ larvâ sibi adferant: interim alios dum capiunt, sese decipiunt; aliena dum rapiunt, miserè ruunt. Vid. Annal. Hiber. Bernard.

Perfection.

to the third and laſt; *When wee are to ſeeke*, leſt ſeeking out of time, wee be excluded from finding what wee ſeeke, for want of ſeeking in due time.

When we are to ſeeke.

Eccleſ. 3. 1.

If *words ſpoken in ſeaſon bee like apples of gold with pictures of ſilver*; ſure I am, that our actions being ſeaſonably formed or diſpoſed, cannot but adde to our ſoules much beauty and luſtre. *To every thing there is a ſeaſon, and a time to every purpoſe under the heaven*: which ſeaſon neglected, the benefit accruing to the worke is likewiſe abridged. *There is a time to ſow, and a time to reape*: and *ſow* wee muſt before wee *reape*; *ſow* in *teares*, before wee *reape* in *joy*. *Seeke* we muſt before we *find*; for unleſſe wee *ſeeke* him *while* hee may be found, *ſeeke* may wee long ere wee have him found. After the time of our diſſolution from *earth*, there is no time admitted for repentance to bring us to *heaven*. *Hoc momentum eſt de quo pendet æternitas.* Either now or never; and if now, thrice happy ever. Which is illuſtrated to us by divers Similitudes, Examples and Parables in the holy Scripture: as in *Eſau's* birth-right, which (once ſold) could not be regained by many teares; and in the Parable of *Dives* and *Lazarus*, where *Abrahum* anſwered *Dives*, after hee had beſeeched him to ſend *Lazarus*, *that hee might dip the tip of his finger in water, and coole his tongue*; *Sonne, remember that thou in thy life-time receiv'ſt thy good things, and likewiſe Lazarus evill things: but now hee is comforted, and thou art tormented.* And in the Parable of the *ten Virgins*, where the *five fooliſh Virgins* tooke their *Lamps*, and tooke no *oile* with them; but the *wiſe* tooke *oile* in their veſſels with their *Lamps*; and when the *Bridegroome* came, thoſe that were ready, went in with him, and were received: but thoſe *fooliſh ones* who were unprovided, though they came afterwards, crying, *Lord, Lord, open unto us*, could not be admitted. For know, deare Chriſtian, and apply it to thy heart, (for knowledge without uſe, application or practice, is a fruitleſſe and ſoule-beguiling knowledge;) that hee who promiſeth forgiveneſſe to thee repenting, hath not promiſed thee to morrow to repent in. Why therefore deferreſt thou till to morrow, when thou little knoweſt but thou maiſt die before to morrow? This *day*, this *houre* is the opportunate ſeaſon; take hold of it then, leſt thou repent thee when it is paſt ſeaſon. Man hath no intereſt in time ſave this very *inſtant*, which hee may properly terme his; let him then ſo imploy this *inſtant* of time, as hee may be heire of eternity, which exceeds the limit of time. *Let us worke now while it is day, for the night commeth when no man can worke.* Why therefore *ſtand wee idling*? Why delay we our converſion? Why cry wee with the ſluggard, *Yet a little, and then a little, and no end of that little*? Why to *morrow*, and to *morrow*, and no end of to *morrow*, being as neere our converſion to day as to *morrow*? Why not to *day*, as well as to *morrow*, ſeeing every day bringeth with it her affliction, both to *day* and to *morrow*? Meet it is then, for us to make recourſe to the Throne of mercy in the *day* of mercy, and before the *evill day* come, leſt wee be taken, as *hee who beat his fellow ſervants*, when the great *Maſter* of the *Houſhold* ſhall come. *O earth, earth, earth, heare the Word of the* LORD! *Earth* by creation, *earth* by condition, *earth* by corruption. *Remember now thy Creator in the dayes of thy youth, while the evill dayes come not, nor the yeeres draw nigh, when thou ſhalt ſay, I have no pleaſure in them. While the Sunne, or the light, or the Moone, or the Starres that bee not darkened, nor the clouds returne after*

Gen. 25. 34.

Luke 16. 24. 25.

Matth. 25. 3. 4. 10. 11. 12.

Deus cõverſioni tuæ indulgentiam promiſit: ſed dilationi tuæ diem craſtinum non promiſit. Aug.

Matt. 11. 16.

Auguſt.

Ierem. 22. 30.

Eccleſ. 12. 1 verſ. 1 ad 8.

returne after the raine. In the day when the Keepers of the houſe ſhall tremble, and the ſtrong men ſhall bow themſelves, and the grinders ceaſe, becauſe they are few, and thoſe that looke out of the windowes be darkened: And the doores ſhall be ſhut in the ſtreets, when the ſound of the grinding is low, and hee ſhall riſe up at the voice of the bird, and all the daughters of muſicke ſhall bee brought low. Alſo when they ſhall be afraid of that which is high, and feares ſhall bee in the way, and the Almond tree ſhall flouriſh, and the Graſhopper ſhall bee a burden, and deſire ſhall faile: becauſe man goeth to his long home, and the mourners goe about the ſtreets. Or ever the ſilver coard be looſed, or the golden bowle bee broken, or the pitcher bee broken at the fountaine, or the wheele broken at the Ciſterne. Then ſhall the duſt returne to the earth as it was, and the ſpirit ſhall returne unto God who gave it. Hence then are wee warned not to deferre time, leſt wee neglect the opportunate time, the time of grace; which neglected, miſerable ſhall wee be, when from hence diſſolved. Yea, but will ſome object; *True repentance is never too late:* which is moſt true; but againe I anſwer, that *late repentance is ſeldome true.* Repent then while ye have time; for as in *Hell* there is no redemption, ſo after *death* there is no time admitted for repentance. O remember that a *wounded conſcience* none can heale; ſo that, like as the *Scorpion* hath in her the remedy of her owne poyſon; ſo the evill man carrieth alwayes with him the puniſhment of his owne wickedneſſe, the which doth never leave to torment and afflict his mind both ſleeping and waking. So as, the wicked man is oft-times forced to ſpeake unto his conſcience, as *Ahab* ſaid to *Eliah, Haſt thou found mee, O mine enemy?* Now there is no better meanes to make peace with our *conſciences*, then to ſet God continually before our eyes, that *his Spirit may witneſſe to our ſpirits*, that wee are the *children* of grace. Wherein many offend daily, who promiſe to themſelves ſecurity, either by ſinning ſubtilly or ſecretly: Subtilly, as in dazling or deluding the eyes of the world with pretended ſanctity, and concluding with the Poet;

That I may juſt and holy ſeeme,
and ſo the world deceive,
And with a cloud my cunning ſhroud,
is all that I doe crave.

But ſuch Hypocrites will God judge, and redouble the *viols* of his *wrath* upon their double ſinne. Secretly, when man in the fooliſhneſſe of his heart committeth ſome ſecret ſinne, and ſaith, *Who ſeeth him?* There is none looking thorow the chinke to ſee mee, none that can heare me, but ſimple fooles: how much are theſe deceived? Is there any darkeneſſe ſo thicke and palpable, that this ὀξυωπὸν ὄμμα the *piercing* eye of heaven cannot ſpie thee through it? O if thou hope by ſinning ſecretly, to ſin ſecurely, thou ſhalt be forced to ſay unto thy God, as *Ahab* ſaid unto *Elijah, Haſt thou foundmee, O mine enemy?* Nay, O God terrible and dreadfull, thou haſt found mee. And then let mee aske thee in the ſame termes that the young Gallant in *Eraſmus* asked his wanton miſtreſſe; *Art thou not aſhamed to doe that in the ſight of God and witneſſe of holy Angels, which thou art aſhamed to doe in the ſight of men?* Art thou ſo afraid of diſgrace with men, and little careſt whether thou be or no in the ſtate of grace with God? Art thou more jealous of the eyes of men, who have but

Perfection.

Gen. 3. 19.

Auguſt. Pœnitentiæ pœnæ; non pœna pœnitentiæ.

1 King. 21. 20.

Da mihi ſallere, da juſtum ſanctumq; videri, Noctem peccatis & fraudibus objice nubem. Nullus eſt in rima, nullus qui me exaudiat. Eraſ. Dial.

"Εστι θεὸς ὑψόθεν ὀξὺ ἰδὼν ὄμμα.

--cernit Deus omnia videns. 1 Kin. 21. 20.

An non pudet id facere in conſpectu Dei, ac teſtibus ſanctis Angelis, quod pudet facere in conſpectu hominum.

Perfection.

but power onely to aſperſe a blemiſh on thy name, or inflict a temporall puniſhment on thy perſon, then of his, who hath power to throw both thy ſoule and body into the burning Lake of perdition? It was a pretty ſaying of *Epicurus* in *Seneca*; *Whereto are offences ſafe, if they cannot bee ſecure? Or what availes it guilty men to find a place to lye hid in, when they have no confidence in the place where they lye hid in?* Excellent therefore was the counſell of zealous *Bernard*, and ſententious *Seneca*, that wee ſhould alwayes, as in a mirrour, repreſent unto our eyes the example of ſome *good man*; and ſo to live as if he did alwayes ſee us, alwayes behold us: for wee, who know that the *eyes* of *God* are upon all the wayes of men, and that no place ſo remote, no place ſo deſart or deſolate, as may divide us from his all-ſeeing preſence, ought to be in all our workes ſo provident and circumſpect, as if God were preſent before our eyes, as in truth hee his. And therefore *Prudentius* in one of his *Hymnes* gives this *memorandum*;

Quid ſi tuta poſſint eſſe ſcelera, ſi ſecura eſſe non poſſunt? vel quid prodeſt nocentibus habuiſſe latendi facultatem, cum latenai fiduciam non habent? Sen. epiſt. 97. Bernard. de vitâ Solitariâ Sen. epiſt. 11. Auguſt. Man cap. 19. Quicquid ages mundo, furtùmve palámve, memento, Inſpectatorem ſemper adeſſe Deum. Prudentius hymnorum. l. 1. cont. Symmach. Aug. Soliloq. cap. 11.

Think with thy ſelfe, if thou from ſinne would free thee,
Be't day or night, that God doth ever ſee thee.

O then let us fix our thoughts upon *God* here on *earth*, that wee may gloriouſly fix our eyes upon him in *heaven!* Let us ſo meditate of him here on *earth*, that wee may contemplate him there in *heaven!* So repent us to have diſhonoured him here on *earth*, that wee may be honoured by him in *heaven!* Let us become humble Petitioners unto him, and proſtrate our ſelves before his foot-ſtoole: of whom if wee begge life, his *hand* is not ſo ſhortned, as it will not ſave; his *eare* ſo cloſely ſtopped, as it will not heare. It is reported that when a poore man came to *Dionyſius* the Tyrant, and preferred his Petition unto him ſtanding, the imperious Tyrant would not give eare unto him; whereupon this poore Petitioner, to move him to more compaſſion, fell downe proſtrate at his feet, and with much importunity obtained his ſuit: after all this, being demanded by one why hee did ſo; *I perceived* (quoth he) Dionyſius *to have his eares in his feet, wherefore I was out of hope to be heard till I fell before his feet.* But God, who intendeth rather the devotion of the *heart*, then the *motion* of the *hand*, or proſtration of the *body*, will heare us, if wee aske faithfully, and open unto us, if wee knock conſtantly, and having fought a good fight, crowne us victorioully.

Aures habet in pedibus Ariſtippus.

Thus you have heard *what* wee are to ſeeke, *where* wee are to ſeeke, and *when* wee are to ſeeke. *What*; a Kingdome, not of *earth*, but of *heaven*. *Where*; not on *earth*, nor in *earth*, but in *heaven*. *When*; while wee are here on *earth*, that after *earth* we may raigne in *heaven*. *What*; *a Garden incloſed, a Spring ſhut up, a Fountaine ſealed. What*; *a crowne of righteouſneſſe, a precious pearle, a hid treaſure. What*; *wiſdome, health, wealth, beauty, liberty, and all through him who is all in all.* *Ariſtippus* was wont to ſay, that hee would goe to *Socrates* for *wit*, but to *Dionyſius* for *money*: whereas this wee ſeeke, and ſeeking hope to enjoy, confers upon us the rich treaſures of *wiſdome*, and abundance of riches for evermore. For, *firſt ſeeke yee the kingdome of heaven, and the righteouſneſſe thereof, and all things elſe ſhall bee miniſtred unto us.* Secondly, *where* wee are to ſeeke. *Where*; *in Heaven, the houſe of God, the Citie of the great King, the inheritance of the juſt, the portion of the faithfull, the glory of Sion.*

Cant. 4. 12. 2 Tim. 4. 8. Mat. 13. 44. Mat. 10. 16. 1 Cor. 2. 7. 2 Cor. 3. 17. Mat. 6. 33. Eſay 56. 7. Matth. 21 13. Num. 12. 7. Rom 9. 8. 2 Sam. 5. 7. 9. Luke 17. 21.

Where

Woere; not without us, but within us; *for the Kingdome of God is within us.* So as I may ſay to every faithfull ſoule, *Intus habes quod quaris*; *That is within thee, which is ſought of thee.* It is God thou ſeekeſt, and him thou poſſeſſeſt; thy heart longeth after him, and right ſure thou art of him, for his delight is to bee with thoſe that love him. Laſtly, *when*; on *Earth*: *when*; in this *life*: *when*; while wee are in health; while wee are in theſe *Tabernacles* of *clay*; while wee carry about us theſe *earthly veſſels*; while wee are clothed with *fleſh*; before the *evill day* come; or the *night* approach; or the *ſhadow* of *death* encompaſſe us; now in the opportunate time, the time of grace, the time of redemption, the appointed time, while our peace may bee made: not to deferre from youth to age, leſt wee bee prevented by death before wee come to age; but ſo to live every day, as if wee were to dye every day, that at laſt wee may live with him who is the length of daies. What remaineth then, but that wee conclude the whole *Series* or progreſſe of this Diſcourſe with an exhortation to counſell you, an *inſtruction* to caution you; cloſing both in one *Concluſion* to perſwade you to put in daily practice, what already hath beene tendred to you.

Perfection.

Qui amat deſiderare, deſideret amare. Bern. de amore Dei. c. 3. Vid. Greg. Mor. lib. 18. cap. 28.

Now, *Gentlemen*, that I may take a friendly farewell of you; I am to exhort you to a courſe *Vertuous*, which among good men is ever held moſt *Generous*. Let not, O let not the pleaſures of ſinne for a ſeaſon, withdraw your mindes from that exceeding great weight of glory kept in ſtore for the faithfull, after their paſſage from this vale of miſery! Often call to minde the riches of that *Kingdome* after which you ſeeke: thoſe freſh *Paſtures* fragrant *Meadows*, and redolent *Fields* diapred and embrodered with ſweeteſt and choiceſt flowers: thoſe bleſſed *Citizens*, heavenly *Saints* and *Servants* of God, who ſerved him here on Earth faithfully, and now raigne with him triumphantly. Let your *Hearts bee ſtudiers of a good matter*, and your *voices viols to this heavenly meaſure*. *O how glorious things are ſpoken of thee thou Citie of God; as the habitation of all that rejoyce is in thee! Thou art founded on the exaltation of the whole Earth.* "There is in thee neither old-age, nor the miſerie of old-age. There is "in thee neither maime, nor lame, nor crooked, nor deformed, ſeeing all "attaine to the perfect man, to that meaſure of age, or fulneſſe of Chriſt. Who would not become humble Petitioner before the *Throne* of *grace*, to bee made partaker of ſuch an exceeding weight of *glory*?

A pithy exhortation, *Via virtutis, ſtella ſalutis. Pandect.*

Happy miſery, when cloathed with the white roabe of immortality, cheered with heavenly harmony, holy melody! *Aug. Man. cap.* 17.

Secondly, to inſtruct you where this *Crowne* of righteouſneſſe is to bee ſought; it is to bee ſought in the *houſe of God*, in the *Temple* of the *Lord*, in the *Sanctuary* of the moſt *High*. O doe not hold it any derogation to you, to bee ſervants; yea, ſervants of the loweſt ranke, even *Doore-keepers* in the Houſe of the Lord! *Conſtantine* the Great gloried more in being a *member* of the *Church*, than the *Head* of an *Empire*. O then, let it bee your greateſt glory to advance his glory, who will make you veſſels of glory! But know, that to obey the delights of the *fleſh*, to divide your portion among *Harlots*, to drinke till the *wine grow red*, to make your *life* a continued revell, is not the way to obtaine this crowne. Tribulation muſt goe before Conſolation; you muſt clime up to the *Croſſe*, before you receive this Crowne. The *Iſraelites* were to paſſe thorow a *Deſart*, before they came to *Canaan*. This *Deſart* is the world, *Canaan* heaven. O who would not bee here afflicted, that hee may bee there comforted! Who would not be here croſſed, that hee may bee there crowned! Who would

A powerfull Inſtruction.

Majorem ſibi gloriam conferri exiſtimabat, in ſeipſum exhibendo membrum Eccleſiæ, quàm caput imperii. Vid. Euſeb.

Perfection.

Exod. 3. 8.
Exod. 15. 13.
Gen. 12. 7.
Luke 16. 22
Aug. Soliloq. cap. 31.

would not with patience passe thorow this *Desart*, onely in hope to come to *Canaan*! *Canaan*, the inheritance of the just; *Canaan*, the lot of the righteous; *Canaan*, a fat Land flowing with milke and honey; *Canaan*, an habitation, of the most holy; *Canaan*, a place promised to *Abraham*; *Canaan*, the bosome of Father *Abraham*, even Heaven; but not the heaven of heaven, to which even the earth it selfe is the very *Empyrean* heaven, for this is heaven of heaven to the Lord: because knowne to none but to the Lord.

A perswasive Conclusion.

Thirdly, and lastly, that I may conclude, and concluding perswade you; neglect not this opportunate time of *grace* that is now offered you. I know well, that *Gentlemen* of your ranke cannot want such witty Consorts, as will labour by their pleasant conceits to remove from you the remembrance of the *evill day*: but esteeme not those conceits for good, which strive to estrange from your conceit the chiefest good. Let it bee your task every day, to provide your selves against the *evill day*; so shall not the *evill day*, when it commeth affright you, nor the *terrours* of *death* prevaile against you, nor the *last summons* perplex you, nor the *burning Lake* consume you. O what sharpe, extreme, and insuperable taskes would those wofull tormented soules take upon them, if they might bee freed but one houre from those horrours which they see, those tortures which they feele! O then while time is granted you, omit no time, neglect no opportunity! Bee instant in season and out of season, holding on in the race which is set before you, and persevering in every good work even unto the end. *Because they that continue unto the end, shall bee saved*, What is this life but a minute, and lesse than a minute in respect of eternity? Yet if this minute bee well imployed, it will bring you to the fruition of eternity. Short and momentany are the *afflictions* of this life; yet supported with Patience, and subdued with long sufferance, they crowne the sufferer with glory endlesse. Short likewise are the pleasures of this life, which as they are of short continuance, so bring they forth no other fruit than the bitter pils of repentance: whereas in heaven there are pleasures for evermore, comforts for evermore, joyes for evermore: no carnall, but cordiall joy: no laughter of the *body*, but of the *heart*: for though the righteous sorrow, their sorrow ends when they end, but joy shall come upon them without end. O meditate of these in your beds, and in your fields; when you are journeying on the way, and when you are sojourning in your houses: where compare your Court-dalliance with these pleasures, and you shall finde all your rioting, triumphs and revelling, to bee rather occasions of sorrowing than solacing, mourning than rejoycing! Bathe you in your *Stoves*, or repose you in your *Arbours*, these cannot allay the least pang of an afflicted conscience. O then so live every day, as you may die to sin every day! that as you are ennobled by your descent on earth, you may bee ennobled in heaven after your descent to earth.

Matth. 10. 22.
Hebr. 10. 36.
Prov. 16. 32.
Greg. in Moral. Expos. in Job.
Blos. Enchirid. parvul. auth.

Laus Deo.

Totum hoc ut à te veniet, totum ad te redeat.

Character.

A Gentleman

IS a Man of himſelfe, without the addition of either Taylor, Millener, Seamſter or Haberdaſher. Actions of goodneſſe he holds his ſupreme happineſſe: The fate of a yonger brother cannot depreſſe his thoughts below his elder. Hee ſcornes baſeneſſe more than want; and holds Nobleneſſe his ſole worth. A Creſt diſplayes his houſe, but his owne actions expreſſe himſelfe. Hee ſcornes pride, as a derogation to Gentry; and walks with ſo pure a ſoule, as hee makes uprightneſſe the honour of his Family. Hee wonders at a profuſe foole, that hee ſhould ſpend when honeſt frugality bids him ſpare; and no leſſe at a miſerable Crone, who ſpares when reputation bids him ſpend. Though heire of no great fortunes, yet his extenſive hand will not ſhew it. Hee ſhapes his coat to his cloth; and ſcornes as much to bee holden, as to bee a Gally-ſlave. Hee hath been *youthfull*, but his maturer experience hath ſo ripened him, as hee hates to become either *Gull* or *Cheat*. His *diſpoſition* is ſo *generous*, as others happineſſe cannot make him *repine*, nor any occurrent, ſave ſinne, make him repent. Hee admires nothing more than a conſtant ſpirit, derides nothing more than a recreant condition, embraceth nothing with more intimacie, than a prepared reſolution. Amongſt men hee hates no leſſe to bee uncivill, than in his feare to Godward to bee ſervile. *Education* hee holds a *ſecond Nature*; which (ſuch innate ſeeds of goodneſſe are ſowne in him) ever improves him, ſeldome or never depraves him. *Learning* hee holds not onely an additament, but ornament to *Gentry*. No complement gives more accompliſhment. Hee intends more the tillage of his minde, than his ground; yet ſuffers not that to grow wilde neither. Hee walkes not in the clouds to his friend, but to a ſtranger. Hee eyes the *Court* with a vertuous and noble contemplation; and diſ-values him moſt, whoſe *ſenſe* conſiſts in *ſent*. Hee viewes the *City*, with a princely command of his affections. No object can with-draw him from himſelfe; or ſo diſtract his deſires as to covet ought unworthily; or ſo intraunce his thoughts, as to admire ought ſervilely. Hee lives in the *Countrey* without thought of oppreſſion; makes every evening his dayes *Ephemeris*. If his neighbours field flouriſh, hee doth not envy it; if it lie fit for him, hee ſcornes to covet it. There is not that place hee ſees, nor that pleaſure hee enjoyes, whereof he makes not ſome ſingular uſe to his owne good, and Gods glory. *Vocation* hee admits of, walking in it with ſo generous and religious a care, as hee makes *Piety* his *Practice*, acts of *Charity* his *Exerciſe*, and the benefit of others his ſole ſolace. Hee underſtands that neither *health* commeth from the *clouds* without ſeeking, nor *wealth* from the *clods* without digging. Hee recommends himſelfe therefore in the morning to Gods protection and favour, that all the day long hee may

Character.

may more proſperouſly ſucceed in his labour. Hee holds idleneſſe to bee the very moth of mans time: Day by day therefore hath hee his taske impoſed, that the poiſon of idleneſſe may bee better avoided. Hee holds, as Gods opportunity is mans extremity; ſo mans ſecurity is the Divels opportunity. Hoping therefore hee feares, fearing hee takes heed, and taking heed hee becomes ſafe. Hoſpitality hee holds a relique of Gentry: Hee harbours no *paſſion* but *compaſſion*. Hee grieves no leſſe at anothers loſſe than his owne; nor joyes leſſe in anothers ſucceſſe than his owne peculiar. *Recreation* hee uſeth to refreſh him, but not ſurprize him. Delights cannot divert him from a more ſerious occaſion; neither can any houre-beguiling paſtime divide him from an higher contemplation. For honeſt pleaſures, hee is neither ſo *Stoicall* as wholly to contemne them, nor ſo *Epicureall* as too ſenſually to affect them. There is no delight on mountaine, vale, coppice, or river, whereof hee makes not an uſefull and contemplative pleaſure. *Recreation* hee admits, not to ſatisfie his *ſenſe*, but ſolace *himſelfe*. Hee fixeth his minde on ſome other ſubject, when any pleaſure begins too ſtrongly to worke upon him: Hee would take it, but not bee taken by it. Hee attempers his attractiveſt paſtimes with a little *Allaes*; to *weane* him all the ſooner from their ſweetneſſe. Hee ſcornes that a moment of content ſhould deprive him of an eternity of comfort. Hee corrects therefore his humour, in the deſire of pleaſure, that hee may come off with more honour. *Acquaintance* hee entertaines with *feare*, but retaines with *fervor*. Hee conſorts with none, but where hee preſumes hee may either better them, or bee bettered by them. Vertue is the ſole motive of his choice: Hee conceives how no true amity, nor conſtant ſociety can ever bee amongſt evill men. Hee holds it a blemiſh to the repute of a *Gentleman*, and an aſperſion to his diſcretion to make choice of thoſe for his aſſociates, who make no more account of time, than how to *paſſe* it over. Conference hee affects; and thoſe hee admits onely into the liſt of his diſcourſe, whom hee findes more reall than verball, more ſolid than complementall. Hee will try him before hee rely on him: but having found him *touch*, they touch his honour that impeach him. *Moderation* in his deſires, cares, feares, or in what this Theatre of Earth may afford, hee expreſſeth ſo nobly, as neither love of whatſoever hee enjoyes can ſo enthrall him, nor the loſſe of what hee loves can any way appall him. A true and generous Moderation of his affections, hath begot in him an abſolute command and conqueſt of himſelfe. Hee ſmiles, yet compaſſionately grieves at the immoderation of poore worldlings in their cares and griefes; at the indiſcretion of ambitious and voluptuous Flies in their deſires and feares. *Perfection* he aſpires to; for no lower mound can confine him, no inferiour bound impale him. *Vertue* is the *ſtaire* that raiſeth to height of this *Story*. His aſcent is by degrees; making *Humility* his directreſſe, leſt hee ſhould faile or fall in his progreſſe. His *wings* are holy deſires; his *feet* heavenly motions. There is no *ſenſe* which he offers not up as a ſweet *incenſe*, to expedite his *courſe* and refreſh his *conſcience*. He holds it the ſweeteſt life to be every day better, till *length of dayes* reunite him to his Redeemer. Hee hath plaid his part on this Stage of Earth with honour; and now in his *Exit* makes heaven his harbour.

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What choice imployments deſerve entertainment from a Gentleman. ib.

POSITION. Obſervat. 2.

THe *diverſity of* Diſpoſitions. pag. 29

A probable judgement of our Diſpoſitions, *drawne from the delights we affect, or company we frequent.* 30

Paſſion the beſt diſcoverer of our Diſpoſition. ibid.

Diſcovery of Diſpoſitions *in diſtempers.* ib

Promotion held ever, mans beſt Anatomy Lecture. 31

The Diſpoſition *is not to be forced.* 32

What Diſpoſition *(being diſtinguiſhed by three infallible markes) is moſt generous:*

Mildneſſe.
Munificence.
Stoutneſſe. } 34

The proper ayme or end whereto the Actions *of true reſolution are directed: with the prudent obſervation of* Cortugall, *one of the* Turkiſh *Princes, in his perſwaſive Oration for the beſiege of* Rhodes. 40

EDVCATION. Obſervat. 3.

VVHat Education *is.* pag. 43

Education *dilates it ſelfe to three ſubjects.* ibid.

Our knowledge reflects upon two particulars. 44

A profitable Exhortation to all ſuch as are drawne away by ſtrange doctrine. 46

Two eſpeciall errours incident to ſubiects of diſcourſe; Affectation, Imitation, *whereof* Gentlemen *are ſeriouſly cautioned.* 47

Perſwaſion, being the life and efficacy of Speech, *conſiſteth on three parts.* ibid

The excellent Morall of a Bird, and a Fowler. 48.49

Immoderate paſſion, in arguments of Diſcourſe *and* reaſoning, *to be avoided.* 50

Education *either improveth or depraveth.* 52

Education, *the beſt ſeaſoner of* Action, *as well as of* Speech, *or* Knowledge: *no leſſe prevalent in Arts Manuall; than actions Martiall.* ibid. & 53

The admirable effects of Education. ibid.

How a Gentleman *may bee beſt enabled by* Education. 55

Education, *the beſt ſeaſoner of* Youth. 57

VOCATION. Obſervat. 4.

THe *Definition, neceſſity, and conveniencie of a* Vocation *without perſonall Exception or Exemption.* pag. 59.60.65

Vertue conſiſts in Action, Time *in revolution, the* maze *of mans life in perpetuall motion.* pag. 61. l. 24

Three neceſſary conſiderations touching the convenieneie of a Vocation; *divided and applyed.* 62

The efficacy of Prayer in every Vocation;

Character.

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POSIT
DIS ION. Obſervat. 2.

THe *diverſity of* Diſpoſitions. pag. 29

A probable judgement of our Diſpoſitions, *drawne from the delights we affect, or company we frequent.* 30

Paſſion the beſt diſcoverer of our Diſpoſition. ibid.

Diſcovery of Diſpoſitions *in diſtempers.* ib

Promotion held ever, mans beſt Anatomy Lecture. 31

The Diſpoſition *is not to be forced.* 32

What Diſpoſition *(being diſtinguiſhed by three infallible markes) is moſt generous:*

Mildneſſe.
Munificence. } 34
Stoutneſſe.

The proper ayme or end whereto the Actions *of true reſolution are directed: with the prudent obſervation of* Cortugall, *one of the* Turkiſh *Princes, in his perſwaſive Oration for the beſiege of* Rhodes. 40

EDVCATION. Obſervat. 3.

VVHat Education *is.* pag. 43

Education *dilates it ſelfe to three ſubjects.* ibid.

Our knowledge reflects upon two particulars. 44

A profitable Exhortation to all ſuch as are drawne away by ſtrange doctrine. 46

Two eſpeciall errours incident to ſubiects of diſcourſe; Affectation, Imitation, *whereof* Gentlemen *are ſeriouſly cautioned.* 47

Perſwaſion, being the life and efficacy of Speech, *conſiſteth on three parts.* ibid

The excellent Morall of a Bird, and a Fowler. 48.49

Immoderate paſſion, in arguments of Diſcourſe *and* reaſoning, *to be avoided.* 50

Education *either improveth or depraveth.* 52

Education, *the beſt ſeaſoner of* Action, *as well as of* Speech, *or* Knowledge: *no leſſe prevalent in Arts Mannall; than actions Martiall.* ibid. & 53

The admirable effects of Education. ibid.

How a Gentleman *may bee beſt enabled by* Education. 55

Education, *the beſt ſeaſoner of* Youth. 57

VOCATION. Obſervat. 4.

THe *Definition, neceſſity, and conveniencie of a* Vocation *without perſonall Exception or Exemption.* pag. 59.60.65

Vertue conſiſts in Action, Time *in revolution, the* maze *of mans life in perpetuall motion.* pag. 61. l. 24

Three neceſſary conſiderations touching the convenience of a Vocation; *divided and applyed.* 62

The efficacy of Prayer in every Vocation;

and the exercise thereof seriously recommended. ibid.
We are to resist vices, by practising and doing acts of the contrary vertues. 65
Men of place, in respect of three distinct Objects, are three wayes servants. 66.l.2.
Men of place, of all others are least exempted *from a* Vocation. 67.l.22
The ground of all Novellisme. 69
Vocation *in generall.* 70
The first invention of Trades, Arts, or Sciences. 72
The Ancient Borough of Kendall *(upon serious discourse of Manufacture) worthily commended for their industry in Woolll-worke: the judicious* Dutch-men *of* Kes-wick, *for their Copper-worke.* 71
A serious survey and judicious display of all the Liberall Sciences. 72.73
The Vocation *of a* Gentleman *in particular.* 75
The Vocation *of a* Gentleman *hath imployment publike or private.* 77
How a Gentleman *is to demeane himselfe in publike affaires of State.* ibid.
How in chusing Knights *and* Burgesses *of* Parliament, *those are ever to be preferred, who seeke least after it: And how a too eager pursuit after offices, argues either arrogance, avarice, or weaknesse.* ib.
The life of man either Active *or* Contemplative. 76.l.30.
Directions of reservancy, usefull to all Gentlemen *in their keeping of company.* ibid.l.49
Credulity, in two respects, dangerous to persons imployed in affaires of State. 77
Credulity { *In beleeving the relations of others.* / *In imparting his thoughts to the secrecy of others: shewed in a conceited story.* 77.78.
Resolution in suffering neither price to draw him, nor power to over-awe him: the one to taint him, nor the other to daunt him. 79
Disobedience punished in acts most successive. 80
The holy war, as a consequent action of honour, recommended to the undertaking of all young Gentlemen. 81.lin.7
How a Gentleman *is to imploy himselfe in publike affaires.* 82
How a Gentleman *is to demeane himselfe in private affaires.* ibid.
Two perillous shelfes which endanger Iustice. 84
How Iustice is to be poized equally. ibid.
Impunity the foster-mother of all impiety. 85
How a Gentleman *is to demeane himselfe in his owne family.* 86
Every family a private Common-wealth. 87. marg.
A Gentleman *is so to demeane himselfe in his family, as he neither hoord up niggardly, nor lash out lavishly.* 88.l.13
He is to keepe a hanke of his bounty, lest too much profusenesse bring him to misery. ib.l.18
He is neither to be too remisse, nor too severe in his family. ibid.
How a Gentleman *is to imploy himselfe in spirituall affaires within his family.* 90
The exercise of devotion commended, a Blessing *thereon pronounced, if duly performed; which* Blessing *is on a* precept *and a* promise *grounded.* 90.91

RECREATION. Obſervat. 5.

The difference of Recreations. pag. 93
Of the moderate and immoderate use of Recreation. 96
The benefit redounding from moderate Recreation. 97
The inconveniences arising from immoderate Recreation. 99
The yeare of Iubile *defined and described.* ib.
Objections against Stage-playes, proposed and resolved. 103.104
What honours ancient and moderne times have conferred on Poets, and what bounties for their poems. 106.107
What especiall subjects are privileg'd from Iests. 108
Who the first Comedian, who the first Tragedian. ibid.
A wofull example of a Gentlewoman, *who was a continuall frequenter of Stage-playes.* 109
His vindication from a traducing opinion, conceived of him touching Stage-playes. ib.mar.
Excesse of Gaming reproved. 110
Cheaters displayed; their humours experimentally decoloured, their Habit, garbe, and formall insinuation discovered. ibid.

Young

Young Gameſters moſt ſubject to paſſion. 125
A dolefull example of one that at game uſed imprecation. ibid.
Another Moderne example covertly ſhadowed, of one who deſperately ſurprized with diſtemper of looſe, poyſoned himſelfe. ibid
An excellent morall diſcourſe of Hunting. 111
The ſtory of the foole of Millan, *and his diſcourſe with a Falconer.* 113
Of Recreations *beſt ſorting with the quality of a* Gentleman. 114
In exerciſes of Recreation, *thoſe onely are moſt approved, by whom they are with leaſt affectation performed, and with moſt freedome of mind embraced.* 114.l.22
The miſery of Duello's. 115
An accurate diſcourſe of valour, and how in arguments of conteſt or challenge, a Gentleman *may come off with honour.* 117
A collection and election of Hiſtories, 118
The knowledge of our owne Moderne Chronicles, *moſt beneficiall to* Gentlemen. 121.122
Hiſtory the ſweeteſt Recreation *of the mind.* 220
The judgement of God inflicted upon the actors and authors of Treaſon, Sacrilege, &c. 119.120
What good morall men have flouriſhed in evill times. 120.121
How a Gentleman *is to beſtow himſelfe in* Recreation. 123
Prodigality condemned, moderation in expence, as well as in the exerciſe it ſelfe, commended. 124
Diſtinction of times for Recreations, *neceſſarily injoyned.* 126
No expence more pretious, then the expence of time. ibid.
Election of Games for Recreation: *which conduce moſt to memory or retention; which to pregnancy of conceit or apprehenſion.* ibid.

Acquaintance. *Obſervat. 6.*

OF *the uſe of* Acquaintance. pag. 129
Mans ſecurity, the Devils opportunity. 130.l.22
A diſplay of ſome Monaſticke profeſſors. ib.
Privacy no leſſe perilous than ſociety. ibid.
The particular benefits derived from Acquaintance, *extend to* { *Diſcourſe.* / *Advice.* / *Action.* } 131
Of the benefit wee reape by Acquaintance *in matters of* Diſcourſe. ibid.
Of the choice of Acquaintance *in matters of* advice. 132
Friendſhip reſembled to the Iuniper tree, *whoſe wood is ſweeteſt, ſhade cooleſt, and coale hotteſt.* ib. marg.
Of the benefit properly derived from one friend to another in every peculiar Action. 133
The Expreſſive Character of a reall friend. 134
The benefits which redound from the mutuall union or communion of friends in the exerciſe of pleaſure. 136
All jeſts either feſtive *or* civill. ibid.
Thoſe jeſts are beſt ſeaſoned, that are leaſt ſalted. 137
A rule of infallible direction touching choice *of* Acquaintance. ibid.
Of the choice or judicious approvement of Acquaintance, *in affaires of higheſt conſequence.* 138
Neither Timiſt *nor* Timoniſt *are within the Liſts of* Acquaintance *to be entertained.* ib.
The Timiſt, *or Time-obſerver, diſplayed, and diſplaced.* ibid.
The Timoniſt, *or Time-detracter, diſcovered and diſcarded.* 141
Evil ſociety the ſource of all ſenſuality. 140
What directions are to bee obſerved in the choice of a wife. 142
Which branch hath proper relation to three choice Characters, annexed to the end of this Worke; which Characters are in ſome Copies only annexed, and for ſome other Obſervations hereafter reſerved.
The harſh and heremiticall conceit of the Carthaginian Arminius, *touching Mariage.* ibid.
The Character of a ſhameleſſe wanton. 142
The Character of a ſhamefaſt woman. 143
Advice in reſpect both of portion and proportion. 144.145.&c.
Priviledges granted to ſuch as are maried. 147
Nobility and Affability hold equalliſt concurrency. ibid.l.34.
Sundry inducing motives to Lovereconnted. 149

Of Conſtancy in the choice of Acquaintance. 150

Who are beſt conſorts to pray *with, to* play *with, to* converſe *or* commerce *with.* 151 l.28

Three faculties of the Vnderſtanding, with their Objects. 153

Of reſervancy *towards* Acquaintance. 155

A two-fold reſervancy; 1 *In reconciling our ſecrets.* 2 *In reteining our ſubſtance.* ibid. &c.

An admirable ſtory, cloſing with an vnexpected Cataſtrophe, of a prodigall Gentleman, *and an vnconſcionable Creditor.* 159. &c.

Of the abſolute end of Acquaintance. 162

All things by courſe of nature have their proper end, ſave only ſuits of Law, which admit no end. ibid. l. 29

A briefe ſurvey of Acquaintance, *in city, court, and countrey.* 163

Learning, the moving'ſt inducement and exquiſiteſt ornament of Acquaintance. ibid. &c.

Titles formerly conferred on ſuch as were learned ibid.

The abſolute aime or end of Acquaintance, *is either to better them, or be bettered by them.* 164

Eſpeciall offices wherein friendſhip *and* Acquaintance *ſhould be exerciſed.* ibid.

What gracious effects were produced by the friendly compaſſion of thoſe faithfull inſtruments of Gods glory, in the firſt converſion of this kingdome. 165. 166. 167

The flouriſhing ſtate of the Church, amidſt many hoary winters of innovation, turbulent times of perſecution. 167. 168

An excellent concluſive precept recommended to all young Gentlemen. ib. & 169

MODERATION. Obſervat. 7.

MOderation *defined.* pag. 171

Our life a medley of deſires and feares. ibid.

Moderation *of Princes in their contempt of Soveraignty, illuſtrated by an example of one of our owne.* 173

Otho's *reſolution, who by dying had rather prove himſelfe a mortall creature, than by living, load himſelfe with cares of an Emperour.* 174

No vertue can ſubſiſt without Moderation. 176

A review of thoſe maine aſſailants of Temperance, *Luſt, Ambition, Gorgeouſneſſe in apparell, luſcious fare, company keeping,* &c. *illuſtrated by divers inſtances.* 177. 178 &c.

What excellent fruits are derived from Temperance. 176

Conqueſt of a wans affections, the greateſt victory. 177

Chaſtity the choiceſt ornament of Youth. ibid.

A diſtinction of degrees, Conjugall, Viduall, Virginall. 180

A more particular diſplay of Cheaters, with their obſequious natures, &c. 184

Wherein Moderation *is to be uſed.* *Expence of coine.* *Expence of time.* 185

Motives to Hoſpitality, with a reclaim of our Gentry from the Court to their Countrey. 186

Three ſorts of perſons ensountred and reproved for their abuſe or careleſſe Expence *of* Time, *the* Ambitious. Voluptuous. Miſerable-covetous. 189

The Ambitious *mans deſignes aptly compared to* Domitians *catching flies, or the miſty concluſions of the deluded Alchymiſt.* 190

The Voluptuous Libertine *miſſe-imployeth time in two reſpects;* 1 *In reſpect of himſelfe.* 2 *In reſpect of thoſe good creatures, ordained for the uſe and ſervice of himſelfe.* ibid.

The Covetous *wretches Treaſury, the ſtore-houſe of his miſery.* 191

Nothing ſo terrible as the approach of death *to a worldling.* 192

Moderation *of the paſſions of the mind, reduced to two ſubjects,* Ioy. Sorrow. ibid.

The Chriſtians Ioy *is no carnall but a ſpirituall* Ioy. 193

His ſorrow *is not a* ſorrow *unto ſinne, but a* ſorrow *for ſinne.* ibid.

Eye

Eye is made the sense of sorrow, because the sense of sin. 194
Wherein Moderation *is to be limited.* 194
The occasion of all immoderation derived from those three troubled Springs:
Concupiscence of the flesh;
Concupiscence of the eye; 195
Pride of life.
Excellent rules prescribed for moderating cares of the flesh. ibid.
The Eye, as it is the tendrest and subtillest Organ *of all others, so should the object wherein it is fixed, be the purest and clearest of all others.* 197
The Eagle *an Embleme of Divine Contemplation.* ibid.
The worldlings earthly honour resembled to the bird Ibis, *her filthy nature.* ibid.
The desperate fate of an inamoured Italian. ibid. l. 44
The proud Luciferians *of this world similized to the* Chamelion, *who hath nothing in his body but lungs.* 198. lin. 6
Promotion declares what men be; instanced in Cardinall Woolsey. ibid.
The power of prayer expressed by these three distinct Characters; It is
Gods honour;
Mans armour;
The Devils terrour.
Or thus, 199
Gods oblation;
Mans munition;
The Devils expulsion.
Which pious practise, as it is Gods sacrifice, so should it be mans exercise. ibid.
An absolute closing direction tending to true Moderation. ibid.
Of the accomplished end which attends Moderation. ibid.
The difference betwixt the Ethnicke *and Christian* Ethicke, *in the opinion of felicity.* 200
The Exercise of Moderation *reduced to a three-fold practise;*
1 *Overcomming of* Anger, *by the spirit of* patience.
2 Wantonnesse, *by the spirit of* continence.
3 Pride, *by the spirit of* lowlinesse. 202
He who useth his tongue to filthy communication, incurs a three-fold offence:
1 *In dishonouring his Maker.*
2 *In blemishing his Saviours image or feature.*
3 *In ministring matter of scandall to his brother.* 203
Wherein true Content properly consisteth 204
Those two passions or affections of desire *and* feare; desire *of having more than we have;* feare *of losing what wee already have, may be properly said to have a three-fold respect: To the goods or Endowments of*
Mind.
Body. ibid.
Fortune.
No Attendant more tenderly constant to a Gentlemans *reputation, than* Moderation. 207
Moderation *the best* Monitor *in advising and advancing him to the true title of honour.*

PERFECTION. Obseryat. 8.

NO Perfection *in this life absolute, but graduall.* pag. 209
Two considerations of maine consequence:
1 *The foe that assaults us.*
2 *The friend that assists us.* 210
The Christians compleate armour. ibid.
The first institution of Fasts, with the fruit thereof. 211
The power of Prayer: with examples of such as were most conversant in that holy Exercise. ibid. & 212
Circumstances observable in workes of charity and devotion. ibid.
Objections and resolutions upon the ground of Perfection. 213. lin. 26. &c.
Of the Contemplative *part of* Perfection. 214
A Corollary betwixt the Heathen and Christian contemplation. 215
Examples of a contemplative and retired life. 217
A three-fold Meditation of necessary importance:
1 *Worthinesse of the Soule;*
2 *Unworthinesse of Earth;*
3 *Thankefulnesse unto God, who made man the worthiest creature upon earth.* 218. &c.
Of the Active *part of* Perfection. 219

No contagion ſo mortally dangerous to the body, as corrupt company is to the ſoule. 220

Two eſpeciall memorials recommended to our devoutſt meditations: 1 *The Author of our creation.* 2 *The end of our creation.* ib.

A foure-fold Creation. 221.lin.3

The fabulous and frivolous opinions of foure Heathen Philoſophers, aſcribing the creation of all things to the foure Elements. 222.l.3

Their arguments evinced by pregnant teſtimonies, both of Scriptures and Fathers. ibid.

The End of our creation. ibid.

Singular precepts of Mortification. 223

Idleneſſe begetteth ſecurity, properly termed the Soules Lethargy. 224

A Chriſtian Ephemerides; *or his Evening account.* ibid.

The Active *part of* Perfection, *preferr'd before the* Contemplative. 225

No Armorie *can more truly* deblazon *a* Gentleman, *than acts of charity and compaſſion.* 226

The Active *preferred before the* Contemplative, *for two reſpects; the firſt whereof hath relation to our ſelves; the ſecond to others.* 228.229

Ignorance is to be preferred before knowledge looſely perverted; with a compariſon by way of objection and reſolution, betwixt the conveniences of Action *and* Knowledge. ibid.

Action is the life of man, and Example the direction of his life. 229.lin.5

Wherein the Active *part of* Perfection *conſiſteth.* 229

Active Perfection *conſiſteth in Mortification of Action and Affection.*

Mortification extends it ſelfe in a three-fold reſpect, to theſe three diſtinct Subjects: 1 *Life.* 2 *Name.* 3 *Goods.*

Illuſtrated with eminent Examples of Chriſtian reſolution, during the ten Perſecutions. 230.231

Not the act of death, but the cauſe of death makes the Martyr. 232

No action, how glorious ſoever, can bee crowned, unleſſe it bee on a pure intention grounded. ibid.

Mortification in reſpect of name or report, is two-fold:

1 *In turning our eares from ſuch as praiſe us.*
2 *In hearing with patience ſuch as revile us.* 234

Scandals diſtinguiſhed: and which with more patience than others may bee tolerated. 237.238.&c.

Mortification in our contempt of all worldly ſubſtance: pitching upon two markeable conſiderations: 1 *By whom theſe bleſſings are conferr'd on us.* 2 *How they are to bee diſpoſed by us.* 238

Vaine-glory ſhuts man from the gate of glory. 239

An exquiſite connection of the precedent Meditations. 240

The abſolute or ſupreme end whereto this Actuall Perfection *aſpireth, and wherein it ſolely reſteth.* 242

Singular Patternes of Mortification, in their Contempt of life, and embrace of death. 243.244

The reaſon of his frequent repetition of ſundry notable occurrences throughout this whole Book: Wherein ſundry paſſages throughout this laſt Edition *have ſuffer'd in the obſcurity of their expreſſions, by the omiſſions of their marginall authorities, digits or directions.* 245

The Heart *can no more by circumference of the* World *be confined, than a* Triangle *by a* Circle *filled.* 247.lin 16

Though our feet *be on* earth, *our* faith *muſt be in* heaven. 249

A pithy Exhortation; a powerfull inſtruction; cloſing with a perſwaſive Concluſion. 253.254

A Character intituled, A Gentleman.

THE

THE ENGLISH GENTLEVVOMAN, DRAWNE OVT TO the full Body:

EXPRESSING
What Habilliments *doe beſt attire her,*
What Ornaments *doe beſt adorne her,*
What Complements *doe beſt accompliſh her.*

The third *Edition* reviſed, corrected, and enlarged.

By
RICHARD BRATHVVAIT *Eſq.*

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TO HER,
WHOSE TRVE LOVE TO VERTVE HATH HIGHLY ENNOBLED HERSELFE, Renowned her ſexe, Honoured her houſe:

The Right Honourable ANNE, *Counteſſe of* PEMBROKE; *the only Daughter to a memorable Father,* GEORGE Lord CLIFFORD, *Earle of* CVMBERLAND.

The accompliſhment of her diuineſt wiſhes,

MADAM;

SOme moneths are paſt, ſince I made bold to recommend to my Right Honourable LORD your Husband, an *ENGLISH GENTLEMAN*; whom hee was pleaſed, forth of his noble diſpoſition to receive into his Protection. Into whoſe moſt Honourable ſervice he was no ſooner entertained, & upon due obſervance of his integrity approved; then upon approvement of his more piercive judgement, hee became generally received. Out of theſe reſpects, my moſt Honourable Lady, I became ſo encouraged, as I have preſumed to preferre unto your ſervice an *ENGLISH GENTLEWOMAN*, one of the ſame Countrey and Family, a deſerving ſiſter of ſo *generous* a brother: Or (if you will) a pleaſing Spouſe to ſo *gracious* a Lover. Whom, if your Honour ſhall be but pleaſed to entertaine (and your noble Candor is ſuch, as ſhee can expect nothing leſſe) eſpecially, ſeeing her exquiſite feature takes life from his hand, whoſe family claimes affinity with your fathers houſe; you ſhall find excellently graced with ſundry ſingular qualities, beautified with many choice endowments, and ſo richly adorned with divers exquiſite ornaments, as her atten-

dance ſhall be no derogation to your Honour, nor no touch *to your* unblemiſh'd *Selfe*, to reteine her in your favour. The living memory of your thrice noble and heroick *Father*, may juſtly exact this addreſſement of mine to his *Daughter:* of whom my *Father* ſometimes held ſuch neare dependance, being ever cheered by his countenance, and highly obliged to his goodneſſe. This *Memoriall* made mee confident of a *Patroneſſe*; and ſo much the rather, being to preferre a *Maid* ſo complete and richly qualified, as ſhee could not chuſe but deſerve highly from the hand of ſo noble a *Miſtreſſe*. Sure I am, the ſweetneſſe of her temper, ſorts and ſutes well with the quality or diſpoſition of your Honour: For ſhee loves without any painted pretences to be really vertuous, without any popular applauſe to be affably gracious, without any glorious gloſſe to bee ſincerely zealous. Her Education hath ſo enabled her, as ſhee can converſe with you of all places, deliver her judgement conceivingly of moſt perſons, and diſcourſe moſt delightfully of all faſhions. Shee hath beene ſo well Schooled in the Diſcipline of this *Age*, as ſhee onely deſires to reteine in memory that *forme* which is leaſt affected but moſt comely, to conſort with ſuch as may improve her *Knowledge* and *Practiſe* of goodneſſe by their company; to entertaine thoſe for reall and individuate friends, who make actions of piety expreſſiveſt characters of their amity. Diligent you ſhall ever find her in her imployments, ſerious in her advice, temperate in her Diſcourſe, diſcreet in her anſwers. Shee beſtowes farre more time in eying the glaſſe of her life, to rectifie her errors, if there be any, then the glaſſe of her face in wiping off ſuch outward ſtaines as might blemiſh her beauty. Neither in preſerving that, is ſhee altogether ſo remiſſe, as not to reteine that ſeemely grace in her feature, as may put her in remembrance of the unexpreſſive beauty and bounty of her Maker. Neate ſhe goes uſually in her *Attire*, which ſhee puts on with more *care* then *coſt*. And to theſe ſhe addes ſuch a well-ſeeming grace, as ſhee beſtowes more beauty on them, then ſhe receives from them. Phantaſticke habits or forraine faſhions are ſo farre from taking her, as with a ſleight but ſweet contempt they are diſ-valued by her. She wonders how a wiſe ſtate ſhould imploy ſo much time in inventing variety of diſguiſes to diſfigure their *Shape*. This makes her deſire rather to be out of requeſt with time, then with a civill and well-compoſed mind; whoſe honour it is to be prized more by her owne internall worth, then any outward weare. Conſtant ſhee is in her *Behaviour*; wherein ſhee *affects* little, but *obſerves* much; With a baſhfull admiration ſhee ſmiles at theſe civilized ſimpring Dames, whoſe onely glory

it is to affect a kind of reſerved ſtate; which, as they hold, con-ſiſts principally in a minc'd ſpeech, ſet looke, or ginger pace. Shee loves alwayes to bee her ſelfe, nor to entertaine ought which may eſtrange her from her ſelfe. So as, there is nothing in the whole poſture of her *Behaviour*, but with a native graceſull propriety doth infinitely become her. Take upon her to inſtruct others, ſhe will not, ſuch is her Humility; albeit, every moving poſture which comes from her, may be a line of direction unto others to follow her. *Complement* ſhe affects not, as the world takes it. The word in his owne native and unborrowed ſignification is good, and in that ſenſe ſhe admits it; but to bee reſtrained to an inforced formality, ſhee cannot reliſh it. Whence it is, that ſhee prefers the incomparable Liberty of her mind, before the mutable formality of a deluded age. Shee deſires to bee *Compleat* in the exerciſe of goodneſſe; to improve her Honour not by titles but a lovely and lively proficience, graced with a continuate practiſe in all vertues. Shee cannot indure this later introduc'd kind of Complement, which conſiſts in Cringies, Congies, or ſupple Salutes. A cheerefull modeſty is her beſt *Complement*, which ſhee ever weares about her as her chiefeſt ornament. *Decency* ſhee affects in her *Cloathes*; affability in her Diſcourſe; ſhee hath made a covenant with her eyes never to wander, nor intentively to beſtow themſelves on any other object than the glory of her Maker. A proper perſonage is no ſuch attractive motive to her eye, to make her looſe her ſelfe. Whatſoever ſhee undertakes beſeemes her, becauſe ſhee affects nought but what naturally becomes her. Her beauty is her owne; and whatſoever elſe may better accompliſh her. Her pathes are evenly vertuous; her deſires truly religious; Piety is her practiſe; which ſhee expreſſeth ſo fully in every action, as the whole courſe of her well-diſpoſed life is not ſo much as juſtly conſcious of the leaſt aſperſion. So highly ſhee values her *Eſtimation*, as ſhee will not engage it to ſuſpition. Promiſes cannot tempt her, nor hope of advancement taint her. She wonders one ſhould preferre a conceit of being *great*, before a deſire of appearing *good*. Proteſting Lovers ſhee holds for no better then deceiving Lures. Bee their vowes of *ſervice* never ſo inceſſant, their aſſaults never ſo violent; her reſolves have vow'd her conſtant. Hope of *Profit* cannot ſurprize her, nor thought of *Pleaſure* vainely delude her. *Eſtimation* ſhee holds her higheſt grace, with which untainted ſhee purpoſeth to goe to her Grave. Shee knowes how to *fancie*; and in her ſhe reteines what ſhe *fancies* moſt; *A chaſte ſoule*: this is that ſhee *loves*, and with which ſhee cheerfully *lives*. Shee was never yet acquainted with a paſſionate

Ahme; nor a careleſſe folding of her armes, as if the thought of a prevailing Lover had wrought in her thoughts ſome violent Diſtemper. So ſeriouſly doth ſhee taske her ſelfe to imployment, as ſhee never reſerves ſo much time as to treat of ſo light a ſubject. Yet ſhe unfainedly vowes, that if it be ever her fortune to make her *Choice*, her conſtant affection muſt never admit any *Change*. To be *Generous* in every action, hath beene ever the height of her ambition. Howſoever ſhe might boaſt of *Deſcent*, her deſire is to raiſe it by *Deſert*. Shee holds, no family can be truly *Generous*, unleſſe it be nobly vertuous. Her *life* muſt expreſſe the *line* from whence ſhe came. She ſcornes to entertaine one thought below her ſelfe: Or to detract from the glory of that houſe from whence ſhe came. As the blood that ſtreames through her veines was nobly derived, ſo muſt it not by any *action* or *affection* drawne from the rule of her direction, become corrupted. For *Honour*, ſhe admits it, but ſeldome or never admires it; the *Staires* by which ſhee meanes to clime to it, muſt be faire and firme, or ſhee will never mount them. She rather admires the Ages folly, while ſhee obſerves how many hazard their high-priz'd liberty, for a vading glimpſe of popular glory. Her deſires are higher ſeated, where they are only to be ſated. A ſecure State conſiſts not in *ſtyles* but *vertues*, which are *Honours* ſureſt ſtayes. Therefore her higheſt *Honour* reflects on her Creator, wherein ſhe is ſo farre from fearing, as ſhe is ever wiſhing more *Corrivals*. THIS is the *GENTLEWOMAN* whom I have preſumed here to preſent unto your *Ladiſhips* ſervice, whoſe ſweet converſe will at retired houres afford you choiceſt ſolace. Neither ſhould you ranke her amongſt the loweſt of your meney, will it diſpleaſe her, ſuch is her Humility: for ſhe hath learned as well to *obey* as *command*. Nor will ſhe ſpare for any paines, ſo her diligence may pleaſe. Only (*Madam*) be pleaſed to ſhine upon her with the gracious raies of your favour, to ſhrowd her baſhfull endeavours under the wings of your Honour; and entertaine her bluſhing approach with your benigne Cenſure. So ſhall you find a conſtant deſire of requitall in her, and engage *Him*, whoſe intimate Zeale to your *Honour* recommended her,

Such, to your Honour, is her zealous affection, as ſhe makes it the ſole Apology of her Preſumption: which ſhe weaves up in this Dimenſion:
To ſerve ſome GREAT ONES *I've been oftimes woo'd, But* HERE *I'm vow'd, that is both* GREAT *and* GOOD.

Your Ladiſhips

devoted ſervant:

Richard Brathwait.

TO THE GENTLEVVOMAN READER.

GENTLEVVOMEN:



Have here preſented unto your view one of your owne Sexe; One, whoſe improved Education will bee no blemiſh but a beautie to her Nation. Peruſe her, and I make little doubt, but you will ſo approve of her Behaviour, as you ſhall acknowledge her right worthy the title of a Siſter. *More ſhall you find in her, by freely converſing with her, than in thoſe* YOVNG *but looſe* ENGLISH GENTLEWOMEN, *whoſe long mercinary Proſtitution upon the* Stall, *hath brought them out of requeſt, and made them grow too* Stale, *by being expoſed to publike* Sale. *Many Countries hath ſhee coaſted, ſundry Dangers accoaſted, Courts and Cities hath ſhee frequented, to returne home better freighted, and re-convey the benefit of that fraught to this* Iland, *where ſhee was firſt bred and now arrived. Doe yee itch after* Faſhion? *Shee is for you; yet not that, which the vanity of this Age admits; but what Modeſty onely affects. Shee hath obſerved much in forraine Courts, which deſerv'd rather* Contempt *than* Imitation; *this ſhee would not for a world introduce into a well-govern'd* State; *ſo tender ſhee is of her Fame, as no* place *nor* perſon *ſhall derive from her the leaſt ſtaine. Whatſoever ſhee hath commendably ſeene, is no leſſe fully than faithfully ſhowne, and with that temporate ſtyle drawne, as in every line ſome one precept of* Vertue *ſeemes to ſhine. Neither in this her ſtrict or ſerious Obſervation of Times, doth ſhee reſemble thoſe* Lamiæ, *who uſe to take their eyes with them when they goe abroad*

abroad, but lye them aſide when they come home: No; ſo little doth ſhee favour her ſelfe, as ſhee preferres others Cenſures before her owne; and in no one particular ſo much expreſſeth her owne true glory, as in the conſtant practiſe of Humility. Hence it is, that ſhee is no curious Pryer into others actions, nor too cenſorious a Reproover of others Directions: being, indeed, a Tyresias *in the eying or deſcrying of others errors, an* Argvs *in her owne. What is good and amiable in the eye of vertue, ſhee embraceth with an affectionate tender; making it her higheſt honour, to promote the glory of her Maker. But leſt by being too ſerious, ſhee might become tedious; ſhee will not ſticke to walke abroad with you into more pleaſing groves or paſtures of Delight: where ſhee will converſe with you of Love, and intermixe her Diſcourſe with ſuch time-beguiling Tales, as variety ſhall no leſſe ſharpen your attention, then the modeſty of her Method beget admiration. Every ſubject ſhee treats of, you ſhall find ſo equally tempered with* profit *and* delight; *as the one ſhall no leſſe benefit your mind, than the other ſolace your eare. Shee can reprove without* gall, *bluſh without* guilt, *love without* guile, *live without* gaine. *Her* gaine *is to purchaſe* vertue *more followers; her* guile, *to deprive the* world *of her favourers; her* guilt, *to defeat all vitious pioners; her* gall, *to diſ-reliſh all Voluptuous practiſers. Shee can diſcourſe of Love without lightneſſe; converſe with Love without looſeneſſe; and conſort with thoſe ſhee loves without lewdneſſe. She knowes how to reteine a ſeemely ſtate without pride; to expreſſe her ſelfe praiſe-worthy without ſelfe-praiſe; and in all her actions to make* Vertue *her higheſt prize.* Humility, *which is the princeſſe of Vertues, the conquereſſe of Vices, the mirror of Virgins, and Crowne of Chriſtians, ſhee ſo much honours, as ſhee values it above all humane glory: whence it is, that ſhee hath ever reapt more ſpirituall profit by* diſ-eſteeme *then* ſelfe-eſteeme. *Day by day ſhee recreates her ſelfe in her* Garden *of* good-will; *and in her recreation, ſhee makes this her ſoule-ſolacing Meditation:* Who bee they that neighbour neare mee, and whoſe weake eſtates ſtand in need of mee? *Concluding with this charitable reſolution:* There is none ſo poore, but to my power I will relieve, ſo long as I live, for the honour of his Image whom I love. *Shee divides her day into houres, her houres into holy taskes. Employment takes away all occaſions of diſtraction. Should ſhee ſuffer a light or indiſpoſed thought to worke upon her imagination: or give way to any ſuch intruder to diſturbe the peace of her* inward houſe, *ſhee would endure her ſelfe worſe for many yeares, and inflict upon her extravagant affections ſuch a cenſure, as might deterre them thenceforth to wander. Shee diſtates none more than theſe* buſie houſe-wives, *who are ever running into diſcourſe of others families, but forget their*

their owne. Neither holds ſhee it ſufficient to bee onely an Houſe-keeper; *or,* Snayle-*like, to bee ſtill under roofe: ſhee partakes therefore of the* Piſmire *in providing, of the* Sareptan *widow in diſpoſing: holding ever an abſent providence better then an improviident preſence. Shee is no common Frequenter of publike feaſts, but if neighbour-hood require it, ſhee will admit of it: wherein ſhee demeanes her ſelfe ſo civilly, as there is no diſcreet perſon but joyes in her ſociety. There is nothing muſt beget in her a diſtemper, having ever a tender eye o're her honour. In the report of others praiſes ſhee is attentive, but deafe to her owne. Bee ſhee in places of publike reſort or privately retyr'd, ſhee ever enjoyes her ſelfe; neither can exceſſe of birth tranſport her, or any croſſe occurrent much perplexe her. There is nought that aliens her mind more from thoſe with whom ſhee conſorts, then an immodeſt diſcourſe, which ſhee interrupts with a diſcreet anger. Whereſoever ſhee ſets her reſt, ſhe makes* Vertue *her gueſt; whom ſhee entertaines with ſo ſweet an embrace, as nothing can divide them: ſo firme and inviolable is the league that is betwixt them. Shee conceives no ſmall delight in Educating the young and unexperienced Damſels of your ſexe: wherein ſhee reteines an excellent faculty and facility. It ſhall not bee amiſſe therefore for you who have Daughters, to recommend them to her direction, whoſe government is ſuch, as neither her too much indulgence ſhall ſpoyle them, nor reſtraint dull them. Whatſoever ſhee in many yeares hath learned (ſo deſirous is ſhee to benefit where her* Obſervations *may afford profit) ſhee is willing to impart, to the end ſhee may procure* Her *more ſervants, whom ſhee religiouſly hath ever vow'd to ſerve. Long hath ſhee beene a Learner, neither is ſhee aſham'd to bee ſo ſtill. Onely for* Vertues *honour, is ſhee become a Teacher; that the* Younger *may bee inſtructed by thoſe that are* Elder; *the undiſciplin'd by ſuch as are riper. Neither ſhall you find her ſlow in performing what ſhee hath ſo perfectly learned: For her very Life is a continued line of Direction, being ſolely dedicated to a vertuous profeſſion. Saint* Cyprian *did ſharpely reprove a rich woman, for comming into the Lords Temple without her Oblation: But this reproofe ſhee would bee loath juſtly to incurre: therefore ſhee goes better prepar'd, that her portion of Glory may bee ſooner ſhar'd: having an Oblation in her hand, Devotion in her heart, and a Crowne of Conſolation in hope. You then, who loue modeſty, entertaine her; for ſhee will ſort well with your humour, and through her acquaintance improve your honour. For ſuch, who ſacrifice the Morne to their Glaſſe, the Afternoone to the Stage, and Evening to revelling; ſhee holds no correſpondence with them. Theſe ſhee holds for no imploy-*

ments; nor the Professors of them worthy her knowledge. They must not abuse time, that are commended to her trust. Shee is not so weary of time, neither doth shee so disvalue it, as with such impertinences to consume it. Those likewise, who preferre Fashion before Decency, formall Punto's before reall Formality, and will suffer themselves to bee deluded by Vanity; they must not bee admitted into her family. Shee hath learned better things than to foole her selfe in a painted disguise; or to labour of that Universall disease, which the corruption of a full and flourishing State usually produceth. Shee hath learned with that better Sister, to chuse the better part. Constant bee her purposes, contentment her desires, consonant her delights. Bee it then your honour to bee informed by her, seeing her instructions are equally mixt with profit and pleasure. Now if you object, that shee hath beene too slow in comming, seeing her GENTLEMAN so long since arrived; heare mine answer; and suspend your Censure, by imputing this fault to our English Error: Where Venus is longer in trimming, than Mars in training: though hee too, in these distracted times, hath beene too slow in marching. Many provisions were required by her, before the World were to bee possessed of her. Much likewise expected from her, before the World had knowledge of her; this made her the longer to retire, that shee might profit the more in her returne. May you, Gentlewomen, bee the instance of it; so shall both the Author and his Labour rejoyce in it. To draw then to a Conclusion, lest my Pottell rise too high for my Building; As you are not to expect from her any guga-tyres, toyes, or trifles, love-scented gloves, amorous potions, perfumed pictures, or love-sicke ponders; so shee doubts not, but to find in you an Eare, prompt to attention; a Tongue, cleare of invection; a Spirit, free from detraction: with an Heart apt to harbour affection.

Now for the Volume, I had purposely made it more portable, that it might become your more sociable follower; had not my observation told mee, that albeit amiableness consist in a lovely feature, the goodlinesse of a Gentlewoman rests in her comely Stature. Vertue can never bee showne in too large a Volume: nor Vice scantled by too small a proportion. Ample Iliads are too strait for the one: little Models too large for the other. Besides, this corresponded better with the Portraiture of the ENGLISH GENTLEMAN, her affiane'd Lover. For the Margin, I have not charg'd it with many Notes, lest you should neglect the Garment, by being taken too much with the border. Improve it to your best profit, and let God have the glory of it.

THE

THE ENGLISH GENTLEVVOMAN.

Argument.

The Neceſſity *of* Apparell; *Of the* Vſe *and* Abuſe *of* Apparell; *Two meanes by which the* Vſe *may bee inverted to* Abuſe; *That* Apparell *moſt comely, which confers on the* Wearer *moſt native* beauty, *and moſt honour on her Country.*

APPARELL.

Observat. 1 The neceſſity of *Apparell.*

AD ADAM never committed *ſinne*, he had never needed *figge-leaves*, to cover his *ſhame*. Sinne made him fly to the grove for ſhelter, and ſhame compelled him to play the artleſſe Tayler, and through meere *neceſſity* to make him a Cover. Well enough was he before that time attyred, albeit naked: and ſo happily ſtated, as wee are to imagine, that ignorance kept him not from the knowledge of his nakedneſſe, but that his originall purity freed him from theſe neceſſities. But no ſooner was the forbidden fruit taſted, then poore *Adam* became tainted, his nakedneſſe diſcovered; ſo as now for honour of modeſty, hee muſt of *neceſſity* betake himſelfe to that *ſcience*, whereto (being *free* till that time) hee was never *bound Apprentice*. His inhibited taſte made him ſenſible (and therein more miſerable) of what before hee felt not. No diſtemperature of cold or heat could before that time annoy him. Now his failing in performing what he ought, brings him to a feeling of that hee never knew. Now tender *Eve*, whoſe temperate repoſe miniſtred her all content in a ſweet and cheerfull Arbour, with all the varieties and delicacies of nature, feels a ſhaking and ſhive-

Apparell.

ring in her joynts: Such a ſtrange diſtemper hath the taſt of an Apple wrought in her. She muſt fit her ſelfe then to endure that with patience, which ſhee procur'd to her ſelfe and ſecond ſelfe, through diſobedience; and put on what before ſhe needed not, a Vaile to cover her nakedneſſe, and ſubject her ſelfe to theſe Neceſſities. It is true, that *Cloathing* keeps the body warme two wayes: By keeping in the naturall heat of the body; and by keeping out the accidentall cold of the Ayre. All Creatures enter the world ſheelded and ſhrouded, ſave onely poore man, who enters liſts naked. Tender and delicate he is by nature; more ſubject to prejudice by diſtemper, then any other Creature. Now to fence himſelfe againſt all occurrents, and the better to endure all intemperate violence, the Divine Providence hath accommodated it ſelfe to his *Neceſſity*, from the very firſt entrance of his *infancy*: yet were it fit, when hee reflects upon himſelfe thus decked and attired, to recall to mind the prime occaſion of theſe *Neceſſities*. So equally tempered was the Ayre where hee firſt breathed; ſo farre from the diſtemper of heat or cold freed; with ſuch variety of all delights ſtored; as then in all happineſſe hee ſeem'd to bee ſtated: but preſently after his fall, began theſe to faile. That ſoyle, which before was naturally fruitfull, became wild without manuring: Thoſe Rivers, which before were purely reliſhing and delighting, became muddy, brackiſh, and diſtaſting: Yea, that Ayre, which before was ever ſweetly and temperately breathing, became unſeaſonably ſcorching or freezing. *Neceſſity* then hath provided for *Adam* and his collapſed poſterity a Coat, to ſhroud them from the inclemency of all ſeaſons. And whence came this *neceſſity*, but from ſinne? To glory then in theſe *neceſſities*, is to glory in ſinne: Which were, as if ſome grave Capitall offender, having committed high Treaſon againſt his Soveraigne, ſhould, notwithſtanding, out of a Princely Clemency be pardoned; yet with this condition, that hee ſhould weare a Cord or Halter about his necke during his life, to put him in remembrance of his diſloyalty and treaſon: In which Badge, this frontleſſe Traytor ſhould pride himſelfe more, then if it were ſome ancient Creſt of honour. Reflect then upon the originall ſource of your ſorrow, *Eve*, yee daughters of *Eve*. Ambition prompted her to ſin, ſin brought her to ſhame, ſhame to her ſhroud. Meere *neceſſity* compelled her to weare what before ſhee knew not, and to provide her ſelfe of that which before ſhee needed not. How is it then, that theſe rags of ſinne, theſe robes of ſhame, ſhould make you idolize your ſelves? How is it, that yee convert that which was ordained for *neceſſity*, to feed the light-flaming fuell of licentious liberty? Was *Apparell* firſt intended for keeping in naturall heat, and keeping out accidentall cold? How comes it then that you weare theſe thinne Cobweb attires, which can neither preſerve heat, nor repell cold? Of what an incurable cold would theſe Butterfly-habits poſſeſſe the Wearer, were pride ſenſible of her ſelfe? Sure, theſe attires were not made to keepe cold out, but to bring cold in. No *neceſſity*, but meere vanity, introduced theſe Pye-coloured fopperies amongſt us. Vnvaile many of our light Curtezans, whoſe brothell practice hath reft them of the ornament of a woman, and you will find a ſtrange Metamorphoſis; *Venus armata* turn'd to *Venus calva*: Wee ſay there is no good congruity in a proud heart and a beggers purſe: Why ſhould wee then pride our ſelves in that which diſplayes our beggery? Before wee had cloathes, wee wanted nothing; having

Apparell.

ving cloathes, wee ſtand in need of all things. Primitive purity exempted us from theſe *neceſſities*; Originall impurity ſubjected us to theſe *neceſſities*. Cold wee grew in Charity, cold in every Chriſtian duty; garments then ſtood wee in need of, to ſhroud us againſt the tempeſt of a benummed Conſcience. Theſe habits then, it appeares, were ordained, at firſt, for *neceſſity* to ſhield us: Vanity had not then ſet invention on worke, nor the age ſent her Phantaſticks abroad to trafficke with forraine faſhions. Winter made choyce of his garment to fit the ſeaſon; ſo did Summer, without an affected ſingularity, fit him to a ſeaſonable faſhion. They ſtood not much either upon colour or curious border; temperate heat they deſired to reteine, intemperate to repell; cold to keepe out, naturall warmth to keepe in. This was that ancient times intended; this was all that they affected. *Neceſsity* enforced them to doe what they did; otherwiſe, I am perſwaded, they had not beene, to this day, made. Thoſe then that eſteeme more of *Apparell*, how gorgeous ſoever, then of a worke of *Neceſsity*, detract from their owne glory, to ſute themſelves in ſtuffes of vanity.

The uſe of *Apparell*.

THere is nothing in its owne nature ſo abſolutely good, but it may bee corrupted; what was at firſt intended for ſome good *Vſe*, if perverted, declines into ſome apparant *Abuſe*. Now, *Gentlewomen*; (for to you I direct this diſcourſe) would you obſerve the right *uſe*, and divert in no particular from the Ordinance of *Apparell*; Modeſty muſt be your guide, vertuous thoughts your guard, ſo ſhall heaven be your goale. When the Roman Princes, in their Conqueſts, or triumphant honours, were with acclamations and vollies of ſalutes received, by the generall applauſe of the people extolled, and in their triumphall *Eber* or Chayre of State ſeated; there ſtood alwayes one behind them in their Throne, to pull them by the ſleeve with this Memoriall; *Remember thou art mortall.* A more uſefull Memoriall you cannot have, then theſe Robes you weare, of your owne frailty nor a more effectuall motive to humility. Had not ſinne worne you out of Gods favour, and reft you of your native ſplendour, you had never worne theſe habits, ſignals of your diſhonour. I commend her for the good uſe which ſhee made of her *Apparell*, who never eyed her garment, but ſhee watred it with a teare, remembring what *neceſſities* her ambitious thoughts had brought her to: for by aſpiring to know more then ſhee did, ſhee became deprived of that excellent beauty which ſhee had. Patternes likewiſe of modeſty you may bee, and herein ſingularly uſefull by your examples, unto others of your ſexe. Nor can you poſſibly expreſſe it better, then in obſerving that divine precept; by learning how to *array your ſelves in comely apparell, with ſhame-faſtneſſe and modeſty; not with broided haire, or gold, or pearles, or coſtly apparell; But, as becommeth women that profeſſe the feare of God. For even after this manner in time paſt did the holy women, which truſted in God, tire themſelves.* Here is a preſcript forme by way of direction, for your habit. Choicer ornaments you cannot have to adorne you; nor any faſhion that will better ſeeme you.

Apparell.

Where you walke, you may enjoy your ſelves freed from light eyes, gazing and admiring vanity: your very *habit* is your *Teſtate* to witneſſe for you: looſe thoughts neſtle not in your boſome, nor doe wandring diſtractions ſurpriſe your breaſt: you have learned to your higheſt ſolace, even in every motion, action, poſture, geſture, to obſerve modeſty, as an ornament to honour. For, ſeeing that the very habit of the mind may bee beſt diſcerned and diſcovered by the ſtate or carriage of the body, the diſpoſition of the body by the habit; to avoid ſcandall, and retaine that Chriſtian opinion which every one ought to preſerve, wee are to make choyce of that attire, which confers moſt ſeeming gravity on us. This the very Heathen, whoſe beſt direction was mortality, were carefull of: for in the *uſe* of *Apparell*, they reteined ſuch conſtant courſe, as they held it the greateſt blemiſh they could aſperſe upon their Nation, to introduce any new or exoticke faſhion, either to effeminate the diſpoſitions of their people, or to derogate from the honour of their memorable predeceſſours; whoſe model was their direction in habit, and all other obſervable cuſtomes. What a ſimple, honeſt Ruſticity our Anceſtors reteined in their weare, might bee eaſily diſcerned, if wee ſhould make recourſe to one of their ancient Wardrobes; where antiquity may preſcribe for many ages, and conſtantly ſecond what antiquity had introduced. Yea, ſo obſervant were former times of thoſe faſhions which preceding ages had recommended to them, as they held it ominous to innovate, or bring in any new forme, even in matters of indifferency. When *Darius* had altered the faſhion of his Sword, which uſed to bee Perſian, into the forme of the Macedonian (in the yeare immediately before hee fought with *Alexander*) the Chaldees or Sooth-ſayers prophecied, that into what faſhion as *Darius* had altered his Sword, time would reduce his State; and that the Perſian glory was drawing towards her laſt period, by ſubjecting herſelfe to the Soveraignty of Macedon. Which prediction was ſoone confirmed by the next yeares Conqueſt. But tell mee, yee curious Dames, who hold it a derogation to your honour, to entertaine ought that is vulgar; whereto were Cloathes firſt ordained, but to cover that nakednеſſe which ſinne brought, and to ſkreene that ſhame which the effect of ſinne firſt wrought? The *uſe* of *Apparell* is not to dignifie the wearer, or adde more beauty to the Creature. Sure I am, that a judicious eye, who meaſures dignity by deſert, ſcornes to preferre the *Caſe* before the *Inſtrument*, the *Rinde* before the *Pith*. Thoſe who are worthy to bee your Iudges, will determine your worth by what there is in you, not by what you weare on you. Let Maygames and Morrices beautifie themſelves with Anticke dreſſings, to captivate the vulgar eye; your breeding hath beene better, your judgements clearer, your obſervations wiſer, than to ſtoope to ſuch baſe Lures. Our life conſiſts in the perfection or temperate infuſion of naturall or radicall humour, or in the conſervation of naturall heate: to preſerve this, to increaſe that, Nature hath provided meanes inward and outwards. To invert the *uſe*, is to pervert the *Ordinance* it ſelfe: So *uſe* the outward, that you darken not the inward; ſo diſpoſe of the inward, that it may rectifie the outward. Reflect on antiquity, yet no farther then may ſuit with the decency of the age, wherein you live. I am not igno-

ignorant, how many fashions formerly used, would in this age deserve rather derision than approvement. And that the infancy of the world had many shapes, as then but onely in their *Embrio* or rather Conception, which succeeding times, accommodated by more exquisite artists, brought afterwards to perfection. *Use* your habit as an ornament of decency; let it not have the least Edging of vanity. Many Eyes are fixed on you, sundry motives of imitation are derived from you. Send not out one fruitlesse sigh for any phantasticke fashion which you see: they cannot bee sighes of compassion, that are sent meerely out for fashion. Sigh rather that your Country should labour of so vaine a birth, as to preferre forraine inventions before the ornament of a *Maiden Ile*, constant modesty. Spend not a fruitlesse houre in an unprofitable garnish of corruption: *Use* these outward dressings as if you did not *use* them: Let them bee rather your *scorne* than your *pride*; your *contempt* than *content*. Bee those curious Cases of mortality decked or dawbed with never so much adulterate beauty, they cannot conferre upon themselves one beameling of lasting glory. Looke upon those poore *bases* of frailty, your *feet*, what a *tinkling* they make, to partake of a lascivious meeting in privacy: Eye those *rising mounts*, your *displayed breasts*, with what shamelesse art they wooe the shamefast passenger: View those *wandring Lamps*, how they rove abroad, as if they would flye out of their Lodges, and spheare themselves in some amorous Orbe. Call them home, lest, *Dinah*-like, they lose themselves by straying, impeach their honour by wandring, bring themselves woe by their lascivious wooing. Affect no fashion that may beget in your generous bosomes a light thought; Contemne that fashion which detracts from the native beauty of the feature, or which brings it to that admiration of the Creature, as it makes it forgetfull of the Creator. O how contemptible a thing is man (the word may reflect equally upon either sexe) if hee erect not his thoughts above man! What a poore *use* makes that miserable creature of his being here, who bestowes so much time in the *Tyring-house*, as hee forgets what part hee is to play on the Stage? O consider the preciousnesse of time! it is all that may bee properly said ours. Neither can wee terme that portion of time which wee call *ours*, yeares, or dayes, or houres: A moment is our portion, and the Commandingst Emperour hath no larger proportion. Of which moment, whatsoever is past, is not now: and whatsoever is to come, is not yet. Eye then your Houre-glasse, vye in teares with graines of sand. Bestow not this little scantling, this moment shorter than nothing, in too curiously attiring of vanity, but in meditating of your owne frailty, and redeeming the time you have lost in security. As *Apparell* was ordained for *necessity*, *use* it with Christian civility. In observing this, you make the *use* good, which shall hereafter redound to your greater gaine.

Apparell.

The *Abuse* of *Apparell.*

But the misery and levity of this age is such, as that becomes generally least affected, which adornes us most; that valued most, which beseemes us least. Time was indeed, and may that time once reshine upon us, when the onely flower to bee loved of women, was a native red, which was shamefastnesse. The face knew not then what painting was,

Apparell.

was, whoſe adulterate *ſhape* takes now acquaintance from the *Shop*. Then were ſuch women matter of ſcandall to Chriſtian eyes, which uſed painting their skinne, powdring their hayre, darting their eye. Our Commerce with forraine Nations was not for faſhions, feathers and follies. There was diſtinction in our attires; differences of ranks and qualities; a civill obſervance of decent habits; which conferred no leſſe glory on our Ile at home, than victorious mannagements by the proweſſe of our Inhabitants did abroad. If wee reflect on them, wee muſt of neceſſity bluſh at our ſelves: ſeeing, what wee have received for *uſe*, wee have converted to *abuſe*. That diſtinction which decency found out for habits virile and feminine, what commixture hath it found in latter times? What neare reſemblance and relation hath womans to mans: ſiting their light feminine skirts with manlike doublets? *Semiramis*, that victorious Princeſſe, commanded all to weare *Tyres* upon their heds, and to put upon them womans apparell without diſtinction, that ſhee might reigne ſecurely without exception: Thus the comely habit of modeſty became a pretended vaile to an uſurped Soveraignty. A feminine Regiment occaſion'd this Ornament: Invention then became a project of Policy, and found no head to looke out from a light *Balcone* or *Proſpect* of vanity; But theſe ſucceeding times have tyred our women with tyres; tranſlating them to a plume of Feathers. Faſhion is now ever under ſaile: the Invention ever teeming, Phantaſticke Wits ever breeding. More time ſpent how to *abuſe* time, and corrupt licentious youth, than how to addreſſe employment for the one, or to rectifie the diſtempers of the other. Take a ſurvey of all degrees, and tell me what uniformity you finde in this particular. And to make inſtance in three ſeverall places (for to theſe all others may have proper relation) take a more preciſe and punctuall peruſall of *City*, *Court*, and *Countrey*; and returne me a briefe of your Survey. In the *firſt*, you ſhall finde many grave Matrons, modeſt Maids, devout Widdowes: but are theſe all? No; with theſe you ſhall finde a ſtrangely mixt generation: Some affecting nothing more than what is moſt novell and phantaſticke: Others envying what they diſdainfully ſee in others; which faſhion rather than they will miſſe, they will not ſticke to ſet their honour at ſale: All, or moſt, true *Biantines*, carrying all their wealth about them. For the *ſecond*, you ſhall find, amongſt many other plants of promiſing growth and excellent proficience, ſundry ſweet-ſented ſprigs of *Cynnamon*, whoſe rinde is worth all the body. No diſcourſe can reliſh their formall palate, but faſhion; if *Eves* Kirtle ſhould bee now ſhowne them, how they would geere their Grandam? For the *laſt*, though it bee long ere they creepe into forme, having once attain'd it, they can take upon them as unbeſeeming a State in a Countrey Pew, as if they were Ladies for that yeare, and had beene bred in the Art of Mincing ſince their childhood: But what are theſe, but ſuch, whoſe expence of time is ſcarcely valued? Sacrificing more houres to their Looking-glaſſe, than they reſerve minutes to lament their defects. Such, whoſe vertuous thoughts never harbour the leaſt conceit that may betray their honour, or deprave thoſe more noble parts wherewith they are indowed; ſcorne to drowne their *better part* in theſe dregs of ſenſuality. Vertue is their attendant, Honour their object, all inferiour delights their loweſt ſubjects. Day by day have theſe their taske impoſed, that the poyſon of ſloath may bee better avoyded:

avoyded: No day paſſeth without a line, no action without a limit: obſerving the courſe of that vertuous Mirror, of whom it is ſaid, *Apparell.*

In diſtinct houres ſhe did divide the day,
To walke, to worke, to meditate, and pray.

Much different from this pious reſolution, was that Libertines impious concluſion, who held that none could bee frequently devout in prayer, and faſhionably decent in attire. Shee beſtowed too much time on her *Glaſſe*, to reſerve any for her Lampe. Pride had exiled her zeale; delicacy of habit, ſanctity of heart. Her day might bee eaſily divided: Shee beſtowed the forenoone on her skinne, the afternoone on a Play, clozing her Evening Lecture with a reere ſupper: and this was her Chriſtian Taske. Miſerable is the condition of that Creature, who, ſo her skin bee ſleake, cares not if her ſoule bee rough: ſo her outward habit bee pure and without blemiſh, values little her inward garniſh. Such an one hath made a firme Contract with vanity, clozing her contemptuous age with a fearefull Cataſtrophe. Thus farre have wee diſcourſed of the effect or *abuſe* it ſelfe, wee are now to treat of thoſe two ſources, from whence theſe *abuſes* properly ariſe; to wit, *Delicacy* in being more curious in our Choyce of *Apparell* than *neceſſity* or *decency* doth require; ſecondly, *Superfluity*, in ſtoring more variety and change of rayments than either nature needs, or reaſon would admit, were ſhee not tranſported with a ſenſuall affection, by giving way to what unbounded appetite requires.

IN the ſearch of any Minerall, wee are firſt to digge for the veine: and in the curing of any malevolent effect, wee are duely and ſeriouſly to inquire the producing cauſe, that by ſtopping the Spring or ſource, wee may ſtay the violence of the ſtreame. Wee are then to inſiſt of thoſe two precedent means, by which the *uſe* may bee inverted to *abuſe*; and that which of it ſelfe is approveable, if obſerved with decency, becomes juſtly reprehenſible by corrupting ſo neceſſary and conſequent an *uſe*, either by *delicacy*, which weakens and effeminates the *ſpirit*, or by *Superfluity*, which ever darkens the beameling of *reaſon* with the Cloud of *ſenſe*. How the *uſe* of *Apparell* may be inverted to *abuſe*.

Reproofe touching *Apparell* may bee occaſioned from foure reſpects:

Firſt, when any one weareth *Apparell* above their degree, exceeding their eſtate in precious attire. Whence it is that *Gregory* ſaith; There bee ſome who are of opinion, that the weare of precious or ſumptuous *Apparell* is no ſinne: Which if it were no fault, the divine Word would never have ſo punctually expreſſed, nor hiſtorically related, how the *Rich man*, who was tormented in hell, was cloathed with Purple and Silke. Whence wee may note, that touching the matter or ſubject of attire, humane curioſity availeth highly. The firſt ſtuffe or ſubſtance of our garments, was very meane; to wit, Skinne with Wooll, Whence it is wee read, that God made *Adam* and his wife *Coats of Skinnes*, that is, of the Skinnes of

Apparell.

of dead beasts. Afterwards (see the gradation of this vanity derived from humane singularity) they came to *Pure Wooll*, because it was lighter than Skinnes. After that to *rindes of trees*, to wit, *Flax*. After that to the *dung and ordure of Wormes*, to wit, *Silke*. Lastly, to *Gold and Silver, and precious Stones*. Which preciousnesse of attire highly displeaseth God. For instance whereof (which the very Pagans themselves observed) we read that the very first among the *Romans*, who ever wore *Purple*, was strucke with a Thunder-bolt, and so dyed suddenly, for a terror and mirror to all succeeding times, that none should attempt to lift himselfe proudly against God in precious attire.

The second point reprehensible is, *Softnesse* or *Delicacy* of *Apparell*: Soft Cloathes introduce soft mindes. Delicacy in the *habit*, begets an *effeminacy* in the *heart*. *John Baptist*, who was sanctified in his mothers wombe, wore sharpe and rough garments. Whence wee are taught, that the true servant of God is not to weare garments for beauty or delight, but to cover his nakednesse; not for State or Curiosity, but necessity and convenience. Christ saith in his Gospel, *They that are clad in soft rayments, are in Kings houses*. Whence appeareth a maine difference betwixt the servants of Christ, and of this world. The servants of this world seeke delight, honour, and pleasure in their attire: whereas the servants of Christ so highly value the garment of innocence, as they loath to staine it with outward vanities. It is their honour to *put on* Christ Iesus; other robes you may rob them of and give them occasion to joy in your purchase.

The third thing reproveable is, *forraine Fashions*: When wee desire nothing more than to bring in some Outlandish habit different from our owne; in which respect (so Apishly-anticke is man) it becomes more affected than our owne. Against such the Lord threatneth, *I will visit the Princes and the Kings children, and all such as are cloathed with strange Apparell*. Which *strange Apparell* is after divers fashions and inventions, wholly unknowne to our Ancestors. Which may appeare sufficiently to such, who within this 30, or 40, or 60. yeares never saw such cutting, carving, nor indenting as they now see.

Zephan. 1.

The fourth thing reproveable is, *Superfluity of Apparell*, expressed in these three particulars: first, in those who have divers changes and suits of Cloaths; who had rather have their garments eaten by moaths, than they should cover the poore members of Christ. The naked cry, the needy cry, and shreekingly complaine unto us, how they miserably labour and languish of hunger and cold. What availes it them that wee have such changes of rayments neatly plaited and folded; rather than wee will supply them, they must bee starved? How doe such rich Moath-wormes observe the Doctrine of Christ when hee saith in his Gospel; *He that hath two Coats let him give one to him that hath none?*

Secondly, wee are to consider the *Superfluity* of such who will have long garments purposely to seeme greater: yet, which of these can adde one cubit to his stature? This puts me in remembrance of a conceited story which I have sometimes heard, of a diminutive Gentleman, who demanding of his Tayler, what yards of Sattin would make him a Suite, being answered farre short in number of what hee expected: with great indignation replied, "Such an one of the *Guard* to my "knowledge had thrice as much for a Suite, and I will second him. Which

his

his Tayler with ſmall importunacy condeſcended to, making a *Gargantua's Suite* for this *Ounce of mans fleſh*, reſerving to himſelfe a large portion of ſhreads, purpoſely to forme a fitter proportion for his *Ganimede* ſhape. *Apparell.*

The third *Superfluity* ariſeth from their vanity, who take delight in wearing great ſleeves, miſhapen Elephantine bodies, traines ſweeping the earth, with huge poakes to ſhroud their phantaſticke heads, as if they had committed ſome egregious fact which deſerved that cenſure: for in the Eaſterne Countries it hath beene uſually obſerved, that ſuch light Women as had diſtained their honour, or laid a publike imputation on their name, by conſenting to any libidinous act, were to have their heads ſow'd up in a poake, to proclaime their ſhame, and publiſh to the world the quality of their ſinne.

NOw to inſiſt more punctually on that effeminatour both of youth and age, *Delicacy of Apparell*; I would have our Daughters of *Albion*, reflect upon themſelves, thoſe poore ſhells of corruption: what a trimming and tricking they beſtow on their brittle houſes. *Petrarch's* advice was, that wee ſhould not be afraid though our out-houſes, theſe ſtructures of our bodies, were ſhaken, ſo our ſoules, the gueſts of our bodies, fared well. Whereas contrariwiſe, theſe, whoſe onely care is to delude the outward appearance with a ſeeming faire, ſo they may preſerve the varniſh, diſvalue the foundation. O may this folly be a ſtranger to our Nation! To allay which fury, attemper which frenzie, I hold no receipt more ſoveraigne, then to enter into a ſerious meditation of your frailty: As firſt to conſider, what you were before your birth; ſecondly, what from your birth to your death; laſtly, what after death. If you reflect upon the firſt, you ſhall find that you have beene, what before you were not, afterwards were what now you are not; firſt made of vile matter (ſee the Embleme of humane nature) wrapped in a poore skin, nouriſhed in an obſcure place, your Coate the ſecond skinne, till you came to a ſight of the Sunne, which you entertained with a ſhreek, implying your originall ſinne. Thus attired, thus adorned came you to us; what makes you then ſo unmindfull of that poore caſe wherein you came among us? Hath beauty, popular applauſe, youthfull heate, or wealth taken from you the knowledge of your ſelves? Derive your pedigree, and bluſh at your matchleſſe folly, that pride ſhould ſo highly magnifie it ſelfe in duſt, or glory moſt in that which brings with it the moſt ſhame. Why doe you walke with ſuch haughty necks? why doe you extoll your ſelves ſo highly in theſe Tabernacles of earth? Attend and conſider; you were but vilde corrupted ſeed at the firſt; and now fuller of pollution then at the firſt. Entring the world with a ſhreeke to expreſſe your enſuing ſhame, you became afterwards expoſed to the miſeries of this life and to ſinne; in the end wormes and wormes meat ſhall you be in the grave. Why then are you proud, yee duſty ſhrines, yee earthen veſſels, ſeeing your conception was impurity, birth miſery, life penalty, death extremity? Why doe yee embelliſh and adorne your fleſh with ſuch port and grace, which within ſome few dayes wormes will devoure in the grave? Meane time you neglect the incomparable beauty of your ſoules. For with what ornaments doe ye adorne them? With what ſweet odours or ſpirituall graces Delicacy of *Apparell.*

Apparell.

doe yee perfume them? With what choyce Flowers of piety and devotion doe yee trim them? What Habits doe yee prepare for them, when they must bee presented before him who gave them? How is it that yee so dis-esteeme the soule, preferring the flesh before her? For the Mistresse to play the Handmaid, the Handmaid the Mistresse, is a great abuse. There can be no successe in that family, where the household is managed so disorderly. O restraine your affections, limit your desires, beare an equall hand to the better part! The Building cannot stand unlesse you remove the rubbish from the foundation. The Soule in the body is like a Queene in her Palace. If you would then have this little Common-wealth within you to flourish, you must with timely providence suppresse all factious and turbulent molesters of her peace: your passions, especially those of vaine glory, must bee restrained; motives to humility cherished; chaste thoughts embraced; all devious and wandring cogitations excluded; that the soule may peaceably enjoy her selfe, and in her Palace live secured. Whereto if you object, that this is an hard lesson; you cannot despise the world nor hate the flesh; tell mee where are all those lovers of the world, cherishers of the flesh, which not long since were among us? Nothing now remaineth of them but dust and wormes. Consider diligently (for this consideration will be a Counterpoize to all vaine-glory) what they now are, and what they have beene. Women they were as you are: they have eat, drunke, laughed, spent their dayes in jollity, and now in a moment gone downe to hell. Here their flesh is apportioned to wormes, there their soules appointed to hell fire: till such time as being gathered together to that unhappy society, they shall be rowled in eternall burnings, as they were before partakers with them in their vices. For one punishment afflicteth, whom one love of sinne affecteth. Tell mee, what profiteth them their vaine-glory, short joy, worldly power, pleasure of the flesh, evill got wealth, a great family, and concupiscence arising carnally? Where now is their laughter? Where their jests? Where their boasting? Where their arrogance? From so great joy, how great heavinesse? After such small pleasure, how great unhappinesse? From so great joy they are now fallen into great wretchednesse, grievous calamity, unsufferable torments. What hath befallen them, may befall you; being Earth of Earth, slime of slime: Of Earth you are, of Earth you live, and to Earth you shall returne. Take this with you for an infallible position in these your Cottages of Corruption: If you follow the flesh, you shall be punished in the flesh: if you bee delighted in the flesh, you shall be tormented in the flesh: for by how much more your flesh is cockered in this world with all *delicacy*; by so much more shall your soules bee tormented in hell eternally. If you seeke curious and delicate rayments, for the beauty and bravery of your rayments shall the moath bee laid under you, and your Covering shall be Wormes. And this shall suffice to have beene spoken touching *Delicacy of Apparell*: wee are now to descend briefly to the second branch, *Superfluity*; whereof wee intend to discourse with that brevity, as the necessity of the Subject, whereof wee treat, shall require, and the generality of this spreading malady may enforce.

Divine

Apparell.

Superfluity of *Apparell.*

DIvine is that ſaying, and well worthy your retention: The covetous perſon before hee gaine loſeth himſelfe, and before hee take ought is taken himſelfe. He is no leſſe wanting to himſelfe in that which he hath, than in that which he hath not. He findes that he loſt not, poſſeſſeth that he owes not, detaines that he ought not, & hates to reſtore what he injuriouſly enjoyes. So unbounded is the affection, or rather ſo depraved is the avaritious mans inclination, as he cannot containe his deſires within bounds, nor enter parley with reaſon, having once ſlaved his *better part* to the ſoveraignty of a ſervile affection. This may appeare even in this one particular. Food and rayment are a Chriſtians riches: wherein hee uſeth that moderation, as hee makes that Apoſtolicall rule his Chriſtian direction; *Having food and rayment, I have learned in all things to bee contented.* But how miſerably is this golden rule inverted, by our ſenſuall worldling? Competency muſt neither bee their Cater in the one, nor Conveniency their Tayler in the other. Their Table muſt labour of variety of diſhes, and their Wardrobe of exchange of raiments. No reaſon more probable than this of their naked inſides, which ſtand in need of theſe *ſuperfluous* additaments. What myriads of indiſpoſed houres conſume theſe in beautifying rotten tombes! How curious they are in ſuiting their bodies, how remiſſe in preferring their ſoules ſuit to their Maker! How much they are diſquieted in their choyce, how much perplexed in their change, how irreſolute what they ſhall weare, how forgetfull of what they were! This edging ſuits not, that purle ſorts not, this dreſſing likes not: off it muſt after all bee fitted, and with a new Exchange, leſſe ſeemely, but more gaudy ſuited. The faſhion that was in prime requeſt but yeſterday, how it begins to diſ-relliſh the wearer, as if it had loſt the beauty by unſeaſonable weather; thus is faſhion fallen into a quotidian Fever: See our completeſt *Faſhion-mongers*, how much they tyre themſelves with their attiring, how they trouble themſelves with their trimming! Had wee more new *Exchanges* erected, we ſhould have them plenteouſly peopled, and with ſuch variety of feminine fancies ſtored, that invention ſhould ſooner loſe her ſpirit, then our phantaſtick Dames their appetite. And to take a fuller view of vanity, that pride may bluſh at her owne formality; obſerve what Babies, moſt of our faſhion affecters bee! Rare trinkets they have got, to improve their *Projectors* gaine; yet having wonne them, they know not how to weare them. A forraine Tyre-woman muſt have a conſtant penſion, to put this love-beſpotted Idol into a more complete faſhion. It ſeemes wonderfull to me, that they are not wholly cruſhed, with that onerous burthen with which they are preſſed. What a ſhop of gugamſies hang upon one backe? Here the remainder of a greater worke, the reliques of ancient manor converted to a pearle Chaine. There the moity of an ill-husbanded demaine reduced to a Carknet. Long traines muſt ſweepe away long acres: the Epidemicall vanity of this age doth exact it; and ſhee is held leaſt worthy affecting, that doth leaſt affect it. What? ſayes my delicate Madam; "Is it for one of my ranke or deſcent "to affect what is vulgar? how then ſhould I become popular? I confeſſe, "wee are all compoſed of one *Earth*, yet is there to bee preſuppoſed "a difference in our *birth*. Were it fitting that I ſhould fall off, either "from that *delicacy* which is generally approved, or that *variety* which

Apparell.

" is by our more generous formaliſts applauded? What availes a mighty " fortune to a miſerable diſpoſer? Or brave meanes, where a baſe mind " is the diſpenſer? *Apparell* muſt be with *delicacy* ſorted, *variety* ſuited, " or the dignity of the perſon, be it never ſo conſpicuous, will be obſcu- " red. Admit variety be meere *ſuperfluity*, at worſt it is but the ages *va-* " *nity*; which is ſuch an univerſall malady, as it pleads exemption with- out farther apology. Whereto I anſwer; it is true, the Age labours of this diſeaſe, where the eye becomes a determiner of our worth, by the outward habit which wee weare: It reflects not on what is in us, but what is on us. Shee is not to be accounted a Court viſitant, who re- ſtraines her ſelfe either in her choyce of *delicacy*, or *variety* of habit. What then? Shall a vitious or effeminate age deprave your judgement? Or a corrupt time deprive you of judgement? No; you have more abſolute perfections within you, than to be blemiſhed with theſe imperfections which you too frequently carry about you. The more you diſplay your pye-coloured flagge of vanity, the more Lures you throw out of looſeſt liberty; the more foments you uſe of ſoule-ſoyling *delicacy*, the deeper Lodging you beſpeake your ſelves in the Lake of eternall miſery. To ſuch I onely ſpeake, who, ſo they may furniſh themſelves of a dainty artiſt, to teach them how to *dye* well, make it the leaſt of their care how to *live* well. Theſe who love to dye their *haire*, but never change the dye of their corrupted *heart*: theſe will not ſtick with frontleſſe impudence to boulſter their depraved liberty; they may be, without controule, diſpenſers and diſpoſers of their owne. This *variety* and *delicacy* wherein they expreſſe themſelves by an eſpeciall marke of diſtinction from others, they derive it from the affluence of their owne fortunes, and not from others: which being ſo juſtly enjoyed, and without injury, admits no exception in all probability. Whereto I reply, with the words of a Divine Father, " Art " not thou, whoſoere thou bee, a Robber, who haſt received goods as " a Steward or diſpenſer, and entitleſt thy ſelfe the impropriator or " owner? for what faire glozes or pretences ſoever thou makeſt for thy " ſelfe, to gild thy ſhame, or mince thy ſinne, it is the bread of the " needy, which thou with-holdeſt; the Coat of the naked, which in thy " Cheſt thou ſtoreſt; the ſhooes of the bare-foot, which with thee lye " rotting; the coyne of the begger, which with thee lyes moulding. Away then with theſe *Superfluous* dreſſings; you ſee daily objects of your Charity, bring out your Wardrobe, and cloath the naked. That which you ſo prodigally ſpent upon your ſelves, convert it to the more glorious *attiring* of your naked ſoules. See that your *Kings daughter* bee all glorious within, that the *King of Kings* may take pleaſure in her. Let not ſo precious an Image bee defaced, ſo ſpecious a Virgin defiled, ſo glorious a Creature diſhonoured. Inſtead of *Deli-* *cy*, decke your ſelves modeſtly; inſtead of *Superfluity*, out of your va- riety communicate freely to others neceſſity. Wee are now to de- ſcend briefly to the *laſt branch* of this *firſt Obſervation*, declaring, how, That *Apparell* is moſt comely, which confers on the *Wearer* moſt na- tive *beauty*, and moſt honour on her *Country*.

AS

Apparell.

That *Apparell* most comely, which confers on the *Wearer* most native *beauty*, and most honour on her *Country*.

AS that is ever held most *generous* which is least *affected*, most *genuine* which is least *forced*; so there is nothing which confers more true glory on us, then in displaying our owne Countries garbe by that wee weare upon us. The Crow in the fable was sharpely taxed for her borrowed feathers: The *fable*, though it spoke of a *Crow*, the *Morall* pointed at a *man*. *Habit* (wee say) is a *Custome*; why should it bee our *custome* to change our *Habit*? With what constancy some other Nations observe their native attire, Histories, both ancient and moderne, will sufficiently informe us. Nothing is held more contemptible with them, then apishly to imitate forraigne fashions: Prescription is their Tayler, antiquity their Tutor. Amongst the ancient Heathen, even their very habit distinguish'd Widdowes from Matrons, Matrons from Virgins. So as not onely sexes, states, conditions, yeares, but even linages, races, and families were remarkeably discovered. Wee usually observe such a fashion to bee *French*, such an one *Spanish*, another *Italian*, this *Dutch*, that *Poland*; meane time where is the *English*? surely, some precious Elixir extracted out of all these. Shee will neither relye on her owne invention, nor compose her selfe to the fashion of any one particular Nation, but make her selfe an Epitomized confection of all. Thus becomes shee not onely a stranger to others, but to her selfe. It were to bee wished, that as our Countrey is jealous of her owne invention in contriving, so shee were no lesse cautelous in her choice of wearing. *Gregory* the Great thought that *Angles* did neerly symphonize with *Angels*, not so much in letter, as in favour and feature; Were it not pitty that these should darken their beauty with vailes of deformity? Were it not pitty that there should not be an Analogy in their *name* and *nature*; that the *Angles* might partake of *Angels* in *nature* as well as *feature*? But the *gold* has chang'd his *colour*; our purer *mintage* her native *splendor*. Truth is, there is nothing which confers more native beauty on the *wearer*; then to bee least affective in whatsoever shee shall weare. Shee aspereth a great blemish on her better part, who tyes her selfe to that formality; as shee dare not put off the least trifle that shee weares, nor put on ought more then shee weares; lest she should lose the opinion of Compleat. There is a native modesty even in attire as well as gesture, which better becomes, and would more fully accomplish her, if *fashion* were not such a *pearle* in her eye, as it keepes her from the sight of her owne vanity. I confesse, light heads will be easily taken with such toyes: yea, I have sometimes observed a phantasticke dressing strike an amorous inconsiderate Gooseling sooner into a passionate *Ah mee*, with a careleſse love-sicke wreathing of his enfolded armes, then some other more attractive object could ever doe. But what is the purchase of one of these *Greene-wits* worth? What benefit can a young *Gentlewoman* reap in enjoying him, who scarcely ever enjoy'd himselfe? Meanes he may have, but so meanely are they seconded by inward abilities, as his state seems fitter to mannage him, then he to marshall it. A long Lock he has got, and the art to frizle it; a Ring in a string, and the tricke to handle it: A whole *Forrest* of *Synonimies*, has he by retaile purchased; which, like so many dis-jointed *Similees*, impeach his novellisme of palpable *Non-sense*. For his discourse, to give him his true Character, his silence approves him better;

Apparell.

better; for his wit, hee may laugh at a conceit, and his conceit ne're the wiſer; for his other parts, diſclaiming his ſubſtance, I appeale to his picture. Now, *Gentlewoman*, tell me, doe you trim your ſelfe up for this *Popinjay*? Would you have the *foole* to weare you, after ſo many *follies* have out-worne you? Let modeſty ſuit you, that a diſcreeter mate may chuſe you. Be it your prime honour to make civility your director. This will incomparably more grace you, then any phantaſticke attire; which though it beget admiration, it clozeth alwayes with deriſion. You cannot poſſibly detract more from the renowne of your Countrey, where you received birth and education, than by too hot a queſt or purſuit after Outlandiſh faſhions. Play not the *Dotterell* in this too apiſh and ſervile *Imitation*; let other Countries admire your Conſtancy and Civility: while they reflect both on what you weare, and what you are. Bee it your glory to improve your Countries fame. Many eyes are fixed on you, and many hearts will bee taken with you, if they behold thoſe two Ornaments, *Modeſty*, and *Humility*, ever attending you: Diſcretion will bee more taken and enamoured with theſe, then toyes and feathers. There is nothing ſo rough but may bee poliſhed; nor ought ſo outwardly faire but may be disfigured. Whereas the beauty of theſe two cannot by adulterate Art be more graced, by the aged furrowes of time become defaced, or by any outward Occurrent impaired. There are many beauteous and ſumptuous *Caſes*, whoſe *Inſtruments* are out of tune. Theſe may pleaſe the *eye*, but they neither lend nor leave a ſweet accent in the *Eare*. May-buds of fading beauty; Fruits which commonly *fall* before they be *ripe*, and tender ſmall ſweetneſſe to them that *reape*. Theſe Baths of voluptuous delights, chaſte feet diſdaine to approach. Vertue muſt either be ſuited with Conſorts like her ſelfe, or they muſt give her leave ſolely to enjoy her ſelfe. Bee you *Maids of honour* to this maiden Princeſſe. Conſecrate your day to vertuous actions, your night to uſefull recollections. Think how this *World* is your *Stage*, your *Life* an *Act*. The *Tiring-houſe*, where you beſtow'd ſuch care, coſt and curioſity, muſt be ſhut up when your *Night* approacheth. Prepare Oyle for your virgin Lamps; marriage robes for your chaſte ſoules; that advancing the honour of your Countrey here on Earth, in your tranſlation from hence, you may find a Countrey in heaven.

THE

Behaviour.

THE ENGLISH GENTLEVVOMAN.

Argument.

Behaviour *reflects on three particulars*; *How to* behave *her ſelfe in* Company; *How in* privacy: *That* Behaviour *moſt approved, which is cleareſt from* affectation *freed.*

Behaviour.

Behaviour being an apt compoſure of the body in arguments of *Diſcourſe* and *Action*, expreſſeth every perſon in ſo faire a Character, that if his breſt were tranſparant, hee could not bee diſplayed fuller. Albeit, ſome love to become ſo eſtranged or retired rather from the eye of the world, as they have made it their higheſt art and abſoluteſt ayme, to ſhrowde themſelves from the conceit or diſcuſſion of man: by entring covenant or contract with *Diſſimulation*, to appeare leaſt to the *eye*, what they are moſt in *heart*. Of this ſtampe was *Tiberius*, who gloried in nothing ſo much (neither indeede had hee many demeriting parts to glory in) as in cunningly cloaking his foule purpoſes with faire pretences, going inviſible, and deluding his Subjects anxious reſolutions with a ſeeming good. Sometimes imminency of danger, begetting an apprehenſion of feare, will produce this effect: whence it was, that *Agrippina* in *Tacitus* knowing her life to bee attempted by *Nero*, knew well that her onely remedy was to take no notice of the treaſon. Neither is it rare to finde a ſtaide looke, and a ſtaid thought in one and the ſame ſubject. But for as much as this is held the

Obſervat. 2.

Behaviour.

the ſeldomeſt erring *Index*, ever expreſſing innocent thoughts the beſt, and diſcovering diſloyall thoughts the ſooneſt, wee are to proceed to ſuch particulars as the Subject principally reflects on: which are three; *Action*, *Affection*, *Paſſion*: whereon wee purpoſe ſo to inſiſt, as what deſerves approvement in each of theſe particulars, may bee by our Nobly diſpoſed *Gentlewoman* cheerefully entertained, carefully retained, and to the improvement of their *Fame*, the choiceſt *Odour*, chiefeſt *honour* of true Nobility, employed.

Behaviour reflects on three particulars.

Action.

VErtue is the life of *action*, *action* the life of man: without the former, all *actions* are fruitleſſe: without the latter, all our dayes are uſeleſſe. Now in this one Subject, it is ſtrange to obſerve what diverſity of *active* diſpoſitions wee ſhall finde. Some are employed to the purpoſe, but they are ſo remiſſe in their employment, as they loſe the benefit of it. Others are imployed to no purpoſe, making a paſſing of time a meere paſtime, comming as farre ſhort of one uſefull *action* at their death, as they were incapable of it at their birth. Others ſleepe out their time in careleſſe ſecurity; ſaluting the morning with a ſacrifice to their Glaſſe, the Noone with a luſcious repaſt, the Afternoone with a Play or a Pallet repoſe, the Evening with a wanton conſort, accoutred with a reere-banket, to belull the abuſed ſoule with the ſleepe of an inceſſant ſurfeit. Others have crept into ſuch an Apiſh formality; as they cannot for a world diſcourſe of ought without ſome mimmicke geſture or other; which, ſeeme it never ſo complete to them, appeares ridiculous to the beholder. This was *Semphronia's* error, for which ſhe was generally taxed, before ever her honour was publikely tainted. What a tinkling you ſhall obſerve ſome to make with their feet, as if they were forthwith to dance a Morrice? They are ever in motion like *Puppets*, but in *actions* of goodneſſe meere *Punies*. Their *pace* is a *Pavin* in the ſtreet; their *looke* a *Lure* to a laſcivious attempt; They expreſſe nothing by their geſture worthy the *image* they beare. Beſides, who is hee, whoſe judgement will not taxe theſe of lightneſſe, by theſe light an uncivill appearances? A womans honour is of higher eſteeme, than to bee thus diſ-valued. Light occaſions are many times grounds of deepe aſperſions. Actions are to bee ſeaſoned with diſcretion, ſeconded by direction, ſtrengthened with inſtruction, leſt too much raſhneſſe bring the undertaker to deſtruction. In the Maze or Labyrinth of this life, many bee our cares, mighty bee our feares, ſtrong our aſſailants, weake our aſſiſtants, unleſſe wee have that *brazen wall* within us to fortifie us againſt all occurrents. O then, let not the leaſt *action* betray you to your enemy, for you have many; within you, for they are dangerous, becauſe domeſticall; without you, for they are ſtrangers, and therefore doubtfull! Let your *actions* bee your applauſiveſt *Actors*; The Scene of your life is ſhort, ſo live that your noble *actions* may preſerve your memory long. It was *Seneca's* counſell to his deare friend *Lucilius*, that whenſoever hee went about to doe any thing, hee ſhould imagine *Cato*, or *Scipio*, or ſome other worthy *Roman* to bee in preſence. To ſecond his advice, which may conferre on your glorious *actions* eternall praiſe, ſet alwayes before your eyes, as an imitable mirror, ſome good woman or other, before whom you may live, as if ſhe

ey'd

ey'd you, shee view'd you. You may finde women, though weake in sexe and condition, yet parallels to men, for charity, chastity, piety, purity, and vertuous conversation. Re-visit those ancient families of *Rome*, and you shall finde those famous Matrons, *Octavia*, *Portia*, *Cæcilia*, *Cornelia*, make a Pagan State seeme morally Christian. Nor were *Nicostrata*, mother to *Evander*, *Carmina*, *Sappho*, women lesse famous for Learning, than the other for blamelesse living. Neither have our moderne times lesse flourished with feminine worthies, as might be illustrated with sundry eminent instances, if I would reflect upon this Subject: but this hath beene the Theame of sundry Panegyrick Poems, which makes me more sparing in it: Onely in your behalfe, and to your honour, let me retort their Criticke Censure, who draw from the very *Etymon* of your name an occasion of error: *Behaviour.*

Women *are* woe *to* men; *No they're the* way,
To bring them homeward when they run astray.

In a word, conforme your selves to such *patternes* as are imitable; imitate them in all such *actions* as are laudable; So live, that none may have occasion to speake evilly of you, if they speake truly. The memory of *Dorcas* liveth still; *Shee was full of good workes and almes which shee did.* Yea, even the very *Coats* and *Garments* which shee made, while she was living, were showne the Apostle as arguments of her industry, memorials of her piety. Hence it was that Saint *Jerome*, that excellent patterne of holy Discipline, serious professor of Divine Doctrine, counselleth the holy Virgin *Demetrias* to eschew idlenesse: "Exhorting her withall, "that having done her prayers, shee should take in hand wooll and wea-"ving, after the commendable example of *Dorcas*, that by such change "or variety of workes, the day might seeme lesse tedious, and the assaults "of Satan lesse grievous: concluding his devout Exhortation, with this definite position, "I speake generally, no rayment, ornament, or habit "whatsoever, shall seeme precious in Christs sight, but that which thou "makest thy selfe, either for thine owne peculiar use, or example of o-"ther Virgins, or to give unto thy Grand-mother, or thy Mother, no, "though thou distribute all thy goods unto the poore. See how strictly this holy Father proceeds with his religious Daughter! Yet was this *Demetrias*, to whom hee addressed this his exhortation, a Noble Lady; not one, whom poverty did enforce to *actions* of such necessity: but one honourably descended, richly endowed, powerfully friended. Let this Lady bee your Patterne, her *action* your direction, her obedience your instruction, that you may share with her in a peacefull dissolution. Entertaine no time without some devout taske: reflect upon the Nobleness of your descent, ennoble it with excellence of desert.

For you must know true honour is not wonne,
Untill some honourable deed bee done.

Waste not prodigally the precious Lampe of your life without some vertuous *action* that may purchase love. Your time is lesse than a minute in respect of eternity, employ that minute so, as it may eternize your memory. Let this bee your highest taske; to promote

Behaviour.

the honour of your Maker, eſteeming all things elſe a ſlaviſh and ſervile labour.

Affection.

THere is nothing which requires more diſcretion, than how to *behave* or carry our ſelves while wee are enthralled to *affection*. The Lover is ever blinded (ſaith wiſe *Plato*) with *affection* towards his beloved. *Reaſon* is laid a ſleepe, while *Senſe* becomes the maſter Wooer. Whence came that uſuall ſaying, *One cannot love and be wiſe.* But I wholly oppoſe my ſelfe to their aſſertion, who ſeeme thus farre transported with the ſenſuall opinion of *affection*. My Tenet is, *One cannot truely love, and not be wiſe.* It is a Beldam frenzy and no fancy, which gives way to fury, and admits not reaſon to have ſoveraignty. Yet in this Subject, *Gentlewomen*, is your temper beſt tryed, your diſcretion moſt required, and your Patience, oft-times, moſt exercised. Looke therefore how you plant it, leſt you bootleſly repent it, when it is miſ-placed.

It is moſt certaine, there is nothing more impatient of delay than love, nor no wound more incurable while wee live. There is no exemption, all have a taſte of this Potion, though it have ſeverall degrees of operation.

Looke all about you; who ſo young that loves not?
Or who ſo old, a comely feature moves not?

Yet what different paſſions ariſe from one and the ſelfe-ſame Subject? Here, *Gentlewomen*, you ſhall ſee ſome of your Sexe ſo ſurprized with *affection*, as it burſts out into violent extremes; their diſcourſe is ſemibrev'd with ſighes, their talke with teares; they walke deſperately forlorne, making Launds and deſolate Groves their diſconſolate Conſorts. Their eyes are eſtrang'd from ſleepe, their weakened appetite from repaſt, their wearied limbs from repoſe. Melancholy is their ſole melody; They have made a Contract with griefe, till griefe bring them to their grave. And theſe poore wenches are much to bee pitied, becauſe their owne tender hearts brought them to this exigent: having either ſet their *affections*, where they thought verily they might bee requited and were not, or elſe where they received like ſeeming tender of *affection*, but afterwards rejected, what they wiſhed to effect they could not. So as, in time, if continuance of abſence reduce them not to a better temper, they fall into a poore *Maudlins* diſtemper, by giving reines to paſſion, till it eſtrange them from the ſoveraignty of reaſon. Whereas others you ſhall ſee, though not ſuch kind ſoules, nor halfe ſo paſſionate, yet more diſcreet in their choyce, and in the paſſages of love more temperate. Theſe will not deigne to caſt a looſe looke upon their beloved: but ſtand ſo punctually upon their termes, as if they ſtood indifferent for their choyce, albeit conſtantly reſolved never to admit of any change. Theſe ſcorne to paint out their paſſions in plaints, or utter their thoughts in ſighes, or ſhed one diſpaſſionate teare for an incompaſſionate Lover. Their Experience hath taught them better Notions: they will ſeemingly fly to make them follow, and ſo take them by whom they are moſt taken. They can play with the flame, and never cinge their wings; looke love in the face,

face, and preserve their eyes; converse where they take delight, and colour their *affection* with a seeming disdaine. These are they who can walke in the Clouds to their intimatest friends: make their eyes strangers to their hearts, and conclude; nothing more foolish then Love, if discovered; nothing more wise, if artfully shadowed. But I neither approve the *violence* of the former, nor *indifference* of the latter. The one interlayeth *affection* with too much passion, the other with too much dissimulation. These were well to bee so allayed or attempered, as neither too much eagernesse taxe the discretion, nor too much remisnesse argue coolenesse of *affection*. For the former, I must tell them, they give great advantage to an insulting Lover, to entertaine Love with such vehement ardour: it fares with these, as with hot *duellists*, who fight themselves out of breath, and so subject their relenting *force* to the command of a better tempered enemy. For the latter, they hold constantly that position in arguments of *Love*, as well as in other actions of their *life*; She knowes not how to *live*, nor how to *love*, that knowes not how to dissemble. I must tell these, *Dissimulation* sorts not well with *affection*: Lovers seldome reade Loves Politicks. Let them appeare what they are, with that discreet temper, as they may deserve the embraces of a Noble Lover. In briefe, let such as are too hot in the quest of their desires, attemperate that heat with intermissions: such violence is best rebated by absence. Contrariwise, such as are too coole, let them quicken that easinesse with their more frequent conference, and assidnate presence. *Behaviour.*

VVHat a furious and inconsiderate thing is *Woman*, when Passion distempers her? how much is her *Behaviour* altered, as if *Iocasta* were now to be personated? True it is, some with a bite of their lip, can suppresse an intended revenge: and like dangerous Politicians, pleasingly entertaine time with one they mortally hate, till oportunity usher revenge, which they can act with as much hostility, as if that very moment were the Actor of their injury. But this *Passion* never workes more tragicke or fearefull effects, then when it streames from Iealousie or Competition in the Subject where they love. Whereof we have variety of instances even in our owne Iland, to omit *Italy*, which is a very Theatre of Tragicke Conclusions in this kind. It is not long since wee had one matchlesse President of this stampe. "It sometimes pleased a "young *Gentlewoman*, whose fortunes had swell'd her high, to settle "her affection on a *Gentleman* of deserving parts, which hee entertained "with a generous requitall: nothing was omitted that might any way "increase this respect, or second the height of their joyes. Continuall "resort and frequent made them inseparably one: No day so pleasing, as "when they were together; No houre so tedious as when they were "asunder. But how short is that moment of vading happinesse, which "hath in it a rellish of lightnesse, and is not grounded on essentiall good-"nesse! Long had they not thus lived, and sociably loved, but the *Gentle-*"*woman* conceived some private suspition, that her selfe was not sole so-"veraignesse of his heart, but that another was become sharer in his love. "Neither was this Competitrice, whom shee suspected, any other then *Passion.*

Behaviour.

"her owne attendant, whose Caskets shee secretly opened, where shee "found a Ring of especiall note, which shee had formerly bestowed on "him. This confirmed her Conceit; changed her reall love into mor-"tall hate; which shee seconded with this tragicke act: Inviting him "one day to a Summer Arbour, where in former times they were "usually wont to repose, amidst of an amorous discourse, shee casually "fixt her eye upon three *Lennets*, one whereof picking some *Privet* "leaves purposely to build her nest, flew away, while the two which "remained, lovingly billed one with another: which shee intentively "observing, used these words; *How tenderly and intimately doe these* "*poore fooles mate it? Were it not pitty they should ever bee divided?* "Which words shee had no sooner uttered, then the *Shee-Lennet* flew "away, and left the Male alone, till another returned: with whom "the *Hee-Lennet* billed, and amorously wooed as hee had done be-"fore: Which shee more seriously eying, *O*, quoth shee, *How light* "*these males are in their affection; This may seeme to you an easie error,* "*but were I judge of Birds, it should receive due censure. Why Lady,* "(replyed hee) *these poore Birds doe but according to their kind. Yea,* "*but what doe yee kind men then, who ingage your loves, interest your* "*selves, empawne your soules to bee constant where you professe love,* "*and performe nothing lesse then what you professe most.* Nor would her "long intended revenge admit more liberty to her tongue; for with a "passionate enterbreath shee clozed this speech with a fatall stabbe: "leaving so much time to her unfortunate and disasterous Lover, as "to discover to one of that sorrowfull family the ground of her hate, "the occasion of his fall, which hastned on the dolefull Scene of her "Tragedy. Now to allay or abate these passionate furies, there is no "better meanes then to enter parley with reason; to chastise all such "innovating motions as disquiet the inward repose of the mind; to "use the helpe of such wholsome instructions, as may attemper the heat of those indisposed and inordinate passions. Anger, being an in-flammation of blood about the heart, is such a fury, as to give way to it, is to disclaime reason: much wisedome is then required, ma-ture advice to bee used, all assistants of *Art* and *Nature* to bee em-ployed before this *Adder* can bee charmed. For wee shall hardly see any one more forget themselves, then when they are surprized with this *Passion*. Some you shall observe so amazed or entranced, as they become wholly silenced: They cannot utter an articulate word to gaine a kingdome. Gladly would they expresse their distaste, and menace revenge, if their tongues would give them leave, but wrath hath tyed them to *good behaviour*. Others are so voluble of tongue, as nothing can passe them untouch'd, to asperse disgrace on such by whom they hold themselves wrong'd. If any infamy (which to that time lay buried) offer it selfe to their memory, how they joy in the occasion of venting their malice on their persons, bee their Calumny seconded with words of fowlest aspersion: Which sort of people the ever living *Pindarus* termes persons of unbounded and un-bridled tongues. To remedy which enormities, take along with you these instructions: they will benefit you much in the height and heat of your anger, and allay your *passion* when it rageth and riseth into hugest distemper. Forthwith, so soone as you shall perceive your selves mo-

ved,

Behaviour.

ved, reſtraine your paſsion; but if you cannot appeaſe nor compoſe your inward Commotion, at leaſt reſtraine your tongue, and injoyne it ſilence, that if it ſpeake no good, it may ſpeake no evill, leſt being looſe and ſet at liberty, it utter what *wrath*, and not *reaſon* dictates: More ſoveraigne and peacefull it will be for you to retire from ſociety, make recourſe to your Oratory, by recommending to your beſt Phyſician the cure of this infirmity. Vſe likewiſe this Cordiall ſalve to your corroding ſore; the receit is Divine, if ſeaſonably applyed, and will miniſter you comfort when you are moſt diſtempered. So ſoone as your diſquieted minds begin to expoſtulate with the quality of your wrongs, which your Enemy is apt to aggravate and exaſperate, purpoſely to haſten your precipitate revenge; propoſe and ſet before you all the diſgraces which poſsibly you can ſuffer, and conferre them with thoſe that were aſperſed on your Saviour: this will prepare you to ſuffer, teach you to conquer: for Arrowes foreſeene menace leſſe danger.

Likewiſe, when you conſider the injuries which are done you by others, you may reflect upon the wrongs which are done by you unto others: for the conſideration of your owne infirmity, will exact of you towards others an impunity. Weigh with your ſelves how much others ſuffer of you, how much God himſelfe ſuffers of you, who, if hee ſhould have inflicted revenge for every particular offence, you ſhould have periſhed long ſince. In a word, you your ſelves are frequently grievous, and diſpleaſing to your ſelves: Seeing then you are ſo diſtaſtefull unto your ſelves, as you muſt of neceſsity ſuffer many injuries and affronts from your ſelves, repine not at the ſufferings which are inflicted by others on your ſelves.

You are likewiſe to conſider theſe diſcommodities which ariſe from this *Paſſion*; which will arme you with patience, if of your ſelves you have any compaſsion. What availes it to be revenged, after our injury bee received? Is your wound by anothers wound to be cured? Or diſgrace tendred, by rendring diſgrace reſtored? Beſides all this, ſee what he obtaineth, who *anger* obeyeth: 1. Hee is deprived of the Crowne of glory, and reward of eternity. 2. Hee becomes a Miniſter and Inſtrument of the Divell: 3. Hee deſtroyeth his owne ſoule, that hee might hurt anothers body: For a diſpaſſionate or angry perſon is like unto him, who, that hee may kill his Aſſe, deſtroyeth himſelfe; or rather like him, who for huge debts which hee is not able to diſcharge, is throwne into priſon, and diſdainefully refuſeth any ones offer to pay his debt for him. For by him, who doth you wrong, is the debt which you owe to God, forgiven, if with patience you ſuffer the injury which is done. Whereas the angry perſon, who will bee his owne revenger, telleth God how and in what ſort hee is to deale with him: that as hee ſuffered not ſmall diſgraces from another, ſo neither ſhould ſmall things bee ſuffered in him by God: As it is written, *With what meaſure you mete, the ſame ſhall bee meaſured to you againe.* Six other detriments or diſcommodities there bee which ariſe from the exorbitancy of this paſſion. For by Anger is loſt, firſt, *Wiſedome*, while reaſon becomes blinded. Secondly, *Righteouſneſſe*; for *the wrath of man worketh not the righteouſneſſe of God.* Thirdly, *Society*; for the Acquaintance of one angry man, is pleaſing unto none. *Bee not*, ſaith the Wiſeman, *a companion with the angry man.* Fourthly, *Concord*, while peace is diſturbed. Fifthly, the *Light of Truth*; becauſe anger caſteth the

Behaviour.

the darkeneſſe of confuſion upon the mind or underſtanding, from whom God hideth the cheerefull beame of his Divine knowledge. Sixthly, the *Splendor of the holy ſpirit: upon whom*, ſaith the Prophet, *ſhall my ſpirit reſt, but upon the humble and quiet?* that is, upon the meeke, mild, and compaſſionate.

Thus you ſee what benefits may bee procured by attempering, what diſcommodities incurred by foſtring this *Paſſion*. Whereon I have the rather inſiſted, becauſe I am not ignorant, how the ſtrongeſt and conſtanteſt tempers have beene, and may bee diſtempered and diſparaged by it; much more you, whoſe maineſt ſtrength conſiſts in the expreſſion of that *Paſſion*. At all times therefore uſe a moderate reſtraint; in the prime of your yeares, when youth ſends forth her firſt promiſing bloſſomes, *behave* your ſelves mildly without bitterneſſe, humbly without haughtineſſe, modeſtly without lightneſſe, ſoberly without childiſhneſſe. The Caske will reteine her firſt taſte; the Wooll her firſt dye; the pureſt Tablet her prime impreſſion; the loyall'ſt Spirit her firſt affection. If you ſhew too much waywardneſſe in your youth, ſmall good is to bee expected in your age. As you tender your preferment, ſeeme milde while you are maids, leſt you prove ſcare-crowes to a young mans bed. Conforme your ſelves likewiſe to a nuptiall State, and preſerve your honour without ſtaine. Conteſt not with your *head* for preeminence: you came from him, not hee from you, honour him then as hee cheriſheth the love hee conceives in you. A domeſtick fury makes ill harmony in any family. The diſcord which was hatched and increaſed towards *M. Anthony* by *Fulvia*, was ever allayed and attempered by the moderation of *Octavia*. Bee you all *Octavia's*; the rougher your croſſe, the richer your Crowne. The more that injuries preſſe you, the more ſhall your patience praiſe you. The Conflict is but ſhort and momentanie, the Triumph glorious and impall'd with eternity. And thus much touching thoſe three particulars, whereon your *Behaviour* principally reflects; wee are now to deſcend to the next branch, which ſhall ſhew how a *Gentlewoman* of ranke and quality, (for to ſuch onely is my diſcourſe directed) is to *behave her ſelfe in Company*.

How to *behave* herſelfe in *Company*.

Society is the ſolace of the living; for to live without it, were a kinde of dying. Companions and friendly Aſſociats are the *Theeves* of time. No houre can be ſo tedious, which two loving Conſorts cannot paſſe over with delight, and ſpend without diſtaſte. Bee the night never ſo darke, the place never ſo meane, the cheerefull beames of conceiving conſorts will enlighten the one, and their affections mutually planted, enliven the other. What a Deſart then were the world without friends? and how uſeleſſe thoſe friends without conceiving mindes? and how weake thoſe mindes, unleſſe united in equall bonds? So then, love is the Cement of our life: a load without love. Now, *Gentlewomen*, you are to put on your vailes, and goe into *Company*. Which (I am perſwaded) you cannot enter without a maiden-bluſh, a modeſt tincture. Herein you are to be moſt cautelous, ſeeing no place can bee more mortally dangerous. Beware therefore with whom you conſort, as you tender your repute: for report will brute what you are, by the Company which you beare. *Auguſtus* being at a combat, diſcerned the inclinations of his two daughters,

Julia

Behaviour.

Iulia and *Livia*, by the Company which frequented them: for grave Senators talked with *Livia*, but riotous persons with *Iulia*. Would you preserve those precious odors of your good names? Consort with such whose names were never branded, converse with such whose tongues for immodesty were never taxed. As by good words evill manners are corrected, so by evill words are good ones corrupted. Make no reside there, where the least occasion of lightnesse is ministred; avert your Eare when you heare it, but your heart especially, lest you harbour it. To enter into much discourse or familiarity with strangers, argues lightnesse or indiscretion: what is spoken of Maids, may bee properly applyed by an usefull consequence to all women: *They should be seene, and not heard:* A Traveller sets himselfe best out by discourse, whereas their best setting out is silence. You shall have many trifling questions asked, as much to purpose as if they said nothing: but a frivolous question deserves to bee resolv'd by silence. For your *Carriage*, it should neither be too precise, nor too loose. These sempring made faces partake more of *Chambermaid* then *Gentlewoman*. Modesty and mildnesse hold sweetest correspondence. You may possibly be wooed to interchange favours: Rings or Ribonds are but trifles; yet, trust mee, they are no trifles that are aym'd at in those exchanges. Let nothing passe from you, that may any way impeach you, or give others advantage over you. Your innocent credulity (I am resolved) is as free from conceit of ill, as theirs, perhaps, from intendment of good: but these intercourses of Courtesies are not to be admitted, lest by this familiarity, an Entry to affection be opened, which before was closed. It is dangerous to enter parley with a beleagring enemy: it implies want or weaknesse in the besieged. Chastity is an *inclosed Garden*, it should not be so much as assaulted, lest the report of her spotlesse beauty become soyled. Such Forts hold out best, which hold themselves least secure, when they are securest. It was the saying of a worthy Generall, Presuming on a mans owne strength is the greatest weaknesse; and the readie way to betray himselfe to dangers is to contemne them. *Nasica*, when the *Roman* Common-wealth was supposed to be in most secure estate, because freed of their enemies, and strongly fenced by their friends, affirmed, that though the *Achaians* and *Carthaginians* were both brought under the yoke of bondage, yet they were most in danger, because none were left, whom they might either feare for danger, or who should keepe them in awe.

How subject poore *Women* be to lapses, and recidivations, being left their owne Guardians, daily experience can sufficiently discover. Of which number, those alwayes proved weakest, who were confidentest of their owne strength. Presumption is a daring sinne, and ever brings out some untimely birth, which viper-like deprives her unhappy parent of life. I have knowne divers so resolute in their undertakings, so presuming of their womanish strength, so constantly devoted to a single life, as in publike consorts they held it their choycest merriment to give love the affront, to discourse of affection with an imperious contempt, geere their amorous suiters out of Count'nance, and make a very *Whirligig* of love. But marke the conclusion of these insulting spirits: they sport so long with love, till they fall to love in earnest. A moment makes them of Soveraignes Captives, by slaving them to that deservedly, which at first they entertained so disdainfully. The way then to prevent this malady, is to

weane

Behaviour.

weane you from conſorting with folly. What an excellent impregnable fortreſſe were *Woman*, did not her *Windowes* betray her to her enemy? But principally, when ſhee leaves her Chamber to walke on the publike Theatre; when ſhee throwes off her vaile, and gives attention to a merry tale; when ſhee conſorts with youthfull bloud, and either enters parley, or admits of an enter-view with love. It is moſt true what the ſententious morall ſometimes obſerved: Wee may bee in *ſecurity*, ſo long as wee are ſequeſtred from *ſociety*. Then, and never till then, begins the *infection* to bee diſperſed, when the ſound and ſicke begin to bee promiſcuouſly mixed. Tempt not Chaſtity; hazard not your Chriſtian liberty. You ſhall encounter with many forward youths, who will moſt punctually tender their uſeleſſe ſervice to your ſhadowes at the very firſt ſight: doe not admit them, leſt you proſtitute your ſelves to their proſtrate ſervice. *Apelles* found fault with *Protogenes*, in that hee could not hold his hands from his Table. Whereas our *Damſels* may more juſtly finde fault with their youthfull *Amoriſts*, for that they cannot hold their hands from under the Table. It is impoſſible to come off faire with theſe light-fingred fooles. Your onely way is rampire your chaſte intentions with Divine and Morall inſtructions, to ſtop the ſource, divert the occaſion, ſubject *affection* to *reaſon*, ſo may you become Empereſſes of that which hath ſometimes tyrannized over Emperours: By this meanes ſhall every place where you *publikely* reſort miniſter to you ſome object of inward comfort: By this meanes ſhall *Company* furniſh you with precepts of chaſtity, inable you in the ſerious practice of piety, and ſweetly conduct you to the port of glory.

How to *behave* herſelfe in *privacy.*

PRivacy is the ſeat of *Contemplation*, though ſometimes made the recluſe of *Tentation*. From which there is granted no more exemption in the *Cell*, than in the *Court*. Here is the Lawne where Melancholy drawes her line. Here the minde becomes our Mate; Silence, our ſweeteſt Conference: where the retired becomes either the beſt or worſt friend to himſelfe. There is none, who ever converſed with himſelfe, or diſcanted ſolely with his owne humour, who can bee ignorant of thoſe numerous ſlights or ſubtilities, which by that *great Tempter* (whoſe long exerciſe hath made him no leſſe ſubtill in contriving, than cruell in practiſing our ruine) are *privately* ſhadowed and ſhrowded, purpoſely to circumvent poore man, and leave him deluded. *Diogenes*, when hee found a young man talking alone, demanded of him *What hee was doing?* who anſwered, *Hee was converſing with himſelfe: Take heed* (quoth hee) *thou converſeſt not with thine enemy.* Of the like ſtampe was that love-ſick Girle, who became ſo immazed in loves error, as ſhee minded her worke leaſt when ſhee eyed her Sampler. Never leſſe alone then when moſt alone: for then, and never ſo freely as then, enjoyed fancy full ſcope of action, as when her retired privacy gave her thoughts leave to converſe with affection. Then and onely then became jealous Love a Projector, contriving wayes for enjoying her Lover. No *Italian* device, cloſed it never ſo inordinately with ſenſe, could be unattempted, to catch him by whom ſhee was catched; to ſeaze on him by whom ſhee was ſurprized. So eagerly cunning became fancy in feates of policy, as ſhee would rather

ther loſe herſelfe, then by meanes of her deluded privacy, loſe opportunity. To you, *Gentlewomen*, I direct my diſcourſe, whoſe privacy may enable you, if well employed, for better things than the toyes, tyres, & trifles of this age. How many (the more our miſery) beſtow their *private houres* (which might be dedicated to Contemplation, or workes of piety & devotion) upon light-feather'd inventions, amorous expoſtulations, or minting of ſome unbeſeeming faſhions? How few enter into account with their owne hearts; or ſo conſecrate their houres to Gods honour, as they make *Privacy* their ſoules harbour? The day they ſpend in *viſitations*; how rare and tedious is one houre reſerved for meditation? What a ſerious intercourſe or ſociable dialogue is betweene an amorous Miſtreſſe and her Looking-glaſſe! The poynt or pendent of her feather wags out of a due poſture; her Cheeke wants her true tincture; her captious Glaſſe preſents to her quicke eye one error or other, which drives her into a monſtruous diſtemper. Pride leaves no time for prayer. This is her CLOSET for LADIES, where ſhee fits and accommodates her ſelfe to *Faſhion*, which is the period of her content, while purer objects are had in contempt. This is not the way to make *Privacy* your mindes melody. Theſe employments ſhould ſooner afflict than affect you, becauſe they will ſooner diſtract than direct you. Your ſpirits will bee revived moſt, when theſe are valued leaſt. Let me therefore recommend to your choyce, Patternes of more exquiſite worth: ſuch whoſe devotion may bee your direction, whoſe direction your inſtruction. *Behaviour.*

Devout mention is made of zealous *Anna*, who made recourſe to the Temple, offring her inceſſant prayers, a viall of ſweet odours, that ſhee might conceive a ſonne: of whom, to her ſucceeding memory, the Scripture recordeth, that after her teares ſo devoutly ſhed, her prayers ſo ſincerely offred, her religious vowes ſo faithfully performed, her countenance was no more altred; Piety begot in her divine love, faith in Gods promiſe made her beleeve, and zeale to Gods houſe cauſed her to perſevere: thus ſighing ſhe ſought, ſeeking ſhee obtained, and obtaining ſhee reteined a grateſull memory of what ſhee received. No leſſe fervour ſhewed *Eſter* in preferring the ſuite of her diſtreſſed *Iſraelites*; what perſwaſive Oratory, what powerfull Rhetoricke, what inducing reaſons ſhee uſed, to have their unjuſt cenſure reverſed, their inſupportable wrongs redreſſed, their aggrievances relieved, the incenſed King appeaſed, and them to favour reſtored! Shee wooed with teares in her eyes, faith in her heart, almes in her hand: Gods cauſe was the progreſſe of her courſe; ſhee deſired nothing more then how to effect it; which was ſeconded with a ſucceſſive concluſion, becauſe begun, continued, and ended with devotion. The like zeale expreſſed *Judith* for her beſiedged *Bethulites*; the love of God had ſo inflamed her, as no feare of the enemy could amate her; faith armed her with reſolution, conſtancy ſtrengthned her againſt all oppoſition. Her armour was prayer, *Bethulia's* cure her care, holy deſires her ſole attendants; ſhee enters her enemies pavilion with a zealous confidence; implores the Divine aſſiſtance in her entrance; and diſcomfits a *daring* foe with cautelous ſilence. Her ſighes and teares were as the *firſt* and *ſecond raine*; they brought ſucceſſe to her thirſty ſoule, and a glorious Conqueſt to her native ſoyle. No leſſe are wee to admire the wonderfull devotion of that teare-ſwollen *Magdalen*, who with devout love ſought her deare Spouſe intombed, whoſe body with obſequious

Behaviour.

Odours ſhee had embalmed before ever hee was interred. Shee, when his Diſciples were departed, left not the Sepulchre of her ſweet Maſter; ſtill ſhee ſate ſorrowing and ſighing, weeping long and much, riſing from her ſeat of ſorrow, her grave of griefe: Where hee was, hee is not; and where hee is, ſhee knowes not: with pious teares, watchfull eyes, weary wayes, ſhee re-viſits againe and againe the deſart caves of his relinquiſh'd Sepulchre, hoping at laſt to have the happineſſe to behold, whom with ſo fervent a deſire ſhee ſought. Now once and againe had ſhee entred his deſolate Tombe; but little was all this to her, that lov'd ſo much: The power or efficacy of every good worke conſiſts in Perſeverance. But obſerve the comfortable effect of her effectuall love! For as much as ſhee loved more than the reſt, and loving wept more than the reſt, and weeping ſought more than the reſt, and ſeeking perſever'd, allowing her ſelfe no reſt: therefore deſerved ſhe to finde, behold, and ſpeake unto him before the reſt. And not onely ſo, but to become the very firſt meſſenger of his glorious reſurrection to his Diſciples, according as her choyce Spouſe had commanded her, and by eſpeciall Commiſſion recommended to her: *Goe, tell my Brethren that they goe into Galile, there they ſhall ſee me.* Hence note the fruit of a devout heart; the incomparable prerogative granted to Divine love! *Nazianzen* in his Epitaph for his ſiſter *Gorgonia*, writeth, that ſhee was ſo given to prayer, that her knees ſeemed to cleave to the earth, and to grow to the very ground by reaſon of inceſſancy or continuance in prayer. *Gregory* in his Dialogues writeth, that his Aunt *Traſilla* being dead, was found to have her elbowes as hard as horne: which hardneſſe ſhee got by leaning to a Deske, at which ſhee uſed to pray. Such as theſe deſerve your imitation; for their *Vertues*, like ſweet *Odours*, have ſent out a pleaſant perfume. They *prayed*, and *obtained* what they pray'd for; They *liv'd* and *practis'd* what they ſought for; They *dy'd* and *enjoy'd* what they ſo long time ſigh'd for. You are taught to *Enter your Chambers and bee ſtill. Still*, and yet *ſtirring* ſtill: *Still* from the clamours and turbulent inſults of the *World*, *ſtill* from the mutinous motions and innovations of the *fleſh*. But never *ſtill* from warring, wraſtling, bickring and embattailing with the *Leader* of thoſe treacherous aſſociats, tyrannous aſſaſſinats. O ſhould you conſider what troopes of furious and implacable Enemies are ever lying in ambuſcado for you; how many ſoule-tempting *Syrens* are warbling notes of ruine to delude you; what *feares* within you, what *foes* without you, what *furies* all about you; you would not ſuffer one graine of ſand to drop through the Cruet, without a dropping eye; not one minute paſſe undedicated to ſome good employment, to prevent the fury of ſuch deſperate aſſailants. Make then your Chamber your private Theatre, wherein you may act ſome devout Scene to Gods honour. Bee *ſtill* from the world, but *ſtirring* towards God. Meditation, let it bee your companion: It is the perfume of the memory; the ſoules rouzer from ſinnes lethargy, the ſweeteſt ſolace in ſtraits of adverſity. Let it bee your *key* to open the *Morning*, your *locke* to cloſe the *Evening*. What an argument of indiſcretion were it for one, amidſt variety of choyce and delicious viands, to diſcourſe of vanity, and ſuffer himſelfe to famiſh in the preſence of ſuch plenty? This is your caſe, if amids ſo many ſoule-ſolacing dainties of ſpirituall comforts, you divert your eye, by fixing it on theſe Objects of earth: and repoſe not your ſelves in theſe fragrant borders of Divine Contemplation;

Behaviour.

plation; which, by how much they are more frequent, by ſo much they become more ſweet and redolent. Surely, there is nothing that reliſheth more ſweetly, taſteth more daintily, with-draweth your mindes from the world more ſpeedily, ſtrengtheneth you againſt the temptations of your enemy; excites or exerciſeth you in every ſpirituall duty, as the ſoule-raviſhing *Contemplation* of the Supreme Deity. All other Objects are vanity. They may play upon your fantaſie, and ſo delude you; but being weakely grounded on piety, they can never ſuffice you. Take your ſelves then privately, leſt *privacy* become your enemy. As mans extremity is Gods opportunity, ſo the Divels opportunity is mans ſecurity. Let not a minute bee miſ-ſpended, leſt ſecurity become your attendant. Bee it in the exerciſe of your Needle, or any other manuall employment, attemper that labour with ſome ſweet meditation tending to Gods honour. Chuſe rather with *Penelope* to weave and unweave, than to give Idleneſſe the leaſt leave. Wanton Wooers are time-waſters: They make you idolize your ſelves; and conſequently hazardize the ſtate of your ſoules. Let not their *Lip-ſalve* ſo annoynt you, as it make you forgetfull of him that made you. Bee you in your Chambers or private Cloſets; bee you retired from the eyes of men; thinke how the eyes of God are on you. Doe not ſay, the walls encompaſſe mee, darkeneſſe o're-ſhadowes mee, the Curtaine of night ſecures me; theſe be the words of an *Adultereſſe*. Therefore doe nothing *privately*, which you would not doe *publikely*. There is no retire from the eyes of God. I have heard of ſome, who for want of more amorous or attractive Objects abroad, have furniſhed their private Chambers with wanton pictures, *Aretine* tables, *Sibaritick* ſtories. Theſe were no objects for Chriſtian eyes: they convey too inordinate an heat from the eye to the heart. The hiſtory of Chriſt is a peece of portraiture that will ſuite your Chambers beſt. Eye no object which may eſtrange you from thought of your Maker. Make every day your *Ephemerides*. Let your morning initiate your purpoſes for the day, the day ſecond what your morning purpoſed, the Evening examine your mornings purpoſe, your dayes purchaſe. And ſo I deſcend to the next branch, how you are to *behave* your ſelves in *publike*, which ſhould be by ſo much more punctuall, for as much as the world is more Stoicall.

VVOmen in ſundry Countryes, when they goe into any *publike* concourſe or preſſe of people, uſe to weare vayles, to imply that ſecret inſcreened beauty which beſt becomes a *Woman*, *Baſh-full modeſty*. Which habit our owne Nation now in latter yeares hath obſerved: which, howſoever the intention of the wearer appeare, deſerves approvement; becauſe it expreſſeth in it ſelfe *Modeſt ſhamefaſtneſſe*, a Womans chiefeſt Ornament. I ſecond his opinion, who held it; for divers maine reſpects, a cuſtome very irregular an undecent, that *Women* ſhould frequent places of *publike* reſort, as Stage-playes, Wakes, ſolemne Feaſts, and the like. It is *Occaſion* that depraves us; *Company* that corrupts us. Hence it was that ſome flouriſhing States, having eyed the inconveniences which ariſe from the uſuall reſort of *Women* to Enterludes and other *publike* Solemnities, publiſhed an expreſſe inhibition againſt ſuch free and frequent meetings. Had *Hippodamia* never wandred, ſhee had prov'd an *Hypermneſtra*, and had never wantoned. Had *Dinah* never roved, ſhee had

This branch might ſeeme included in our former diſcourſe of *Company*; but that reflected on *perſons*, this on *affaires*.

Behaviour.

had prov'd a *Diana*, and had never beene ravished. Yet farre bee it from me, to bee so regularly strict, or *Laconically* severe, as to exclude *Women* from all *publike* societies. Meetings they may have, and improve them, by a Civill and Morall use of them, to their benefit. They may chat and converse with a modest freedome, so they doe not gossip it. For these *Shee-Epicures*, and *Feminine Epicures*, who suffer out their time in an unwomanly excesse, wee exclude them the pale of our Common-weale. Bee they of what *stare* soever, they are staines to their *Sexe* for ever. Especially such, who carouse it in deepe healths, rejoycent the colour of the wine, till it sparkle in their veines, inflame their bloods, and lay open a breach to the frailty of their Sexe. For prevention wherof, wee reade that kinsmen kissed their kinswomen to know whether they drunke wine or no; and if they had, to bee punished by death, or banished into some Iland. *Plutarch* saith, that if the Matrons had any necessity to drinke wine, either because they were sicke or weake; the Senate was to give them licence, and not then in *Rome* neither, but out of the City.

Marobius saith, that there were two Senators in *Rome* chiding, and the one called the others wife an Adultresse, and the other his wife a Drunkard; and it was judged, that to bee a drunkard was more infamy. Truth is, they might joyne hands as mates of one society, for I have seldome seene any one subject to Ebriety, preserve long untainted the honour of their chastity.

Now for *publike* Employments, I know all are not borne to bee *Deborahs*, to beare virile spirits in feminine bodies. Yet, in *chusing the better part*, you may fit and accommodate your persons to *publike affaires*, well sorting and suting with your ranke and quality. *Claudia* and *Priscilla* were nobly descended, yet they *publikely* resorted where they might bee religiously instructed; and no lesse *publikely* instructed others in those principles wherein they were informed. It is said of the *Vestall Virgins*, that they first learned what to doe, secondly, they did what they had learned; thirdly, they instructed others to doe that which they had both done and learned. For this, the rich *Saban Queene* left her owne Region to heare the Wisdome of King *Salomon*. Surely, howsoever some, no lesse properly than pregnantly, have emblematiz'd *Woman* by a *Snaile*; because shee still carries her house about her, as is the property of a good House-keeper: yet in my judgement (wherein I ingenuously submit to others censure) a modest and well *Behaved Woman* may by her frequent or resort to *publike* places, conferre no lesse benefit to such as observe her *behaviour*, than occasion of profit to her private family, where shee is *Over-seer*. I have seene some in these places of *publike repaire*, expresse such a well-seeming State without Apish formality, as every action deserved imitation of such as were in their Company. Their Conceits were sweetly tempered without lightnesse; their jests savory, yet without saltnesse; their discourse free without nicenesse; their answers milde without tartnesse; their smile pleasing, mixt with bashfulnesse; their pace gracefull without too much activenesse; their whole posture delightfull with a seemely carelesnesse. These are such mirrors of modesty, patternes of piety, as they would not for a world transgresse the bounds of Civility. These are Matrons in their houses, Models in *publike* places. *Words spoken in season, are like apples of gold with pictures of silver.* So opportunately

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are their words delivered, ſo ſeaſonably uttered, with ſuch unaffected eloquence expreſſed, whereſoever this ſweet and well-tempered diſcretion is ſeated. Whereas others there be, whoſe indiſcretion makes diſcovery of an Ocean of words, but a drop of reaſon. They ſpeake much, but expreſſe little; their conceits are eyes ballaſted with harſhneſſe; their jeſts foiſted in with too much dulneſſe; their diſcourſe trimmed up with too much neatneſſe; their anſwers leavened with too much ſowreneſſe; their lookes promiſing too much lightneſſe, or unſociable perverſeneſſe; their pace either too quicke or too ſlow in diſpatch of buſines; their whole poſture an indiſpoſed frame of irregular abſurdities. But to draw in our ſayles, touching the proſecution of this branch; our reproofe ſhall reflect upon two ſorts eſpecially, whoſe devious courſe drawne by an indirect line, may ſeeme to deſerve reprehenſion worthily. The *firſt* are ſuch who give too eaſie raines to liberty, making *Pleaſure* their *Vocation*; as if they were created for no other end, then to dedicate the firſt fruits of the day to their *Glaſſe*; the reſidue to the *Stage* or *Exchange*. Theſe, no ſooner have they laid their *Artificiall Complexion* on their adulterate faces, then they grow ſicke for their Coach. They muſt viſit ſuch a Lady, or what, perchance, is worſe, ſuch a Lord. A minute now in their Chambers ſeemes a moneth. Shall wee diſplay one of theſe in her colours? The *Play-bils* muſt be brought her by her *Footman*: her eye views and reviewes, and out of her feminine judgement culs out one from among them which ſhee will ſee, purpoſely to be ſeene. Much ſhee obſerves not in it, onely ſhee deſires to be obſerved at it. Her *Behaviour* in a *Box*, would make any one thinke ſhee were a Bee in a box; ſhee makes ſuch a buzzing and ruſling. This is her daily taske, till death enter the Stage and play his part; whom ſhee entertaines with ſuch unpreparedneſſe, as her *extreme ill* preſents objects of infinite unhappineſſe: "As it "ſometimes fared with a Gentlewoman of our owne Nation, who ſo "daily beſtowed the expence of her beſt houres upon the Stage, as being "ſurprized by ſickneſſe, even unto death, ſhee became ſo deafe to ſuch as "admoniſhed her of her end, as when her Phyſician was to miniſter a "Receipt unto her, which hee had prepared to allay the extremity of that "agonizing fit wherewith ſhee was then aſſailed, putting aſide the Re"ceipt with her hand, as if ſhee rejected it, in the very height and heate of her diſtemper, with an active reſolution uſed theſe words unto her Doctor: Thankes good *Horatio*, take it for thy paines. So inapprehenſive was ſhee of death at her end, becauſe ſhee never meditated of death before her end. Now for the *ſecond ſort*, they are meere *Antipodes* to the former; Theſe are onely for *profit*, as the other were for *pleaſure*. Theſe become ſo wedded to the world, as they afflict their ſpirits, macerate their bodies, eſtrange themſelves from offices of Neighbourhood, to improve their revenewes, by diſcovering their too much providence to the world. And theſe are commonly ſuch, as are matcht to Schollers, whoſe contemplation hath taken them from the world, and recommended the management of their eſtate to their wife. Now to both theſe ſorts let mee addreſſe my inſtruction: As I could not poſſibly approve of the *former*, becauſe they made *pleaſure* their *buſineſſe*: ſo I cannot commend theſe, becauſe they make not their *buſineſſe* a *pleaſure*. Let theſe take heed, that they incurre not that miſerable inſenſibility, which I have heard ſometimes befell to a Worldling of their ſexe: "Who approaching neere her

haven,

Behaviour.

Behaviour.

De Demo Timoria.

"haven, & entring now her laſt conflict with Nature, was, by ſuch as ſtood "about her, earneſtly moved *to recommend her ſelfe to God, tender the wel-* "*fare of her ſoule, and to make her ſalvation ſure*; thus briefly, but fearfully "anſwered, and forthwith departed: *I have made it as ſure as Law will* "*make it.* Or as wee read in a booke entituled *The Gift of feare*, how a "Religious Divine comming to a certaine Vſureſſe, to adviſe her of the "ſtate of her ſoule, and inſtruct her in the way to ſalvation; at ſuch time "as ſhe lay languiſhing in her bed of affliction; told her, how there "were three things by her to be neceſſarily performed, if ever ſhe hoped "to be ſaved: Firſt, ſhee was to be *contrite* in heart; ſecondly, ſhee was "to *confeſſe* her ſinnes; thirdly, ſhee was to make *reſtitution* according "to her meanes. Whereto ſhee thus replyed; *Two of thoſe firſt I will* "*doe willingly: but to doe the laſt, I ſhall hold it a difficulty; for ſhould I* "*make reſtitution, what would remaine to raiſe my children their portion?* "To which the Divine anſwered; *Without theſe three you cannot be ſaved.* "*Yea but*, quoth ſhee, *Doe our Learned men and Scriptures ſay ſo? Yes ſurely*, "ſaid the Divine. *And I will try* (quoth ſhee) *whether they ſay true* "*or no, for I will reſtore nothing.* And ſo reſolving, fearefully dyed, fearing poverty temporall, more then eternall, which ſhee was of neceſſity to ſuffer, (without Gods infinite interceding mercy) for preferring the care of her poſterity, before the honour of her Maker.

To be ſhort, the *former ſort* deſerves reproofe, for making *pleaſure* their *vocation*; the *latter* for barring *buſineſſe* all *recreation*. A diſcreet temper will moderate both theſe; the *firſt*, by holding *pleaſure* a paſtime, and no *buſineſſe*; the *laſt*, by applying a cure to an inceſſant care, and immixing ſome *pleaſure* with *buſineſſe*, to attemper it, leſt it incline to heavineſſe. Both which, equally concurring, are ever conferring to the labouring mind, inward quietneſſe.

That *Behaviour* moſt approved, which is cleareſt from *affectation* freed.

COmplexion incloſed in a box, gives no tincture to the Cheeke, nor morall precepts unapplyed, beauty to the mind. Thus farre have wee proceeded in directions of *Behaviour*; inſiſting on ſuch remarkeable obſervances, as might better enable you in each particular. Wee are now to lay before you, upon ſerious diſcuſſion of the premiſſes, how that *Behaviour* is to be moſt *approved*, which is cleareſt from *affectation* freed.

Apes are catcht in Deſarts by imitation. Would not you be caught by indiſcretion? Imitate nothing ſervilely, it detracts from your *gentility*. I have noted ſome of our Chambermaids take upon them ſuch an unbeſeeming ſtate, when they came to viſit their poore friends in the Countrey, as they punctually retein'd both gate and garbe of their mincing Miſtreſſes in the City. To their Pariſh-Church they repaire to be ſeene and ſhowne; where if any of theſe civilized *Iugs* chance to be ſaluted by the way, having quite forgot both broome and mop, with a ſcornefull eye they will not ſtick to returne this majeſtick anſwer: *Wee thanke you, my good people.* It is diſcretion that appropriates to every peculiar degree their proper diſtinction. Many things will beſeeme the Miſtreſſe, which agree not with the quality of the Maid. But in no degree will that *Behaviour* ſeeme comely, which *affectation* hath introduced, be it in *Court, City*, or *Countrey*. You ſhall ſee many, purpoſely to cover ſome naturall blemiſh or deformity, practiſe that which makes them appeare farre more unſeemly.

unseemly. Here one indents with her lips to semper, that shee may hide the want or greatnesse of her teeth. Another contracts with her Taylor, lest *Nemesis* should be seene sitting on her shoulder. A third weares her Gowne with a careleſſe looſeneſſe, to cover in colour her bodies crookedneſſe. Thus, with *Psaulla*, buyes an artfull Periwig to supply her art-fallen haire: That enazures her seered veines, embolsters her decayed brests, to purchase a sweet-heart. What an *effected* state this generally-infected state assumes, purposely to gaine a popular esteeme? Survey your streets, gaze on our windowes; you shall see gazers to entertaine your eyes with variety of phantasticke *Behaviours*. But these are none of *Vertues* followers. Would you be prayse-worthy? Vertue to her selfe *is* her chiefest prayse, her choycest prize. There is nothing comparably precious to a continent soule. *Affectation* shee will not admit, for her habit; both her *Habit* and *Behaviour* are proper and not enforced; native and not apishly introduced. Shee cannot wooe a wanton Lover with a dissembled blush, nor promise more with an outward presence, then shee resolves to admit with a spotlesse Conscience. Outward semblances, if light, shee holds apparant blemishes to her life. Her *life*, as it is a *line* to her selfe, so she would have it a *light* to others. *Lacides* Prince of *Argos*, was accounted lascivious onely for his sleeke lookes, and mincing gate. So *Pompey*, because hee used to scratch his head with one finger, albeit very continent and modest. Beleeve it, though your *Person* be the *Booke*, your *Behaviour* is the *Index*. Which will require a large *Comment*, if it expresse it selfe in ought probably incontinent. Now, for as much as nothing better seemes you, more commendably adornes you, or more absolutely accommodates you, then what is native and unaffected, so it be by *Education* seasoned: bee your owne Women; dis-value all apish formality; resort not to the Temple to take a patterne of some new fashion: modest discretion blusheth at such servile imitation. What you see in another, may become them, which would not become another. The Asse in the fable seeing the dogge fawne and leap upon his Master, though it would beseeme him, but sorting not with his nature, it got him a beating for his labour.

Behaviour.

Now to distinguish betwixt an enforced and unaffected *Behaviour*, it is most easie; the very first blush will discover the one by the other. You shall observe these who are tyed to *affectation* in this kind, set their looke, gate, and whatsoever else may conferre a phantasticke grace on their usurped *Behaviour*, so punctually, as if they had entred a solemne Contract with eye, face, hand, foot and all, to hold constantly their dimension, to beget in the beholder a more settled admiration. Whereas contrariwise, these whose free, genuine, and generous demeanours expresse themselves lesse strictly, but farre more comely, scorne to tye their affections to these servile restraints. They hold it farre more suitable with an *Italian Pantomime*, who professeth hope of profit upon the Stage, to confine them to these regularities, then discreet Women, whose honour is their honest *Behaviour*; and whose praise it is, to be exemplary to others in goodnesse, and not others Apes in imitating their phantastick fashions. To conclude then this *Observation*; as you are *generous* by birth, dote not on that which is most ridiculous on this Stage of earth. Approve your selves chaste Virgins, continent Wives, discreet Matrons, honourable Widdowes, in your vertuous and modest demeanour. Preserve that eternally, which gives accomplishment to Gentility. Your Educations (as may be

pre-

Behaviour.

presupposed) have so beautified you, as the garbe you reteine is most proper unto you. The *Hyæna* is a dangerous beast: yet her subtilty and cruelty take life from *affectation* and *imitation*. Desire you to bee so *Behaved*, as others may admire you? In your choyce of *Behaviour*, inure your selves to what is *neatest*, not what is *newest*. Invention in subjects of this kinde, doth more harme than good. So *behave* your selves, that too much curiosity may not taxe you of pride, nor too much majesty of State: Modesty mixt with humility will temper both these, and make that *Behaviour* which appeares in you, so well become you, as if it were borne with you, and not *affectively* derived from others to you.

THE

Complement.

THE ENGLISH GENTLEVVOMAN.

Argument.

Complement *defined*; *how it may be* corrupted; *how* refined; *wherein it may be admitted as mainely consequent*; *wherein omitted as meerely impertinent*; *what* Complement *gives best* accompliſhment.

COMPLEMENT.

COMPLEMENT hath beene anciently *defined*, and ſo ſucceſſively reteined; a no leſſe *reall* than *formall accompliſhment*. Such as were more nobly and freely educated, and had improved their breeding by *forraine Obſervations* (ſo ſweetly tempered was the equall union and communion of their affections) inſtructed others in what they had ſeene and obſerved, either at home or abroad, worthy imitation or approvement. Nothing was admitted in thoſe times publikely, but what was by the graver Cenſors firſt diſcuſſed privately. Icalous were the Pagans of forraine faſhions: for, with ſuch conſtancy they reteined their owne, as they ſeldome or never itched after others. The *Tyrian* and *Sidonian* were ſo ſuſpected of pride, through their effeminacy in attire, and other light faſhions which they uſed, as they were held dangerous to commerce with. So purely did thoſe poore beamelings of Nature reflect on her people; that *formality* was held palpable *hypocriſie*, faire ſemblances and coole performances meer golden ſhadowes to delude others, but gull themſelves moſt. Princes Courts were Princely Seminaries. Delicacy was there no Tutreſſe, nor

Obſervat. 3 *Complement* defined.

 effe-

Complement.

effeminacy Governeſſe. If *Alcibiades*, albeit in *Athens* the beautifull'ſt, for native endowments the pregnant'ſt, and for deſcent one of the nobleſt, introduce ought irregularly, or expreſſe any *Complement* which reliſheth not of Civility; the author muſt ſuffer the cenſure of the City. It was very uſuall in former times, when any Embaſſie was addreſſed from one ſtate unto another, for the Senate or Councell, from whence any ſuch Legate was ſent, to ſchoole them in ſundry particulars before they tooke their journey or received their Commiſsion: but in no caution were they more ſtrict, then in expreſſe command that they ſhould uſe no other garbe, *Complement*, nor ſalute upon their approach in forraine Courts, then what they had ſeene uſed and obſerved at home. Thus their owne native faſhion, became a note of diſtinction to every Nation.

Neither am I ignorant, how, even in one and the ſelfe-ſame Province, there may be generally introduced a different or diſtinct garbe: which proceedeth either from the Commerce and Confluence of people there reſorting, and conſequently improving their *Behaviour* and *Elocution* by their mutuall conference; or from the Princes Court, where all State and Majeſty hath reſidence; or from the temperature of the Ayre, to which ſome have attributed an eſpeciall preeminence. Whereas, in deſart and remote places, on which the beames of Civill ſociety ſeldome reflect, wee ſhall find nothing but barbariſme and unſociable wildneſſe. Education is the improver of the one, and producer of the other. Wee ſhall ever ſee *Complement* ſhine moſt in places eminent. There are *Objects* fit for ſuch *Subjects*: Such as expect it, and beſtow their whole dayes practice in exerciſe of it: Theſe aſpire to the nature or *definition* of no art more eagerly, then *Complement*, which they hold the abſolute ornament of *Gentility*. Howſoever, mainely repugnant be their *Tenets* touching the ſubſiſtence of *Complement*.

Some have held, it conſiſted in congies, cringes, and ſalutes; of which errour, I would this age wherein wee live, did not too much labour: others, meerely in a painted and ſuperficiall diſcourſe; wherein they ſo miſerably tyed themſelves to words, as they tyred the impatient hearers with fooliſh repetitions, frivolous extravagancies; being, in a word, ſo affianced to the *ſhadow*, as they forgot the *ſubſtance*. The laſt, which were onely *reall* and *complete* Courtiers, held a ſeemely gracefull preſence, beautifide with a native comelineſſe, the deſervingſt *Complement* that could attend us. Certainely, if wee ſhould exactly weigh the derivation of the word, wee could not imagine ſo meanly of it, as to conſiſt meerly of words, or anticke workes. It was firſt intended to diſtinguiſh betwixt perſons of civill and ſavage carriage: yea, to appropriate a title of preeminence to ſuch, who exceeded others in grounds or precepts of Morality; whoſe lives appeared as Lampes to enlighten others, and conſequently perpetuate the memory of themſelves. Many noble and eminent Ladies are recorded, both in divine and humane writ, to have excelled in this *Complement* of honour. Theſe knew the *definition* of it, and moulded their converſation to it: They knew what belonged to a poſture of ſtate; they could court it without apiſh curioſity; embrace love with a reſerved modeſty; expreſſe themſelves *complete* without ſingularity. Forraigne faſhions they diſtaſted; painted Rhetoricke they diſ-reliſhed; *reall Complement* was all they affected. Love they could without diſſembling; diſcourſe without affecting; ſhew courtſie without congying;

ſtill

ſtill retaining what was beſt beſeeming. In the Court they reſided to better it; not a ſtraid looke could promiſe a looſe Lover leaſt hope of a purchaſe; nor Coyneſſe diſhearten a faithfull ſervant from his affectionate purpoſe. They knew not what it was to proteſt in jeſt; to walke in the clouds; to domineere over their captives, or entertaine many Suitors. They freed *Complement* of diſſimulation, made vertue their Load-ſtone to affection; their actions were dedicated to good ends: by which meanes they made *God* and *good men* their friends. Nor doe I feare it, but that our flouriſhing *Albion* hath many ſuch noble and *complete* Ladies; who ſo highly eſteeme the true and native *definition* of *Complement*, as they preferre the *ſubſtance* before the *ſhadow*. Honour is their deereſt tender, goodneſſe their *line*, by which they daily draw neerer to *perfection*, their proper *Centre*. Thus farre for the *Definition*, wherein we have the rather inlarged our diſcourſe, that the *Subject* whereof wee treat, may be diſcovered in her owne nature; ſuch as owe attendance to her, become better proficients in their inſtructions derived from her. Neither can wee obſerve what may really deſerve your imitation, but by diſcerning the excellence of that whereof wee treat by a true and proper *definition*.

Behaviour.

THere is nothing on earth ſo pure, but abuſe may *corrupt* it; nothing ſo good, but cuſtome may deprave it. This may appeare in this one *Subject*, which wee have now in diſcourſe. Former times were not ſo *jaded* to *faſhions*, as to eſteeme nothing *formall*, but what was *phantaſticall*. It was not then held the life of *Complement*, to have the art to ſet a face, court a glaſſe, make a cringe or a ducke. Legges were held for uſefull ſupporters, but no *Complementall* poſtures. New-minted words made not their tongues more *complete*: nor an Outlandiſh Salute their Perſons more admired. Virgin-modeſty made reſolution her *Steletto* to guard her honour; Plumes and Feathers were held light dreſſings for ſtaid minds; ſuſpicious trimmings for ſtale Maids. Actors might weare them in their preſentments upon the Stage, but modeſt Matrons were never allowed to weare them in the State. Women were admitted to have Painters, but not to be their owne painters: *Campaſpe* was pictured out in her colours by *Apelles*: *Crotons* five daughters lively depictured by *Zeuxes*, yet theſe, without any helpe of art, ſtill retained their owne native features. It was the *Complement* of that age to deliver their mind freely without mincing, converſe friendly without glozing; walke the ſtreet demurely without gazing. Wherein (with ſubmiſſion ever to graver judgements) this latter age, in mine opinion, deſerves juſt reproofe. Education is a ſecond Nature, and this hath given that freedome to women, as they may admit any oportunity to entertaine time with their amorous ſervants; redart wanton tales with light bluſhes; paſſe a whole afternoone in a Bay-window, in Congies, Courteſies, and other uſeleſſe *Complements*. Flaſhes of wit are made beguilers of time; and theſe mixt now and then with ſuch laſcivious paſſages, as modeſty might juſtly hold it ſelfe abuſed to be ſo encountred: Alas! Who knowes not what ſecret traines are laid for credulous women,

How *Complement* may be corrupted.

Complement.

under theſe pretenced parlies? Doe you obſerve how their tongues are tipt with your praiſes; how they honour your ſhadowes; admire the earth you tread on; adore the Ayre you breath on; and with their ayrie applauſes ſo gild you, as in the end they palpably gull you; leaving you no leſſe miſerably deluded, than themſelves fealed of what their ſenſuall queſt purſued? Beware of that *Complement* which gives way to rob you of your choyceſt *Ornament*. *Egnatius*, in *Catullus*, is brought out, ſhewing the whiteneſſe of his teeth: a poore ſubject to raiſe an Encomiaſticke poem. Theſe are Theames for an amorous Muſe: White teeth, rolling eyes, a beautifull complexion (all exteriour and inferiour goods) being that which *Euryala* his Nurſe praiſed, when ſhee waſhed the feet of *Ulyſſes*, namely, *gentle ſpeech*, and *tender fleſh*. No leſſe perſwaſive by the elegancy of the one, than invaſive by delicacy of the other. But all theſe outward imbelliſhments give but ſmall accompliſhment to the inward beauty: "Where *good*'s a better attribute than *faire*. Now bee not theſe dainty ſubjects for a *Complete* youth to diſcant on? What Crotchets and extemporall Conceits are hatched out of an addle braine? The very ſhadow of *Julia's* haire muſt not want the compleateſt honour, that either *art* can deviſe, or *coſt* erect. Not a *Cooplet* but muſt bee poetically *Complete*; which, out of an amorous phrenſie, muſt, with mounting *Hyperboles*, bee thus continued:

Skinne more pure than Ida's *ſnow*,
Whiter farre than Mooriſh *milke*,
Sweeter than Ambroſia *too*,
Softer than the Paphian *ſilke*,
Indian *plumes or thiſtle-downe*,
Or May-bloſſoms *newly blowne*,
Is my Miſtreſſe Roſie-pale,
Adding beauty to her vaile.

An excellent peece of *Complement all* ſtuffe to catch a ſelfe-conceited one. Many you have of your ſexe, who are too attentive auditors in the report of their owne praiſes. Nothing can bee attributed to them, which they hold not properly due unto them. Which conceit, many times, ſo tranſports them, as, *Narciſſus*-like, they are taken with their owne ſhadowes; doting on nothing more than theſe Encomiaſticke bladders of their deſertleſſe praiſes. Let mee adviſe you, whoſe diſcretion ſhould bee farre from giving light eare to ſuch ayrie *Tritons*, to diſrelliſh the oylie *Complement* of theſe amorous Sycophants. It is hatefull Oratorie, that brings you to Selfe idolatrie. Much more uſefull and beneficiall it will bee for you to reteine that modeſty which appeared in *Alphonſus* Prince of *Aragon's* anſwer to a plauſive Orator; who having repeated a long Panegyricall Oration in his prayſe, replyed; *If that thou haſt ſaid, conſent with truth, I thanke God for it; if not, I pray God grant mee grace that I may doe it.* You ſhall encounter with ſome of theſe *Complete* Amoriſts, who will make a ſet ſpeech to your Glove, and ſweeten every period with the perfume of it. Others will hold it an extraordinary grace to become Porters of your Miſſet, or holders of your Fanne, while you pinne on your Maske. *Service, Obſervance, Devotion,*

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be the *Generall heads* of their *Complement*. Other Doctrine they have none, either to instruct morally, or informe politically. Beleeve it, *Gentlewomen*, they are ill-spent houres, that are bestowed in conference with these *Braine-wormes*. Their frivolous discourse will exact from you some answer: which if you shape justly to their dialect, there will bee more vaine wind spent, than you can redeeme with many teares. Let no conceit transport you above your selves; hold it for no *Complement* worthy your breeding, to trifle time in love-toyes. They detract both from *discretion* and *modesty*, and oft-times endanger the ruine of the *latter* fearefully. This kinde of *Complement* with *great ones*, were but meere *Canting* among *Beggars*. Hee or shee are the *Completest*, who in arguments of *discourse* and *action* are *discreetest*. Full vessels give the least sound. Such as hold *Complement* the sole subject of a glib tongue, active cringe, or artfull smile; are those onely *Mimicks*, or *Buffoons* of our age, whose *Behaviours* deserve farre more derision than applause. Thus you have heard how *Complement* may bee *corrupted*; wee now purpose, with as much propriety and brevity as wee may, to shew you how it may bee *refined*: To the end, that what is in its owne nature so commendable, may bee entertained with freedome of choyce, and reteined without purpose to change. *Complement.*

THe *Unicornes* horne being dipt in water, cleares and purifies it. It is the honour of the Physician to restore nature, after it bee decayed. It is the sole worke of that supreme Architect to bring light out of darkenesse, that what was darke might bee enlightened; life out of death, that what was dead might bee enlivened; way out of error, that the erring might bee directed; knowledge out of ignorance, that the ignorant might bee instructed; a salve out of sinne, that sinnes sore might bee cured; comfort out of affliction, that the afflicted might bee comforted; hope out of despaire, that the desperate might bee succoured; a raising from falling, that their fall might bee recovered; strength out of weakenesse, that his great worke might bee glorified. Gold thrice tryed, becomes the purer and more *refined*: And *Complement* the most, when it is best accommodated. True it is, that *Society* is either a *Plague* or a *Perfume*. It infects, where Consorts are ill-affected; but workes excellent effects, where vertuous Consorts are assembled. How *Complement* may bee refined.

It is the sweetest note that one can sing,
When Grace *in* Vertues *key*, *tunes* Natures *string*.

Where two meeke men meet together, their conference (saith mellifluous *Bernard*) is sweet and delectable: where one man is meeke, it is profitable: where neither, it proves pernicious and uncomfortable. It is *Society* that gives us, or takes from us our *Security*. Let me apply this unto you, *Gentlewomen*, whose vertuous dispositions, (so sweetly hath nature grac'd you) promise nothing lesse than fervorous desires of being good. Would you have that *refined* in you, which others *corrupt*, by inverting the meanes? Or expresse that in her native Colours, which will beautifie you more than any artificiall or adulterate colours, whose painted Varnish

is

Complement.

is no ſooner made than melted? Make choyce of ſuch for your *Conſorts*, whoſe choyce may admit no change. Let no *Company* bee affected by you, which may hazard infecting of you. The *World* is growne a very *Peſt-houſe*: timely prevention muſt bee uſed, before the infection have entred. You have no ſuch ſovraigne receits to repell, as you have to prevent. The infection of vice leaves a deeper ſpot or ſpeckle on the mind, than any deſeaſe doth on the body. The *Blackmoore* may ſooner change his skin, the *Leopard* his ſpots, than a ſoule deepe dyed in the graine of infection, can put off her habituate corruption. Bee it then your principall care to make choyce of ſuch baſhfull Maids, modeſt Matrons, or reverend Widdowes, as hold it their beſt *Complement* to retaine the opinion of being *Continent*. Infamy hath wings as ſwift as fame. Shunne the occaſion, leſt you undergoe the brand. *Poſthuma*, becauſe given to laughter, and ſomething forward to talke with men, was ſuſpected of her honeſty; where being openly accuſed, ſhee was acquitted by *Spurius Minutius*, with this caveat, to uſe words ſutable to her life. Civility, truſt me, is the beſt and moſt *refined Complement* that may bee. Courting in publike places, and upon firſt ſight, it affects not; for it partakes more of *impudent* than *Complete*. Bee it of the *City* that argument of diſcourſe bee miniſtred, it can talke freely of it without mincing; or of the *Court*, it can addreſſe it ſelfe to that garbe in apt words without minting; or of the *Countrey*, in an home-ſpun phraſe it can expreſſe whatſoever in the Countrey deſerves moſt prayſe. And all this in ſuch a proper and familiar manner, as ſuch who are tied to *Complement*, may aſpire to it, but never attaine it. Hee that hath once taſted of the fountaine *Clitorius*, will never afterward drinke any wine. Surely, howſoever this civill and familiar forme of dialect may ſeeme but as pure running water in compariſon of *Complement*, which, like *Nectar*, ſtreames out in Conduits of delight to the humorous hearer: yet our diſcreet *Complementer* prefetres the pure fonntaine before the troubled river. It is true, that many faſhions, which even theſe later times have introduc'd, deſerve free admittance; yea, there is ſome thing yet in our *Oare*, that may be *refined*. Yet in the acceptance of theſe, you are not to entertaine whatſoever theſe finer times have brought forth. Where variety is affected, and the age to inconſtancy ſubjected, ſo as nothing but what is rare and new becomes eſteemed: Either muſt our inventions bee preſent and pregnant, our ſurveyes of forraine places ſerious and ſollicitant, or wee ſhall fall into decay of faſhion, or make old ones new, and ſo by antiquity gull our Nation. Truth is, though our tongues, hands, bodies, and legges bee the ſame, our Elocution, action, geſture, and poſture are not the ſame. Should the ſoule of *Troilus*, according to that erroneous tranſmigration of *Pythagoras*, paſſe into the body of one of our Engliſh Courtiers; or *Hortenſius*, (who was an Orator active enough) into one of our Engliſh Lawyers; or *Antigone* (who was *Complement all* enough) into one of our Engliſh Curtezans; they would finde ſtrange Cottages to dwell in. What is now held *Complete*; a few yeares will bury in diſgrace. Nothing then ſo *refined*, if on earth ſeated, which time will not raze, or more curious conceits diſ-eſteeme, or that univerſall reduction to nothing diſſolve. That *Complement* may ſeeme pleaſing; ſuch a faſhion generally affecting; ſuch a dreſſing moſt *Complete*: yet are all theſe within ſhort ſpace covered with contempt. What you obſerve then to be moſt civill in others,

affect

affect it; ſuch an *habit* needs not to bee *refined*, which cannot be bettered. Faſhion is a kinde of frenzy; it admires that now, which it will laugh at hereafter, when brought to better temper. Civility is never out of faſhion; it ever reteines ſuch a ſeemely garbe, as it conferres a grace on the wearer, and enforceth admiration in the beholder. Age cannot deface it; contempt diſgrace it; nor gravity of judgement (which is ever held a ſerious Cenſor) diſapprove it. *Complement.*

Bee thus minded, and this *Complement* in you will bee purely *refined*. You have ſingular patternes to imitate, repreſent them in your lives, imitate them in your loves. The *Corruption* of the age, let it ſeize on ignoble ſpirits; whoſe education, as it never equall'd yours, ſo let them ſtrike ſhort of thoſe nobler indowments of yours: labour daily to become improved, honour *her* that will make you honoured: let *vertue* be your crowne, who holds vanity a crime: So may you ſhew holineſſe in your life, enjoy happineſſe at your death, and leave examples of goodneſſe unto others both in life and death.

COurts and eminent places are held fitteſt Schooles for *Complement*: There the *Cinnamon* tree comes to beſt growth; there her *barke* gives ſweeteſt ſent. Choice and ſelect faſhions are there in onely requeſt; which oft-times like thoſe *Ephemera*, expire after one dayes continuance: whatſoever is vulgar, is thence exploded; whatſoever novell, generally applauded. Here bee weekely Lectures of new *Complements*; which receive ſuch acceptation, and leave behinde them that impreſſion, as what garbe ſoever they ſee uſed in Court publikely, is put in preſent practiſe privately; leſt diſcontinuance ſhould blemiſh ſo deſerving a quality. The Courts gloſſe may bee compared to glaſſe, bright, but brittle; where *Courtiers* (ſaith one) are like *Counters*, which ſometime in account goe for a thouſand pound, and preſently before the Count bee caſt, but for a ſingle penny. This too eager affection after *Complement*, becomes the conſumption of many large *hereditaments*. Whereto it may bee probably objected, That even diſcretion injoynes every one to accommodate himſelfe to the faſhion or condition of that place wherein hee lives. To which Objection I eaſily condeſcend; for, ſhould a ruſticke or booriſh *Behaviour* accompany one who betakes himſelfe to the Court, hee might bee ſure to finde a *Controuler* in every corner to reprove him; or ſome *complete Gallant* or other, pittifully to geere and deride him. But to dote ſo on faſhion, as to admire nothing more then a phantaſticke dreſſing, or ſome anticke *Complement*, which the corruption of an effeminate State hath brought in, derogates more from diſcretion, then the ſtrict obſervance of any faſhion addes to her repute. This place ſhould bee the *Beacon* of the *State*; whoſe mounting *Proſpect* ſurveyes theſe inferiour coaſts which pay homage and fealty unto her. The leaſt obliquity there, is exemplary elſewhere. Piercing'ſt judgements, as well as pregnant'ſt wits ſhould bee there reſident. Not a wandring or indiſpoſed haire, but gives occaſion of obſervance to ſuch as are neere. How requiſite then is it for you, whoſe Nobler deſcents promiſe, yea, exact more of you then inferiours, to expreſſe your ſelves beſt in theſe beſt diſcerning and deſerving *places*? You are women, modeſty makes you *completeſt*: you are *Noble women*, deſert accompanying your deſcent will make you *nobleſt*. You may, and conveniency requires it, reteine a Courtly garbe, reſerve a well ſeeming State, Wherein *Complement* may bee admitted, as mainely conſequent. *Plutarch.*

Compliment.

State, and ſhew your ſelves lively Emblemes of that place, wherein you live: You may entertaine diſcourſe, to allay the irkeſomeneſſe of a tedious houre; beſtow your ſelves in other pleaſing recreations, which may no leſſe refreſh the mind, then they conferre vigour and vivacity to the body. You may be eminent ſtarres, and expreſſe your glory in the reſplendent beames of your vertues; ſo you ſuffer no blacke cloud of infamy to darken your precious names. Shee was a *Princely Chriſtian Courtier*, who never approached the *Court*, but ſhee meditated of the *Court* of *heaven*; never conſorted with her *Courtiers*, but ſhee contemplated thoſe *Citizens* of *heaven*; nor ever entred the *Preſence-Chamber*, but ſhee thought of the *preſence* of her *Maker*, the King of *heaven*. And how ſhee was never conſcious of that thought which redounded not to her *Subjects honour*; which ſhee preferred next to the love of her *Maker*, before the fruition of an *Empire*. Such Meditations are receits to cure all inordinate motions. Your *Lives* ſhould be the *lines* to meaſure others Actions. Vertue is gracious in every ſubject, but moſt in that, which the Prince or Princeſſe hath made gracious. Anciently, the *World* was divided into three parts, whereof *Europe* was held the *ſoule*; properly, every *Politike State* may be divided into three Cantons, whereof the *Court* is the *Sunne*. You are *Objects* to many *Eyes*; be your *actions* platformes to many *lives*. I can by no meanes approve that wooing and winning *Complement* (though moſt *Courts* too generally affect it) which makes her ſole Object, purchaſe of Servants or Suitors. This garbe taſtes more of *Curtezan* then *Courtier*: it begets *Corrivals*, whoſe fatall Duello's end uſually in blood. Our owne *State* hath ſometimes felt the miſery of theſe tragicke events; by ſuffering the loſſe of many *generous* and free-bred Sparkes; who, had not their Torches beene extinguiſhed in their blood, might to this day have ſurvived, to their Countries joy and their owne fame. So great is the danger that lyes hid in affable *Complements*, promiſing aſpects, affectionate glances, as they leave thoſe who preſumed of their owne ſtrength, holding themſelves invulnerable, many times labouring of wounds incurable. Be you no ſuch *Baſiliſks*; never promiſe a calme in your face, where you threaten a ſtorme in your heart. Appeare what you are, leſt Cenſure taxe you of inconſtancy, by ſaying, you are not what you were. An open countenance and reſtrained boſome ſort not well together. Sute your diſcourſe to your action; both to a modeſt diſpoſe of your affection. Throw abroad no looſe Lures, wandring eyes, ſtrayed lookes; theſe delude the *Spectators* much, but the *Actors* moſt. A juſt revenge! by ſtriving to take in others, they are taken by others. How dangerous doe we hold it to be, in a time of infection, to take up any thing, be it never ſo precious, which wee find loſt in the ſtreet? One of your looſe lookes, be it darted with never ſo *Complementall* a ſtate, is farre more infectious, and mortally dangerous. There is nothing that ſounds more cheerefully to the eare, or leaves a ſweeter accent; nothing that conveyes it ſelfe more ſpeedily to the heart, or affords fuller content for the time, then conceit of love. It will immaze a perplexed wretch in a thouſand extremes; whoſe amazed thoughts ſtand ſo deepely ingaged to the *Object* of his affection, as hee will ſuſtaine any labour, in hope of a trifling favour. Such ſoveraignty beauty reteines; which, if diſcretion temper not, begets ſuch an height of conceit in the party beloved, as it were hard to ſay, whether the *Agent* or *Patient* ſuffer more. To you let

me

Complement.

nee returne, who ſtand fixed in ſo high an Orbe; as a graceſull Majeſty well becomes you, ſo let modeſty grace that Majeſty; that demeaning your ſelves like *Complete* and gracious *Courtiers* on earth, you may become triumphant and glorious *Courtiers* in heaven.

Wherein *Complement* may be omitted, as meerly impertinent.

THis garbe, as it ſuites not with all *Perſons*, ſo ſorts it not to all *Places*. For a *Mechanicke* to affect *Complement*, would as ill ſeeme him, as for a rough-hewen *Satyre* to play the *Orator*. It is an excellent point of diſcretion, to fit ones ſelfe to the quality or condition of that *place* where he reſides. That Vrbanity which becomes a *Citizen*, would reliſh of too much curioſity in a *Country-man*. That *Complement* which gives proper grace to a *Courtier*, would beget deriſion or contempt, being perſonated by a *Merchant* or his *Factor*. In affaires of State, is required a graceſull or *Complete* poſture; which many times procures more reverence in the perſon intereſſed, then if that ſtate were omitted. Whereas, in ordinary affaires of trafficke, it were indiſcretion to repreſent any ſuch ſtate, or to uſe any expreſſion, either by way of *diſcourſe* or *action*, that were not familiar. That perſon, who prefers *Complement* before *profit*: and will rather ſpeake not to be underſtood, then loſe one polite-itollen phraſe, which hee hath purchaſed by eare onely, and underſtands not, may account himſelfe one among his bank-rupt brethren, before hee breake. It is pittifull to heare what a remnant of fuſtian, for want of better *Complement*, a Complete-Country-Goſſip (for ſo ſhee holds her ſelfe) will vtter in one houre amongſt her Pew-fellowes. How ſhee will play the Schoole-Miſtreſſe in precepts of Diſcipline and morall *Behaviour*! Nothing ſo graceſull in another, which ſhee will not freely reprove; nothing ſo hateſull in her ſelfe, which ſhee will not confidently approve. Teach ſhee will, before ſhee be taught; and correct *Forme* it ſelfe, to bring *Forme* out of love with it ſelfe. To which malady, none is more naturally ſubject, then ſome Ladies caſhiered *Gentlewomen*, or one who hath plaid Schoole-Miſtreſſe in the City, and for want of competent pay, removes her Campe into the Countrey: where ſhe brings enough of vanity into every family throughout the Pariſh. Shee will not ſticke to inſtruct her young Pupils in ſtrange points of formality, enjoyning them not to aske their Parents bleſſing without a *Complement*. Theſe, as they were never Miſtreſſes of families, ſo they are generally ignorant in employments of that kind. Thoſe three principall workes or faculties of the *Vnderſtanding*, which might enable them to *Diſcourſe*, *Diſtinguiſh*, and to *Chuſe*, are ſo eſtranged from them, as their *Diſcourſe* conſiſts ſolely in arguments of vanity, their *Diſtinction* in meere ſhadowes of formality, their *Choyce* in ſubjects and Conſorts of effeminacy.

Eight things, ſaith *Hippocrates*, make ones fleſh moiſt and fat; the firſt, to be merry and live at hearts eaſe; the ſecond, to ſleepe much; the third, to lye in a ſoft bed; the fourth, to fare well; the fifth, to be well apparelled and appointed; the ſixth, to ride alwayes on horſe-backe; the ſeventh, to have our will; and the eighth, to bee employed in Playes and paſtimes, and in ſuch time-beguiling recreations, as yeeld contentment and pleaſure. Theſe are the onely receits in requeſt with thoſe *Bees-Cenſors* wee now diſcourſe of; and of whom it may be ſaid, as was ſometimes ſpoken of one *Margites*, that he never plowed, nor digged, nor did any thing all his life long

Complement.

long that might tend unto goodneſſe; and by neceſſary conſequence wholly unprofitable to the world. Who, howſoever they are leſſe then women at their *worke*, yet at their *meat* (ſo unconfined is their appetite) they are more then men, and in their *habits* (ſo phantaſticke is their conceit, neither women nor men. So as, were *Diogenes* to encounter one of theſe, hee might well expoſtulate the cauſe with her, as hee did upon like occaſion with a youth too curiouſly and effeminately dreſt: *If thou goeſt to man, all this is but in vaine; if unto women, it is wicked.* But theſe wee hold altogether unworthy of *your* more *generous* ſociety; whoſe excellent breeding hath ſufficiently accommodated you for City, Court, and Countrey; and ſo fully inform'd you how to demeane your ſelves in all affaires; as I make little doubt, but you know wherein it may bee *admitted*, as mainely *conſequent*; and wherein *omitted* as meerely *impertinent*. I meane therefore to deſcend briefly to the laſt branch of this *Obſervation*; declaring, what Ornament gives *Complement* beſt beauty or *accompliſhment*.

Eccleſ. 18, 6.

IT is true, what the ſonne of *Sirach* ſometimes ſaid; *When a man hath done his beſt, hee muſt beginne againe; and when hee thinketh to come to an end, hee muſt goe againe to his labour.* There is nothing ſo exact, which may not admit of ſomething to make it more perfect. Wee are to goe by ſtayres and ſteps to the height of any ſtory. *Vertues* are the *Stayres*, *Perfection* the *Spire*. But I muſt tell you, *Gentlewomen*, the way for you to *aſcend*, is firſt to *deſcend*: *Complete* you cannot be, unleſſe you know how *replete* you are of miſery. Humility is the ſtaire that conducts you to this ſpire of glory. Your *beauty* may proclaime you faire; your *diſcourſe* expreſſe a pregnancy of conceit; your *behaviour* confirme you outwardly *complete*. Yet there is ſomething more then all this required, to make you abſolutely *accompliſhed*. All theſe outward becommings, be they never ſo gracefull, are but reflections in a glaſſe; quite vaniſhed, ſo ſoone as the glaſſe is removed. *Criſolaus* balance was of precious temper, and well deſerving eſtimation with Heires of Honour; who poiſed the goods of *body* and *fortune* in one ſkale, and goods of the *mind* in the other: where the goods of the *mind* ſo farre weighed downe the other, as the Heaven doth the Earth and Seas. To lead a dance gracefully; to marry your voice to your inſtrument muſically; to expreſſe your ſelves in proſe and verſe morally; are commendable qualities, and enforcing motives of affection. Yet I muſt tell you, for the firſt, though it appeare by your feet to be but a meere *dimenſion*, in the opinion of the Learned, it is the *Divels proceſſion*: Where the *Dance* is the *Circle*, whoſe *centre* is the *Divell*. Which may be reſtrained by a more eaſie or moderate gloſſe to ſuch wanton and immodeſt *Revels*, as have anciently beene uſed in the Celebration of their prophane feaſts by Pagans, and are to this day by Pagan-chriſtians; who, to gaine applauſe from the Spectator, care not what ſhameleſſe parts they play in the preſence of their Maker. But what are theſe worth, being compared with theſe inward Ornaments or beauties of your *mind*; which onely diſtinguiſh you from other creatures, and make you ſoveraigneſſes over the reſt of Gods creatures? You have that within you, which will beſt *accompliſh* you. Let not that bee corrupted, by which your

What *Complement* gives beſt *accompliſhment*.

crooke-

crooked wayes may be beſt corrected. Hold it no ſuch neceſſary point of *Complement*, to ſhew a kind of majeſty in a *Dame*; and to preferre it before the *Complement* of a Religious ſaint. Thoſe ſenſuall *Courtezans*, who are ſo delighted in ſongs, pipes, and earthly melody, ſhall in hell roare terribly and howle miſerably; crying, as it is in the Apocalips; *Woe, Woe, Woe.* Woe ſhall every one cry ſeverally, for the reward they have received in hell eternally; ſaying and ſighing, *Woe is mee that ever I was borne:* for farre better had it beene for her, that ſhee had never beene borne. And againe, *Curſed bee the wombe that bare mee a ſinner.* After this, ſhall ſhee cry out in her ſecond *Woe* againſt her ſelfe and all the members of her owne body: Woe bee unto you my accurſed *feet*, what evill have you brought upon mee, miſerable wretch, who by your perverſe paths and wicked wayes have ſhut heavens gate of mee? Woe unto you my *hands*, why have you deprived mee by your ſinfull touch, and ſenſuall embrace, of the Crowne of glory? by your meanes am I brought to hell fire, where I ſhall bee tormented eternally. Woe unto thee, thou curſed *tongue*, what miſchiefe haſt thou brought upon mee, by uttering words ſo ſcurrilous and filthy, and ſinging uncivill ſongs ſo frequently? O ye curſed *Eyes*, who by your unlawfull objects of concupiſcence, have deprived mee of Gods preſence, and never ſhed one teare for your ſinnes in token of repentance! Now begins your intolerable weeping (yee teare-ſwolne *eyes* never dryed) before all the Divels and the damned. Woe unto thee my *heart*, what haſt thou put upon mee, who by thy luſtfull thoughts and unlawfull joyes, haſt deprived me of eternall joyes? The third *Woe*, that ſhee ſhall cry out, is this, ſaying: Woe unto the *bitterneſſe* of my *torments*, for they are comfortleſſe: woe unto the *multitude* of them, for they are numberleſſe: woe unto the *eternity* of them, for they are endleſſe. Would our wanton Curtezans, who ſport it in their beds of Ivory, ſurfeit it in their delicacy, wanton it in the boſome of ſecurity, and dedicate their whole time to ſenſuality, reflect upon ſuch a ſoveraigne ſalve or ſpirituall balme as this; they would draw backe their *feet* from the wayes of wantonneſſe, and exerciſe them wholly in the paths of righteouſneſſe. They would remove their *hands* from unchaſte embraces, and inure them to the ſearch of Scriptures. They would ſtop their *mouthes* from uttering ought uncivilly, and teach their *tongues* to bee Orators of modeſty. They would turne their *eyes* from vanity, and fixe them on the pureſt objects of eternity. That ſo, inſtead of *bitterneſſe* of *torments*, they might taſte the *ſweetneſſe* of divine *comforts*: inſtead of *multitude* of *torments*, they might partake the numberleſſe *number* of Gods *mercies*: and inſtead of the *eternity* of thoſe *torments*, *immortality* with Gods *Saints* and *Servants*.

Prevention is the life of policy: the way to avoid thoſe, and enjoy theſe, is to live in your Court here on earth, where you are ſpheared, as in the preſence of God and his heavenly Angels, where your hope is ſeated. Though your *feet* bee here, your *faith* ſhould bee there: here your *Campe*, there your *Court*. Meane time, while you ſojourne here, you are to hold a *good Chriſtian* the *compleateſt Courtier*: and that *vertue* is the ornament, which gives *Complement* the beſt *accompliſhment*. Silken honour is like painted meate; it may feed the

Complements.

Apoc. 8.

Compliment.

eye, but affords no nourishment. That Courtiers Coate gives a vading glosse, whose heart is not inwardly lin'd with grace. Let goodnesse guide you in the way, and happinesse will crowne you in the end. Let your *Complete armour be righteousnesse*, your *Compliment* lowlinesse; *complete* in nothing so much as holinesse; that in your convoy from Earth, you may be enthronized in heaven, naturall Citizens, angelicall Courtiers.

THE

THE ENGLISH GENTLE-VVOMAN.

Argument.

Decency *recommended as requisite in foure distinct Subjects:* Decency *the attractiveſt motive of* affection: *the ſmootheſt path that leads to* perfection.

Decency.

Decency recommended as requisite in foure distinct ſubjects.

Decency takes *Diſcretion* ever along with her to chooſe her *faſhion*. Shee accommodates her ſelfe to the *place* wherein ſhee lives, the *perſons* with whom ſhee conſorts, the *ranke* or quality ſhee partakes. Shee is too diſcreet to affect ought that may not ſeeme her: too conſtant to change her *habit* for the invention of any phantaſticke wearer. What propriety ſhee expreſſeth in her whole poſture or carriage, you ſhall eaſily perceive, if you will but with a piercing eye, a ſerious ſurvey, reflect upon her demeanour in her *Gate, Looke, Speech, Habit.* Of which, diſtinctly, wee purpoſe to intreat, in our Entry to this *Obſervation*; that by theſe you may probably collect the excellency of her condition.

Gate.

THat, wherein wee ſhould expreſſe our ſelves the humbleſt, many times tranſports us moſt, and proclaimes us proudeſt. It is no hard thing to gather the *Diſpoſition* of our *heart*, by the *dimenſion* of our *gate*.

What

Decency.

What a circular geſture wee ſhall obſerve ſome uſe in their pace, as if they were troubled with the *vertigo*! Others make a tinkling with their feet, and make diſcovery of their light thoughts, by their wanton *gate*. Others with a jetting and ſtrutting *pace*, publiſh their hauty and ſelfe-conceited minde. Thus doe our *Wantons* (as if they had tranſparent bodies) diſplay their folly, and ſubject themſelves to the cenſure of levity. This cannot *Decency* endure. When ſhee ſees *Women*, whoſe *modeſty* ſhould bee the Ornament of their *beauty*, demeane themſelves more like *Actors* than civill Profeſſants, ſhee compaſſionately ſuffers with them, and with choyce precepts of morall inſtruction (wherein ſhee hath ever ſhewne her ſelfe a ſingular proficient) ſhee labours to reclaime them: With amorous, but vertuous Rhetoricke, ſhee wooes them, hoping by thoſe meanes to winne them. Shee bids them looke backe to preceding times, yea thoſe, on which that glorious light which ſhines in theſe Chriſtian dayes, never reflected, and there ſhe y ſhall finde *Women* highly cenſured, for that their outward carriage onely made them ſuſpected. A vaile covered their *face*, modeſty meaſured out their *pace*; their *Spectators* were as ſo many *Cenſors*: Circumſpect therefore were they of their carriage, leſt they ſhould become a ſcandall or blemiſh to their ſexe. Their repaire to their Temples was *decent*, without any looſe or light geſture; Entring their Temples, conſtant and ſetled was their behaviour. Quicke was their *pace* in diſpatch of houſhold affaires; but ſlow in their Epicureall viſits or ſenſuall goſſipings. They had not the art of imitating ſuch huffing & mounting *gates*, as our light-ſpirited Dames now uſe. They were not as then learn'd to *pace*: ſo far eſtrang'd were they from the very leaſt conceit of vanity in this kinde. How much more ſhould theſe purer times, where verity is taught and embraced, vanity ſo much tax'd and reproved, affect that moſt, which adornes and beautifies moſt? Is it not palpable folly, to walke ſo hautily in theſe ſtreets of our captivity? Eye your *feet*, thoſe *baſes* of frailty, how they, who ſo proudly ſtrut on earth, are but earth, and approach daily nearer their earth. The *Swan*, when ſhe prides her ſelfe in her *whiteneſſe*, reflects on her *blacke feet*, which brings downe her plumes, and allayes her ſelfe-conceit with more humbleneſſe. What antick Pageants ſhall wee behold in this ſurvey of Earth? With what *Apiſh* geſtures they walke, which taxeth them of lightneſſe? How like *Coloſſo's* others walke, which diſcovers their haughtineſſe? How *punctually* theſe, as if they were Puppets drawn by an enforced motion? How *phantaſtically* thoſe, as if their walke were a theatrall action? Theſe unſtaid *dimenſions* argue unſettled *diſpoſitions*. All is not well with them. For if one of the *Spartan Virgins* was to loſe his place, becauſe hee obſerv'd no *Decency* in his *pace*, how may wee bee opinion'd of ſuch *Women*, whoſe *yeeres* exact of them ſtayednesſe, whoſe places reteine in them more peculiar reverence, and whoſe *deſcents* injoyne them to a ſtate-reſervance; when they, to gaine obſervance, admit of any *new*, but *undecent* poſture? Deſerve theſe approvement? No; *diſcretion* cannot prize them, nor *judgement* praiſe them. *Vulgar opinion*, whoſe applauſe never receives life from deſert, may admire what is *new*, but *diſcretion* that onely which is *neat*. It is one thing to walke honeſtly as on the day, another thing to walke uncivilly as on the night. *Decency* becomes the one; *Deformity* the other. Neither onely are *modeſt women* to bee cautelous *how* they walke, but where they walke. Some places there bee, whereto if they repaire, walke they never ſo *civilly*,

villy, they cannot walke *honeſtly*. Thoſe who value reputation, will not bee ſeene there; for *Honour* is too deare a purchaſe to bee ſet at ſale. Such as frequent theſe places, have expoſed themſelves to ſhame, and made an irrevocable Contract with ſinne. They make choyce of the Twy-light, leſt their paths ſhould be diſcovered; and ſhrowd their diſtained actions with the ſable Curtaine of night, leſt they ſhould bee diſplayed. Theſe, howſoever their *feet* walke ſoftly, their *hearts* poſte on ſwiftly, to ſeize on the voluptuous prey of folly. *Decency.*

Farre bee theſe wayes from your walkes, vertuous Ladies, whoſe modeſty makes you honoured of your Sexe. Though your *feet* bee here below, let your *faith* bee above. Let no path of pleaſure draw you from thoſe joyes which laſt for ever. Though the *world* bee your *walke* while you ſojourne here; *heaven* ſhould bee your *ayme*, that you may repoſe eternally there. Live devoutly, walke demurely, profeſſe conſtantly; that devotion may inſtruct you, your wayes direct you, your profeſſion conduct you to your heavenly Countrey. It is a probable argument, that ſuch an one hates her Countrey, where onely ſhee is to become Citizen, who thinkes it to bee well with her here, where ſhee is a Pilgrim. Walke in this maze of your Pilgrimage, that after death you may enjoy a laſting heritage. So ſhall you praiſe God in the *gate*, and, after your Chriſtian race finiſhed, receive a Crowne.

IT is moſt true, that a wanton Eye is the trueſt evidence of a wandring and diſtracted minde. The *Arabians* proverbe is elegant; *Shut the windowes; that the houſe may give light.* It is *death* that enters in by the *windowes*. The *Houſe* may bee ſecured, if theſe bee cloſed. Whence it was, that princely Prophet praid ſo earneſtly, *Lord turne away mine eyes from vanity.* And hence appeares mans miſery: That thoſe *Eyes*, which ſhould bee the Ceſternes of ſorrow, Limbeckes of contrition, ſhould become the lodges of luſt, and portals of our perdition. That thoſe which were given us for aſſiſtants and aſſociates, ſhould become our aſſaſſinats. Our *Eye* is made the ſenſe of *ſorrow*, becauſe the *ſenſe* of *ſinne*; yet more apt is ſhee to give way to ſinne, then to finde one teare to rinſe her ſinne. An *uncleane eye* is the *meſſenger* of an *uncleane heart*: confine the one, and it will bee a means to rectifie the other. Many dangerous objects will a *wandring eye* finde, whereon to vent the diſpoſition of her corrupt heart. No place is exempted, no ſubject freed. The *ambitious eye* makes *honour* her *object*, wherewith ſhee afflicts her ſelfe, both in aſpiring to what ſhee cannot enjoy, as likewiſe in ſeeing another enjoy that, whereto her ſelfe did aſpire. The *Covetous* makes *wealth* her *object*; which ſhee obtaines with toile, enjoyes with feare, forgoes with griefe: for being got they load her, lov'd they ſoile her, loſt they gall her. The *Envious* makes her *Neighbours* flouriſhing field, or fruitfull harveſt, her *object*; ſhee cannot but looke on it, looking pine and repine at it, and repining juſtly conſume her ſpirit with *envying* it. The *Laſcivious* makes *beauty* her *object*, and with a *leering looke*, while ſhee throweth out her *lure* to catch others, ſhee becomes catcht her ſelfe. This *object* becauſe it reflects moſt on your *ſexe*, let it bee thus diſpoſed, that the inward *eye* of your ſoules may bee on a ſuperiour beauty fixed. Doe ye admire the comelineſſe of any creature? *Looke.*

Decency.

ture? remove your *eye* from that *object*, and bestow it on the contemplation of your Creator. Wormes and flyes, that have layen dead all winter, by reflexe of the Sunne beames, are revived: so these *dead-lyes*, who have beene long time buried in these sensuall *Objects* of earth, no sooner reflect on the *Sunne of righteousnesse*, than they become enlivened and enlightened. Those filmes which darkened the *eye* of their mindes, are removed, those thicke Cataracts of earthly vanities are dispersed and dispelled, and a new light into a new heart infused.

I know well, *Gentlewomen*, that your resort to places of eminent resort, cannot but minister to you variety of Objects. Yea, even where nothing but chaste thoughts, staid lookes, and zealous desires should harbour, are now and then loose thoughts, light lookes, and licentious desires in especiall honour. The meanes to prevent this malady, which like a spreading ulcer disperseth it selfe in every society, is neither willingly to take nor bee taken. *Dimah* may bee a proper Emblеme for the *eye*; shee seldome strayes abroad, but shee is in danger of ravishing. How to preserve purity of heart, you must observe a vigilant discipline over every sense. Where, if the *eye*, which is the light of the body, bee not well disposed, the rest of the senses cannot choose but bee much darkned. Wee say, that the want of one peculiar sense supplies that defect with an higher degree of perfection in the rest. Sure I am, there is no one sense that more distempers the harmony of the mind, nor prospect of the Soule, then this *window* of the body. It opens ever to the *Raven*, but seldome to the *Dove*. Raving affections it easily conveyes to the heart; but Dove-like innocence it rarely retaines in the brest. As it is a member of the flesh, so becomes it a servant of the flesh, apprehending with greedinesse, whatsoever may minister fuell to carnall concupiscence. This you shall easily correct, by fixing her on that pure and absolute *object*, for which shee was made. It is observed by profest *Oculists* (an observation right worthy a Christians serious consideration) that whereas all creatures have but *foure Muscles* to turn their eyes round about, man hath a *fift* to pull his *eyes* up to heaven. Doe not then depresse your *eyes*, as if they were fixed on earth, nor turne them round, by gazing on the fruitlesse vanities of earth; but on *heaven*, your *heaven* after earth. In the Philosophers scale, the soule of a *flye* is of more excellence then the *Sunne*; in a Christian scale, the soule of man is infinitely more precious then all creatures under the Sun. Preserve then the honour of a *beautifull soule*, which suffers infinitely when it is blemished with any soile. So order and dispose your *lookes*, as censure may not taxe you of lightnesse, nor an amorous glance impeach you of wantonnesse. Send not forth a tempting *eye* to take another; nor entertaine a tempting *looke* darting from another. Neither take nor bee taken. To become a prey to others, will leave you to make a prey of others, will transport you. Looke then upward, where the more you *looke* you shall *like*, the longer you *live* you shall *love*.

SPEECH.

WIthout *Speech* can no society subsist. By it we expresse what we are, as vessels discover themselves best by their sound. Discretion makes opportunity her anvile, whereon is wrought a seasonable discourse.

course. Otherwise, howsoever wee *speake* much, wee *discourse* little. That sage Stagyrian debating of the convenience and propriety of discourse before *Alexander*, maintained; that none were to bee admitted to *speake* (by way of positive direction) but either those that mannaged his wars, or his Philosophers which governed his house. This Opinion tasted of too much strictnesse (will our *women* say) who assume to themselves a priviledge in arguments of discourse, be the argument never so course whereon they treat. Truth is, their tongues are held their defensive armour; but in no particular detract they more from their honour, then by giving too free scope to that glibbery member. For to such as professe their ability at this weapon, may that saying of *Pandolphus* bee properly applied: *They speake much ill, but they speake little well; they speake much, but doe little.* Againe, *They doe little well, but they doe much ill; they say well, but doe ill.* They promise much, but doe little. What restraint is required in respect of the tongue, may appeare by that ivory guard or garrison with which it is impaled. See, how it is double warded, that it may with more reservancy and better security be restrained! To give liberty to the tongue to utter what it list, is the argument of an indiscreet person. In much *Speech* there can never want sinne, it either leaves some tincture of vaine-glory, which discovers the proud heart, from whence it proceeded; or some taste of scurrility, which displayes the wanton heart, from whence it streamed; or some violent and dispassionate heat, which proclaimes a rancorous heart, from whence it issued. Whereas, a well-disposed mind will not speake before it conceive; nor deliver ought by way of expression, till it be prepared by a well-seasoned deliberation. That Philosophers speech deserves retention; who seeing a silent guest at a publike feast, used these words: *If thou beest wise, thou art a foole; if a foole, thou art wise in holding thy peace.* For as propriety of speech ministers no lesse delight then profit to the Hearer: so it argues discretion in the Speaker, begetting him such attention, as not one syllable fals from him, which merits not retention. In your dialect then, you are not to *hide* your *talent*, if it probably appeare that you may improve any one by it. Wherein let me advise you never to tye your selves so strictly to elegancie or ornament, as by the outward trimming to forget the benefit of speech, and so fall into expressions impertinent. This were to preferre the *rinde* before the *pith*: and to ingage *Sense* to a profuse *Speech*. As discourse usually edifying confers a benefit to the Hearer; so discourses fruitlesse and wandring, as they tire the eare, so they taxe the discretion of the Speaker. It was an excellent precept of *Ecclesiasticus*: *Thou that art young, speake, if need be, and yet scarcely when thou art twice asked. Comprehend much in few words; in many be as one that is ignorant: be as one that understandeth, and yet hold thy tongue.* The direction is generall, but to none more consequently usefull then to *young women*; whose bashfull silence is an ornament to their Sexe. Volubility of tongue in these, argues either rudenesse of breeding, or boldnesse of expression. The *former* may be reclaimed by a discreet Tutor, but the *latter*, being grounded on arrogancy of conceit, seldome or never. It will beseeme you, *Gentlewomen*, whose generous education hath estranged you from the *first*, and whose modest disposition hath wean'd you from the *last*, in publike consorts, to *observe* rather then *discourse*. It suites not with *her* honour, for a *young woman* to be prolocutor: But especially, when either men are in presence, or ancient Ma-

Decency.

Decency.

trons, to whom shee owes a civill reverence, it will become her to tip her tongue with silence. Touching the subject of your discourse; when opportunity shall exact it of you, and without touch of immodesty expect it from you; make choyce of such arguments as may best improve your knowledge in houshold affaires, and other private employments. To discourse of State-matters, will not become your auditory: nor to dispute of high points of Divinity, will it sort well with *women* of your quality. These *Shee-Clarkes* many times broach strange opinions; which, as they understand them not themselves, so they labour to intangle others of equall understanding to themselves. That Divine sentence, being made an individuate consort to their memory, would reclaime them from this errour, and free them from this opinionate censure: *God forbid, that wee should not be readier to learne then to teach. Women*, as they are to be no *Speakers* in the Church, so neither are they to be disputers of controversies of the Church. Holy *Bernard* pleasantly glanced at these, when on a time entring a Church, wherein the image of our Lady was erected, hee was saluted by the Image in this manner, *Good morrow* Bernard; which device having quickly discovered, perceiving some person to bee purposely inclosed in it, hee forthwith replyed: *Your Ladiship hath forgot your selfe; Women should be no Speakers in the Church.* In one word, as modesty gives the best grace to your behaviour, so moderation of *Speech* to your discourse. Silence in a *Woman* is a moving Rhetoricke, winning most, when in words it wooeth least. Now, to give *Speech* and *Silence* their distinct attributes or personall Characters, wee may gather their severall tempers by the severall effects derived from them. More shall wee see fall into sinne by *Speech* then *Silence*: Yea, whosoever intendeth himselfe to *speake much*, seldome observes the course of doing what is just.

Ambros. in lib. de offic. Greg. in mor.

In the whole current of your discourse, let no light subject have any place with you: this, as it proceeds from a corrupt and indisposed heart, so it corrupts the hearer. Likewise, beware of selfe-prayse; it argues you have *slow neighbours*, or few deserts. Let not calumny runne descant on your tongue: it discovers your passion too much; in the meane time, venting of your spleene affords no cure to your griefe, no salve to your sore. If opportunity give your sexe argument of discourse; let it neither taste of *affectation*, for that were servile; nor touch upon any *wanton relation*, for that were uncivill; nor any *State-politicall action*, for the height of such a subject, compared with your weakneese, were unequall. If you affect Rhetoricke, let it be with that familiarity expressed, as your plainenesse may witnesse for you, that you doe not affect it. This will make your *Speech* seeme gracious to the *Hearer*, conferre a native modesty on the *Speaker*, and free you of all prejudicate censure.

HABIT.

THere is nothing which moves us more to pride it in *sinne*, then that which was first given us to cover our *shame*. The fruit of a Tree made man a sinner; and the leaves of a Tree gave him a cover. In your *Habit* is your modesty best expressed; your dispositions best discovered,

covered. The *Habit* of the mind is diſcerned by the ſtate or poſture of the body; the condition or quality of the body by the *Habit*, which either addes or detracts from her beauty. As wee cannot probably imagine ſuch to have modeſt minds, who have immodeſt eyes; ſo can wee not properly ſay ſuch *women* to bee modeſt matrons, or profeſſors of piety, who in their *attire* ſhew arguments of their immodeſty. It skils not much, for the quality of your *habits*, whether they be ſilken or wollen, ſo they bee civill and not wanton. For albeit, ſome have affirmed that all *gorgeous attire* is the *attire* of *ſinne*, the quality of the *perſon* may ſeeme to extenuate the quality of that ſinne. For noble and eminent perſonages were in all times admitted to weare them; and to be diſtinguiſhed by them: Neither, indeed, is the *ſumptuouſneſſe* of the *habit* ſo reprehenſive, as the phantaſtickneſſe of the *habit* in reſpect of the forme or faſhion. It is this which derogates higly from the repute of a Chriſtian, to ſee her affect variety and inconſtancy of *attire*, more then ever did Pagan. There is nothing which introduceth more effeminacy into any flouriſhing State, then vanity in *habit*. Where wee may obſerve *faſhion*, many times, ſo long affected, till all *faſhion* become exiled. Surely, whatſoever our lighter diſpoſed Curtezans thinke, it is Civility which addes moſt grace; *Decency* which expreſſeth beſt ſtate; and Comlineſſe in *attire*, which procures moſt love. Other *habits*, as they diſplay the mind of the wearer, ſo are they ſubjects of laughter or contempt to any diſcreet beholder. Time is too precious to bee made a *Pageant* or *Morrice* on. Theſe miſconceived ornaments are meere deformities to good minds. Vertuous and diſcreet Matrons would bee loath to weare ought that might give leaſt ſcandall or offence to their ſexe. Forraine faſhions are no baits to catch them, nor phantaſticke, rather phanaticke dreſſings to delude them. They cannot eye that *habit* which deſerves approving, nor that *attire* which merits loving, where Civility is not patterne. *Decency* is their choyceſt livery, which ſets them forth above all Embroyderie. There was an ancient Edict amongſt the *Romans*, purpoſely to rid the State of all uſeleſſe loyterers, that no *Roman* ſhould goe through the ſtreets of the City, unleſſe hee carried with him the badge or ſignall of that trade whereby hee lived: inſomuch, that *Marc. Aurelius*, ſpeaking of the diligence of the *Romans*, giveth them this deſerving teſtimony, That all of them followed their labour. Now I marvell, whether upon due ſurvey of all thoſe Artizans, either Periwig, Gregorian-maker, or Tyre-woman, had any ſet place or proper vocation, or what badges they might beare to ſignifie their profeſſion. Would not theſe new-found Artiſts have beene rather derided then approved, geered then applauded? Sure, *Rome* was more civill then to give way to ſo contagious an evill. *Veſta* had her maidens, ſo had *Viriplaca* her Matrons; but neither of their followers could admit of any new minted faſhions. That Lady City had never ſoveragniz'd over ſo many rich States, ſwelling Empires, victorious Princes, had ſhee expoſed her ſelfe to ſuch vanity, which had beene the greateſt Eclipſe to her ſpreading glory.

To you let mee bend my diſcourſe, whoſe more *generous* parts conferre more true beauty on themſelves, then theſe outward fopperies can ever doe: doe not betray your names to ſuſpition. The Chaplet of fame is not reſerved for Wantons, not

Decency.

Cic. in lib. de leg.

Decency.

1 Tim. 2. 9, 10.

1 Pet. 3. 5.

ſuch as ſute themſelves to the *habit* of lightneſſe; for theſe adde one degree more to their ſexes weakneſſe: but for *ſuch women as array themſelves in comely apparell, with ſhamefaſtneſſe and modeſty, not with braided haire, or gold, or pearles, or coſtly apparell.* But, *as becommeth women that profeſſe the feare of God. For even after this manner, in time paſt, did the holy women, which truſted in God, tyre themſelves.* Here you have a direct platforme, how to *attire* your ſelves outwardly; ſuting your civill *habit* with variety of ſweet graces inwardly. Let not then theſe Spider-cauls delude you, diſcretion will laugh at them, modeſty loath them, *Decency* contemne them. Looſe bodies ſort beſt with theſe adulterate beauties. Thoſe, whoſe converſation is in heaven, though they ſojourne here on earth; Thoſe, whoſe erected thoughts ſpheare them in an higher Orbe then this Circle of frailty; Thoſe, whoſe ſpotleſſe affections have devoted their beſt ſervice to goodneſſe, and made *Modeſty* the exact mold of all their actions, cannot endure to ſtoope to ſuch braine-ſicke Lures. And ſuch are you, whoſe *generous* deſcent, as it claymes precedence of others, ſo ſhould your vertuous demeanour in theſe foure diſtinct ſubjects, GATE, LOOKE, SPEECH, HABIT, improve your eſteeme aboue others. In *Gate*, by walking humbly; in *Looke*, by diſpoſing it demurely; in *Speech*, by delivering it moderately; in *Habit*, by attiring your ſelves modeſtly: all which, like foure choyce borders, perfumed with ſweeteſt odours, will beautifie thoſe lovely lodges of your ſoules with all *Decency*. Meane while, imprint theſe Divine motions in your memory. And firſt for the *firſt*, hold this *tenet*; To walke, walking to meditate, meditating to make the ſubject of it your Maker, is the beſt portion of the Creature: for the *ſecond*, to fix your eye with that indifferency on the Creature, as it never avert your contemplative eye from your Creator: for the *third*, to direct your *Speech* to the benefit of the hearer, and to avoyd impertinences for conſcience-ſake farre more then cenſure: for the *fourth* and laſt, to make choyce of that *Habit*, whoſe Civility may doe you honour, and publiſh you examples of *Decency* to any diſcreet or temperate beholder.

Decency the attractiveſt motive of *affection.*

VVHat is it that conveyes more affection to the heart, then *Decency* in the object wee affect? The *Spouſe* in the *Canticles* was *blacke*, but *comely*; and this gave praiſe to her beauty. A ſtraid looke may move affection in a light heart, but in a vertuous mind it begets hate. Truth is, in this diſordered age, where the beſt ſhot to be diſcharged is the Taverne bill, the beſt Alarum is the ſounding of healths, and the moſt abſolute March is reeling; diſcretion hath received ſuch a maime, as affection is ſeldome meaſured by what wee are, but what wee weare. Vanity hath ſet up her *Flagge*; and more freſh-water ſouldiers deſire to fight under her Banner, then the *Enſigne* of honour. But all this workes little upon a conſtant and rightly-tempered diſpoſition. Such an one plants there his love, where with comfort he may live. Doe you thinke that a jetting *Gate*, a leering *Looke*, a glibbery *Tongue*, or gaudy *Attire* can move affection in any one worthy your love? Sure

Sure no; hee deſerves a *light one* for his choyce, who makes his choyce by one of theſe. To bee an admirer of one of theſe, were to preferre in his choyce a *May-marrian* before a *Modeſt Matron*. Now there are ſome faſhions which become one incomparably more than another: the reaſon whereof may bee imputed either to the native *propriety* of the *party* uſing that forme, habit, or complement; or elſe to the *quality* of the *perſon*, which makes the faſhion uſed, infinitely more gracious. For the *firſt*, you ſhall never ſee any thing imitated, but it ſeemes the imitator worſt at the firſt: Habit will bring it into a *ſecond nature*; but till ſuch time as cuſtome hath matur'd it, many imperfections will uſually attend it. Whereas, whatſoever is naturally inbred in us, will beſt beſeeme and adorne us; it needs no other face than what nature gave it, and would generally become worſe, were it never ſo little enforced. For the *ſecond*, as in any Theatrall preſentment, what becomes a Peere or Potentate, would not ſort with the condition of any inferiour ſubſtitute; every one muſt bee ſuited to the perſon hee preſents: So in the Theatre of ſtate, diſtinct faſhions both in *Habit* and *Complement* are to bee retained, according to the place wherein hee is ranked. *Lucrece*, no doubt, ſtamped a deeper impreſſion of affection in the heart of her beholder, by addreſſing her ſelfe to houſ-wivery and purple-ſpinning, than others could ever doe with their reere bankets and riotous ſpending. All are not of *Ægyſtus* minde, who was taken with a Complement of lightneſſe. This argued, that a youthfull heat had rather ſurpriz'd his amorous heart, than any diſcreet affection preſert'd him to his choyce. But how vading is that love, which is ſo lightly grounded? To what dangerous overtures is it expoſed? Where *Vertue* is not directrice in our choyce, our inconſtant mindes are ever prone to change. Wee finde not what wee expected; nor digeſt well what wee formerly affected; All is out of ſquare, becauſe *diſcretion* contriv'd not the building. To repaire this breach, and make the Object wee once entertained, ever beloved: Let nothing give us *Content*, but what is *decent*. This is the *Habit*, *Gentlewomen*, which will beſt become you to bee woo'd in, and content a diſcreet Suitor moſt to have you wonne in. All others are neither worth viewing, wooing, weighing, nor wearing. Rich Iewels, the more wee looke on them, the more are wee taken with them. Such Iewels, are modeſt women, whoſe countenance promiſeth goodneſſe, an enforced ſmile native baſhfulneſſe, every poſture ſuch tokens of *Decency* and comelineſſe, as *Caius Tarquinius* in his *Caia* could conceive no fuller happineſſe: Shee, I ſay, who made wooll and purple her dayes taske, and this her conſtant impreze, *Where thou art* Caius, *I am* Caia. Conforme then your *generous* Diſpoſitions to a *Decency* of faſhion, that you may *attract* to your ſelves, and *beget* in others, *motives of affection*.

Decency.

FOuntaines runne by many winding and mazie Currents into one maine River; Rivers by ſundry Channels into one maine Ocean. Seve-

Decency the ſmootheſt path that

Decency.

leads to *perfection.*

Severall wayes direct paſſengers into one City; but one onely way guides man to the heavenly City. This way is *Vertue*, which like ſome choyce confection ſweetens the difficulty of every Occurrent that encounters her in her queſt after *Perfection.* Of all thoſe *Cardinall Vertues*, it is *Temperance* onely which ſeaſons and gives them a vertuous relliſh. Which Vertue dilates it ſelfe to ſeverall branches; all which bud forth into one ſavoury fruit or other. It is true, that hee who is every way *Complete*, may bee properly ſtyled an *abſolute* man. But what is it which makes him *Complete*? It is not a ſcru'd face, an artfull Cringe, or an *Italionate* ducke that deſerves ſo exquiſite a title. Another age will diſcountenance theſe, and cover theſe *Complete formaliſts* with duſt. No, *Ladies*; it is ſomething that partakes of a more Divine Nature, than a meere Complementall geſture. If you would aſpire to *perfection*, obſerve the *meane*, that you may attaine the *end*. *Temperance* you cannot embrace, if *Decency* bee eſtranged from your choyce. If *temperate*, you cannot chuſe but bee *decent*: for it includes an abſolute moderation of our deſires in all ſubjects.

Come then, *Gentlewomen*, love to bee *decent*, and that will teach you the beſt *Complement*. You have that in you, which, divinely employ'd, will truly ennoble you. Your deſcent may give you an higher aſcent by way of precedency before others, but this you cannot appropriate to your owne deſerts, but that Nobility of blood which is derived to you by others. Labour to have ſomething of your owne, which you may challenge to bee yours properly, without any helpe of an ancient pedigree. How well doth it ſeeme you, to expreſſe a civill decent ſtate in all your actions? You are in the eyes of many, who preciſely obſerve you, and deſire to imitate whatſoever they note obſervable in you. You may then become excellent patternes unto others, by reteining *decency*, and entertaining her for your follower. Shee will make you appeare gracious in their ſight, whoſe judgements are pure and uncorrupted; howſoever our Corkie cenſurers traduce you, your fame cannot bee blemiſhed, nor the odour of thoſe vertues which ſo ſweetly chafe and perfume you, decayed. *Decency* attended you in your life, and the memory of your vertues ſhall crowne you after death. Even there, "Where youth never ageth, life never en-
Aug. Soliloq. cap 35. "deth, beauty never fadeth, love never faileth, health never va-
"deth, joy never decreaſeth, griefe is never felt, groanes are ne-
"ver heard, no object of ſorrow to bee ſeene, gladneſſe ever to
"bee found, no evill to bee fear'd. Yea, the *King* ſhall take pleaſure in your beauty, and at your end inveſt you with endleſſe glory. Prize not then the cenſure of ſenſuall man, for hee is wholly ſet on vanity; but fixe your eyes on him, who will cloath you with eternity. Let this bee your Crowne of comfort, that many
Sen. de vita beata. are improved by your Example, many weaned from *ſinne*, many wonne to *Sion*. By ſowing the ſeed of goodneſſe, that is, by giving good examples, expreſſed beſt by the effectuall workes of faith, you ſhall reape a glorious harveſt. Actions of goodneſſe ſhall live in you, and cauſe all good men to love you. Whereas, thoſe are to bee eſteemed worſt, who not onely uſe things

things evilly in themſelves, but likewiſe towards others. For, of ſo many deaths is every one worthy, as hee hath left examples of naughtineſſe unto poſterity. Let vertues then bee ſtayres to raiſe you; an improved fame the rudder to ſteere you; theſe will adde unto your honour, ſeat you above the reach of Cenſure, and joyne you individually to

your *beſt Lover.*

Decency.

Aug. Med c. 4. Greg. in mor.

THE

THE ENGLISH GENTLEVVOMAN.

Argument.

Eſtimation, *a* Gentlewomans *higheſt prize*; *how it may be diſcerned to be* reall; *how* ſuperficiall: *how it may be impregnably preſerved*; *how irreparably loſt*: *The abſolute* end, *whereto it chiefly aſpires, and wherein it cheerefully reſts.*

ESTIMATION.

ESTIMATION is a good opinion drawne from ſome probable grounds: An unvaluable gemme, which every *wiſe Merchant*, who tenders his honour, prefers before life. The loſſe of this makes him an irreparable Bankrupt. All perſons ought to rate it high, becauſe it is the value of themſelves, though none more dearely then thoſe, in whom modeſty, and a more impreſſive feare of diſgrace uſually lodge. Theſe, ſo cautelous are they of ſuſpition, as they will not ingage their *good names* to purchaſe affection. Publike reſorts, becauſe they may corrupt, they avoid; Privacy they conſort with, and in it converſe with their owne thoughts, whether they have in them ought that may betray them. They obſerve what in others deſerves approvement, and this they imitate; with an uncorrupt eye they note others defects, which they make uſe of as a caveat. For, as *life* is a *Globe* of *examples*; ſo theſe make the pious examples of others, the Models or Patterns of their lives. Pure is their *mold*, but farre purer the temper of their *mind*. *Fame* they hold the ſweeteſt flower that ever

Eſtimation, a Gentlewomans higheſt prize.

Eſtimation.

ever grew neere the border of *Time*. Which, leſt either it ſhould wither for want of moiſture, or wanting warmth ſhould loſe its vigour, they bedew it with gracious affects, and renew it with zealous reſolves. Deſcent, as they draw it from others, ſo would they improve it in themſelves. Ancient houſes, now and then, ſtand in need of props and pillars; theſe would they have ſupplied with the Cardinall vertues.

Theſe are Emblemes of your ſelves (*Noble Ladies*) who ſo highly tender your honour, as *Eſtimation* gaines you more then what your *bloods* gave you. For this is inherent and primitive, whereas the other is deſcendent and derivative. It is a Princely command of your affections, which mounts you to this height of goodneſſe: diſtinguiſhing betwixt *blind love*, and *diſcreet affection*. Pleaſure cannot make you ſo forgetfull of your honour, as to deprive you of that in a moment, which you ſhall never recover. Vertue hath taken that ſeazure of you, as no light thought can ſeize on you, or diſpoſſeſſe her of that claime ſhee hath in you. Treacherous *Tarpeia's* may bee taken with gifts; but your honour is of too high an eſtimate to ſuffer the leaſt blemiſh for reward. You obſerve what ſtaines have laid, and doe yet lie upon many ancient families by meanes of attainders in their Progenitors. Their bloods (ſay wee) were corrupted, whereby their eſtates became confiſcated, their houſes from their lineall ſucceſſors eſtranged, and they to laſting infamy expoſed. Certainely, though not in ſo high degree (for theſe were *Capitall*) many families have received deepe ſtaines from light actions; which neither time, though never ſo aged, could weare out, nor the living exploits of their noble ſucceſſors wipe off. For the *higheſt family* ſticks ever upon it the *deepeſt infamy*, when at any time ſtained: and diffuſeth her beames with fulleſt glory, where it is by piety graced. Vice hath ever beene of a deeper dye then vertue; and the memory of the one commonly ſurvives the fame of the other. Wounds, when they are healed, leave their ſcarres behind them: Paths reteine their prints. Your memory ſhall neither receive life from that noble blood which ſprinkles in you, nor from any monumentall ſhrine which may her eafter cover you, but from thoſe precious odours of your ever-living vertues, which ſhall eternize you. Theſe are of power to make ſuch as long ſince dyed, and whoſe unequall'd beauty is for many ages ſince to aſhes turned, reteine a flouriſhing fame in the grateſull memory of the living.

Penelope *for ſpending chuſte her dayes,*
As worthy as Vlyſſes *was of prayſe.*

A daily ſiege ſhee ſuffered, and in her Conqueſt equall was ſhee to thoſe victorious Peeres of *Greece*, who made *Troy* their *triumph*. *Eſtimation* was her *higheſt prize*. Suiters ſhee got, yet amidſt theſe, was not her *Vlyſſes* forgot. Long abſence had not eſtranged her affection; youthfull conſorts could not move in her thoughts the leaſt diſtraction; neither could opportunity induce her to give way to any light action.

Well might *Greece* then eſteeme her *Penelope* of more laſting fame then any *Pyramid* that ever ſhee erected. Her unblemiſhed eſteeme was of farre purer ſtuffe then any Ivory ſtatue that could bee reared. Nor was *Rome* leſſe beholden to her *Lucrece*, who ſet her honour at ſo high

high a price, as ſhee held death too light to redeeme ſuch a prize. *Eſtimation.*

Though force, frights, foes, and furies gaz'd upon her,
Theſe were no wounds *but* wonders *to her honour.*

The preſence of a Prince no leſſe amorous then victorious, could not winne her; though with him *price, prayer*, and *power* did joyntly wooe her. Well deſerved ſuch two modeſt Matrons the choice Embraces of two ſuch heroicke Champions, as might equall their conſtant Loves with the tender of their deareſt lives. And two our Hiſtories afford, whom ſucceeding fame hath recorded eminent, becauſe double Conquerours, both of *Cities* and of *themſelves*; puiſſant and continent. This noble teſtimonie wee receive of *Scipio*, that being a young man of twenty foure yeares of age, in the taking of a City in *Spaine*, hee repreſſed the flaming heat of his youthfull deſires, when a beautifull maid was brought him, reſtoring her to a young man called *Allutius*, to whom ſhee was eſpouſed, with a great reward. Right worthy was hee to conquer another, who could with ſuch temper ſubdue himſelfe: ſuch good ſucceſſe hath ever attended on theſe *Morall vertues*, though profeſſed by Pagans. The other *Heroe* was rightly *AVGVSTVS* both in name and nature; and whereſoe're, you looke, a victorious *CÆSAR*. *Cleopatra* kneeled at his feet, laid baits for his eyes; but in vaine; her beauties were beneath that Princes chaſtity. *Tit. Liv. lib. 4. cap. 11.*

Abſolute Commanders were theſe Heroicke Princes of their affections, yet a farre more ſingular argument of his compoſed diſpoſition, and of Morall, if not Divine Mortification, ſhewed that young man *SPVTIMIA* in *Valerius Maximus*, whoſe beauty did ſo incomparably become him, as it occaſioned many women to luſt after him: which this noble youth no ſooner perceived, then hee purpoſely wounded his face, that by the ſcarre hee ſuſtained, his beauty might become more blemiſhed, and conſequently all occaſion of luſting after it, clearely removed. This might bee inſtanced in one of your owne Sexe; a religious votareſſe, whoſe chaſte boſome was a ſacred Recluſe dedicated to goodneſſe: and who upon the encounter of a laſcivious Lover, returned this anſwer: "Sir, I "honour you ſo much, as I have cho ſen rather to ſuffer, then by my tyr an- "nous beauty to make you a Priſoner: Wherewith diſcovering her face, "in complexion much altered, by ſome impoſtured colours, which ſhee "had cauſed to bee laid upon it: hee vowed to relinquiſh his ſuit, ima- "gining that ſhee had poyſoned her face, to waine him from his impure "affection. This hee had no ſooner ſaid, then ſhee ranne to a Spring "neere adjoyning to waſh it off: See, ſaid ſhee, I am the ſame I was; "but you are much better: for now you are brought to ſee your errour, "in being ſo much taken with a skin-deepe beauty, which onely conſiſts in dye and colour.

Now (*Gentlewomen*) if you make *Eſtimation* your *higheſt prize*; if you preferre honour before pleaſure, or what elſe is deare or tender; your fame will find wings to fly with. This will gaine you deſerving Suitors. Portion may wooe a worldling; Proportion a youthfull Wanton; but it is Vertue that wins the heart of diſcretion.

Surely, I have ſeldome knowne any make this eſteeme of honour, and dye a contemptible begger. Such as have beene prodigall of it, have felt

Eſtimation. the miſery of it; whereas, a chaſte mind hath ever had ſomething to ſuccour and ſupport it. Thus you ſee what this *inward beauty* is, which if you enjoy, you ſit farre above the reach of Calumny; age cannot taint it, nor youth tempt it. It is the *Eſtimation* within you, that ſo confines you, as you hate that place which gives opportunity, that perſon which makes importunity his agent to lay ſiege to your Chaſtity.

Now wee are to deſcend to the ſecond branch, wherein we are to ſhew you how this *Eſtimation*, which is your *higheſt prize*, may be diſcerned to bee *reall*; which is not gathered by the firſt appearance, but a ſerious and conſtant triall.

IN *Philoſophy*, a man begins with experience, and then with beleefe; but in *Divinity*, wee muſt firſt beginne in faith, and then proceed to knowledge. True it is, that the Sunne, Moone, and Starres become ſubject to vanity; yet charity bids mee beleeve, that there are many beauteous and reſplendent Stars in this our Firmament, many freſh fragrant Roſes in this our *incloſed Garden* of *Albion*, who have preſerved their beauty without touch, their honour without taint. Where, if vanity did touch them, yet did it not ſo ſeize on them, as to diſfigure or transforme them. You (*noble Gentlewomen*) are thoſe *Stars*, whoſe glory can never bee eclipſed, ſo long as your *Eſtimation* lives unſtained; you are thoſe *fragrant Roſes*, whoſe beauty cannot be tainted, ſo long as your ſtalke of honour growes untouched. Now, to the end that your luſtre may not bee like to that of the *Glowworme*, nor *rotten wood*, which is meerely *imaginary*, compared with that is *reall*; you are not to make faire and glorious pretences, purpoſely to gull the world, and caſt a miſt before the eyes of bleered judgements. You may find maskes to ſhroud your face; but no ſhroud to enskreane you from the eye of Heaven. No, you are to be *really*, what you appeare *outwardly*. Theſe that walke in the Clouds, though they deceive others much, yet they deceive themſelves moſt. Obſerve then this rule of direction; it will accompliſh you more then any outward ornament that Art can beſtow on you; *Bee indeed what you deſire to bee thought.* Are you Virgins? dedicate thoſe inward Temples of yours to chaſtity; abſtaine from all corrupt ſociety; inure your hands to workes of piety, your tongues to words of modeſty. Let not a ſtraid looke taxe you of lightneſſe, nor a deſire of gadding impeach you of wantonneſſe. The way to winne an husband is not to wooe him, but to bee woo'd by him. Let him come to you, not you to him. Proffered ware is not worth the buying. Your ſtates are too pure, to bee ſet at ſale; too happy, to bee weary of them. So long as you live as you are, ſo your minds bee pure, you cannot poſſibly bee poore. You have that within you, will enrich you, ſo you conforme your minds to your meanes. In the diſcourſe of vertues, and true eſtimate of them, none was ever held more excellent then that which is found in chaſte youth. You are Conquerours in that, wherein the greateſt Conquerours have fail'd. Your chaſte paths are not trac'd with wandring deſires; your private Chambers arras'd with amorous paſſions; you ſpinne not out the tedious night in *Ahmet's*.

How *Eſtimation* may be diſcerned to be *reall*.

Your

Your repaſt findes no hinderance in digeſtion; your harmeleſſe repoſe no love-ſicke diſtraction. Others you may command; by none commanded. Others will vow their ſervice unto you; while you are from all ſervitude freed. Live then worthy the freedome of ſo noble a Condition; for your Virgin ſtate wants nothing that may enlarge her freedome. Againe, are you Wives? you have attained an *honourable ſtate*; and by it made partakers of that individuate union, where one ſoule ruleth two hearts, and one heart dwelleth in two bodies. You cannot ſuffer in that, wherein you have not one ſhare. Griefe by your *Conſort* is allayed; joy by partaking with him is augmented. You have now taken upon you to become *Secretaries* to others as well as your ſelves; but being one and the ſame with your ſelves, doe not betray their truſt, to whoſe truſt you have recommended your ſelves. Imagine now (to recall to memory an ancient Cuſtome) that you have broken the axletree of your Coach at your doore; you muſt bee no more ſtraglers. Theſe walking Burſes and moveable Exchanges, ſort not with the conſtancie of your Condition. You muſt now intend the growth and proficience of thoſe *Olive branches* about your table. Like a curious and continuate builder, you muſt ever addreſſe your ſelves to one worke or other. From their infancy to their youth, from their youth to their maturer growth. For the firſt, I know well that diſtich to bee moſt true: *Eſtimation.*

A mother to bee Nurſe, that's great *and* faire,
Is now held baſe: True Mothers they bee rare.

But farre was it from thoſe ancient heroicke Ladies, to thinke this to bee either a diſgrace to their place, or a blemiſh to their beauty. Their names are by aged Annals memorized, and ſhall by theſe of ours bee revived. Such were *Cornelia*, the mother of *Gracchus*, and *Vetruria* of *Coriolanus*; who became examples of goodneſſe and chaſtity; Educating their children which they had brought up from their own breſts, with the milke of morality.

The like did *Portia* the wife of *Brutus*; *Cleobula* the daughter of *Cleobulus*, one of the ſeven Sages of *Greece*; *Sulpitia* the wife of *Calenus*, who not onely inſtructed her children which ſhee had tenderly nurſed, with excellent precepts while ſhee lived, but left ſundry memorable inſtructions, as *Legacies* or *Mothers bleſſings* to them, when ſhee dyed. *Hortenſia*, the excellent daughter of a moſt eloquent Orator, deſerved no leſſe fame, for her motherly care in nurſing and breeding, her ability in copious and ſerious diſcourſing, her gravity in compoſing and digeſting ſuch golden ſentences, as ſhee afterwards recommended to the peruſall of her ſurviving Children. *Edeſia* borne at *Alexandria*, farre excelled others in profundity of learning, and piety of living; ſhee was admired by ſuch as lived in her time: performing the office of a Nurſe in her childrens infancy, of a Guardian in their minority, of a Sage Counſellour in their maturity.

Paulina the wife of *Seneca*, as ſhee was excellently ſeaſoned with the precepts of her husband, ſo ſhee ſurceas'd not from commending them to the practice of thoſe children ſhee had by her husband. Whence it was, that *Seneca* bemoaned the ignorance of his mother, for that ſhee had

Eſtimation.

had not ſo exactly obſerved the precepts of his Father: by reflecting upon his *Paulina*, who was ſo ſerious an obſerver and improver of the Directions of her husband. What ſhall I ſpeak of *Theano*, the daughter of *Metapontus*? *Phemone*, who was firſt that ever compoſed heroicke verſe? *Corinnathia*, who exceeded the Poet *Pindarus* in her curious and artfull meaſures; and contending five ſeverall times with him for the Garland? *Argentaria Pollia*, the wife of *Lucan*; whom ſhee is reported to have aſſiſted in thoſe his high and heroicke compoſures? *Zenobia* the Queene of *Palmira*, who learned both the Greeke and Latine tongue, and compiled an Excellent Hiſtory; approving her ſelfe no leſſe a conſtant wife to her husband, then a nurſing Mother to her children? *Theodoſia* the yonger daughter of the vertuous and victorious *Theodoſius*; no leſſe renowned for her learning and other exquiſite endowments of minde, than by being inaugurated with an imperiall title, to which ſhee was afterwards advanced. The Centons of *Homer* ſhee compoſed, and into one volume reduced, which to her ſurviving glory were after publiſhed. *Diodorus Logicus* his five daughters, all which excelled in learning and chaſtity, and left memorials of their motherly care to their poſterity.

Theſe were tender Nurſes, carefull Mothers, reverend Matrons. Or to give them that title which antiquity hath beſtowed on them; they were in ſo darke and cloudy a time, patternes of piety, preſidents of purity, champions of chaſtity, mirrours of modeſty, jewels of integrity: Women (to uſe *Plutarchs* words) ſo devoted to contemplating, as they conceived no delight in dancing; yet could not contemplation eſtrange them from performing ſuch proper offices as did concerne them. They knew what it was to obey; that it was not fit for an *inferiour member* to command the *head*, nor for them to ſoveraignize over their huſbands. What had ſometimes beene taught them by their Mothers, they now carefully recommend to the ſerious review of their Daughters:

Sen. in Octav.

Wives with obedience husbands ſhould ſubdue,
For by this meanes they'le bee ſubdu'd to you.

Thus learned they the duty of a wife, before they aſpired to that title: conforme your ſelves to their examples: the cloud which kept them from a full view of their condition, is in reſpect of you, diſperſed; your eyes are cleared, not with any Pagan errour filmed. Bee then in this your Chriſtian conjugall Pilgrimage ſo conformed, that as with increaſe of dayes, ſo with approvement of deſerts you may bee confirmed.

Againe, are you widowes? you deſerve much *honour*, if you bee ſo *indeed*. This name both from the Greeke and Latine hath received one conſonant Etymology; *deprived* or *deſtitute*. Great difference then is there betwixt thoſe widowes who live alone, and retire themſelves from publike concourſe, and thoſe which frequent the company of men. For a widow to love ſociety, albeit her intentions reliſh nothing but ſobriety, gives ſpeedy wings to ſpreading infamy. Saint *Hierom* writing to *Euſtachia*, gives her this counſell; "If thou ſhalt finde any queſtion "in Scripture, harder then thou canſt well reſolve; demand ſatisfaction

"from

Eſtimation.

" from ſuch an one, who is of a moſt approved life, ripe age; that by the " integrity of his perſon, thou maiſt bee ſecured from the leaſt aſper- " ſion: for in popular concourſe and Court-reſorts there is no place for " widowes: for in ſuch meetings ſhee expoſeth her honour to danger, " which above all others ſhee ought incomparably to tender. Yea, but, will you object, admit our inheritance, family, fortunes, and all lye a bleeding, may wee not make recourſe to publike Courts, for redreſſe of our publike wrongs? What of all this? Doe not complaine that you are deſolate or alone. Modeſty affecteth ſilence and ſecrecy; a chaſte woman ſolitarineſſe and privacy. If you have buſineſſe with the Iudge of any Court, and you much feare the power of your adverſary, imploy all your care to this end, that your faith may bee grounded in thoſe promiſes of Chriſt: " Your Lord maketh interceſſion for you, rendring " right judgement to the Orphane, and righteouſneſſe unto the widow. Beſides, ye have *Courts* for righting *Widows* and redreſſing *Orphans*; where thoſe very *Impreze's* wrought in their *Cuſhions*, cannot chuſe but be like ſo many repreſentative Hieroglyphicks or uſefull Memorialls of *Juſtice*, to render to your juſt complaints and injurious preſſures convenient ſolace.

This ineſtimable inheritance of Chaſtity is incomparably more to bee eſteemed, and with greater care preſerved by *Widowes* then *Wives*: albeit, by theſe neither to bee neglected, but highly valued. Out of that ancient experience which time hath taught them, their owne obſervations inform'd them, and the reverence of their condition put upon them; they are to inſtruct others in the practice of piety; reclaime others from the pathes of folly, and with a vertuous convoy guide them to glory. It would leſſe become them to tricke and trimme themſelves gaudily or gorgeouſly, then young girles, whoſe beauty and outward ornament is the hope and anchor-hold of their preferment: for by theſe doe they their husbands ſeeke, and hope in time to get what they ſeeke. Whereas, it were much more commendable for widowes neither to ſeeke them, nor, being offred, to accept them: leſt enforced by neceſſity, or wonne by importunacy, or giving way to their frailty, they make exchange of their happy eſtate for a continuate ſcene of miſery. A widow ought to pray fervently, to exerciſe workes of devotion frequently, that the benefit of her prayer may redound to her effectually and fruitfully; and not returne backe from the throne of God drily or emptily. For I would (according to *Menanders* opinion) have a widow not onely to demeane her ſelfe chaſtely and honeſtly, but likewiſe to give examples of her blameleſſe life to ſuch as heare her inſtructions attentively. For ſhe ought to be as a Glaſſe to young Maids, wherein they may diſcerne their crimes.

Now I hold her a chaſte Widow, who though ſhee have opportunity to doe it, and bee ſuited by importunity unto it, yet will not ſuffer her breſt to harbour an unchaſte thought, or conſent unto it. In that Countrey where I was borne (ſaith *Lud. Vives*) wee uſually terme ſuch widowes the greateſt aſſociates and aſſiſtants of vices, whoſe too much delicacy in bringing up their children, makes them oft-times depraved, and to all inordinate liberty addicted. Wherefore, I approve well of their courſe, who recommend the care of their children to ſome diſcreet and well-diſpoſed perſon. For ſuch is the too tender affection of mothers towards

Eſtimation.

towards their children, and ſo much are they blinded with the love of them, as they thinke they treat them too roughly, albeit they embrace them never ſo tenderly.

Saint *Hierome* writing unto *Salvina*, ſaith; The chaſtity of a woman is fraile and fading, like a flower quickly periſhing and vading, with the leaſt guſt or blaſt of adverſe Fortune failing, if not falling: eſpecially, where her age is apt for vice, and the authority of her husband wants to afford her advice; from whoſe aſſiſtance, her honour derives her beſt ſuccour and ſupportance. Who, if ſhee have a great family, many things are required of her, and to bee found in her, to miniſter ſupply to the neceſſity of time, and uſe of affaires, wherein ſhee ſtands intereſſed. Requiſite therefore it were, that ſhee made choyce of ſome one diſcreetly ripe both in yeares and inward gifts, by whoſe honeſt integrity her family might bee better mannaged, with more diligence attended, and to the woman leſſe occaſion of diſgrace objected.

For I have knowne very many women, who, albeit they ſpent their dayes continually within their owne doores, yet have fallen into reproach, either by ſome perſons obſerving them, or of their owne families diſpoſed by them; for ſuffering their ſervants goe abroad too neatly, arguing thereby a neglect of their family: ſo as the handmaids pride brought her Miſtreſſe into ſuſpition of contemning her honour. Which proceeded, as may bee probably gathered, from the ſubtilty of ſome quick Conceipts, imagining that the Maids knowledge of her Miſtreſſe lightneſſe (to purchaſe her ſecrecie and connivence) advanc'd her to ſuch neatneſſe.

Sure it is, that an honeſt woman, whoſe fame is her higheſt prize, requires nothing elſe, deſires nothing elſe, than to ſatisfie her husbands bequeſt, though dead: honouring him with a due Commemoration and admiration of his vertues: for the lives of thoſe that dye, conſiſt in the memory of thoſe that live. So did *Anthonia* the daughter of *Marc. Anthonie*, and wife to *Druſus*: leading all the remainder of her life with her ſtepmother, and reteining alwayes the remembrance of her dead husband. The like did *Livia*, who left both her houſe and land, that ſhee might dwell under one roofe with *Noemia*: fearing, perhaps, leſt the Maids of her family growing too laſciviouſly wanton and inordinate, might by their lightneſſe prejudice her honour, which ſhee incomparably valued above any treaſure.

See you not here by our diſcourſe (*Gentlewomen*) what excellent Lights darted out from thoſe darke times! *Eſtimation* was their beſt portion; nothing of equall prize unto it choyceſt Vertues were their. Ornaments, which they preſerv'd with ſuch conſtancy, as feare of death could not deprive them of them, though after death they had ſcarce the leaſt glimpſe of immortality.

Thus have wee traced over theſe three Conditions, which wee have ſtored with precepts, ſtrengthened with examples, ſweetned with choyceſt ſentences; that this *reall Eſtimation*, whereof wee treat, might bee diſcerned; and that *Superficiall Eſteeme*, whereon wee are now to inſiſt, diſcovered.

Many

Eſtimation.

How *Eſtimation* may be diſcerned to bee *ſuperficiall.*

MAny deſire to appeare moſt to the *eye*, what they are leaſt in *heart*. They have learned artfully to gull the world with apparances; and deceive the time, wherein they are Maskers, with vizards and ſemblances. Theſe can enforce a ſmile, to perſwade you of their affability; counterfeit a bluſh, to paint out their modeſty; walke alone, to expreſſe their love to privacy; keepe their houſes, to publiſh them provident purveyors for their family; receive ſtrangers, to demonſtrate their love to hoſpitality. Their ſpeech is minced, their pace meaſured, their whole poſture ſo cunningly compoſed, as one would imagine them terreſtriall Saints at leaſt, whereas they are nothing leſſe than what they moſt appeare. Some you ſhall obſerve ſo demure, as in their Salutes they forbeare to expreſſe that freedome of Curtſie, which civill cuſtome exacts of them. Thoſe true *Trojan* Dames, to pacifie their incenſed husbands, could finde a lippe to procure them love, and ſupple their contracted looke. Whereas, theſe civilized Dames, either out of a reſervancy of ſtate, or deſire to bee obſerv'd, ſcorne to bee ſo familiarly demeaned; as if they renounced antiquity, and ſought by all meanes, that ſuch Cuſtomes as plead preſcription, might bee reverſed. Their *Lippe* muſt bee their *Cheeke*; which as it reteines a better tincture, ſo many times a ſweeter ſavour.

At theſe, the Poet no leſſe pleaſingly than deſervedly glanced in this Sonnet:

Tell me what is Beauty? Skin;
Pure to th' eye, but poore within.

What's a kiſſe of that pure faire?
But Loves Lure, or Adons *ſnaire.*

Nectar-balme did Adon *ſippe*
Not from Venus *cheeke but lippe.*

Why ſhould then Loves beauty ſeeke,
To change lippe unto her cheeke?

All which hee elegantly clozeth in oppoſition to himſelfe, with theſe continuate Stanza's:

Cheeke ſhall I checke, becauſe I may not taſte it?
No; Nature rather; who to th' eye ſo plac'd it,
As none can view it, but hee muſt draw neare it;
O make the Chart familiar, or elſe teare it!

To purchaſe improvement of eſteeme by theſe meanes, were to ſwim againſt the ſtreame. Diſcretion cannot approve of that for good, which ſelfe opinion or ſingularity onely makes good. Theſe are but *Super-*

Estimation.

ficiall showes, which procure more contempt than repute, more derision than ground of esteeme. It is not a civill habit, a demure looke, a staid gate that deserves this report, unlesse all these bee seconded with a resolved soule, and a religious heart. Those who dedicate themselves to the service of vertue, preferre the pith before the rinde, substance before appearance. What can bee safe, will these say with *Lucretius*, to any woman, if shee prostitute her honour, or make it common? Good women, as they labour to avoyd all occasion of scandall, so much more any act that may give breath to scandall. Civill they are in *heart* and *habit*; Constant in the profession of vertue.

For others, they imitate the *Whoorish Woman*, who wipes her mouth, and saith, *Who seeth mee*? So they carry themselves *charily*, they care not how little *chastely*. There is none lookes through the Chinke to see them, none in presence to heare them; freely therefore may they commit, what shall afterwards shame them. Let mee then direct my Speech to these *whited walls*, who make pretences their best attendants, immaske their Impudence with the Vayle of darkenesse.

Tell mee, yee deluded daughters, is there any darkenesse so thicke and palpable, that the piercing eye of heaven cannot spye you thorow it? O, if yee hope by sinning secretly to sinne securely, you shall bee forced to say unto your God, as *Ahab* saith unto *Elijah*: *Hast hou found mee, O mine Enemy*? Nay, O God terrible and dreadfull, thou hast found mee. And then let mee aske you in the same termes that the young Gallant in *Erasmus* asked his wanton Mistresse: *Are you not ashamed to do that in the sight of God and before his holy Angels, which you are ashamed to doe in the sight of men*? Sinnes may bee without danger for a time, but never without feare. Stand then as in the presence of God: redeeme the time you have lost; love that which you have hitherto loath'd; loath that which you have hitherto lov'd. Know that these *Superficiall* Complementors, are hypocriticall Courtiers; these formall *Damazens*, profest Curtezans. You must not hold *Religion* to bee meere *Complement*. I will not say, but the bleered eye of humane reason may bee taken with these; and conceive them *reall*, which are onely *Superficiall*: But the *All-seeing eye* cannot bee deceived; hee sees not as man seeth. Neither distance of place, nor resemblance of that Object, whereon his eye is fixt, can cause him to mistake. The *bowells* of the Earth are unto him as the *Surface*; bee it your resolve to compose your selves, ever as in his *presence*: considering, how in chastising you hee does but justice, and in sparing you hee shews his patience.

Would you then bee Courtiers, grac'd in the highest Court? Throw away whatsoever is *Superficiall*; and entertaine what will make you Divinely *reall*. It is not *seeming goodnesse* that will bring you to the *fountaine of all goodnesse*. The *Figge-tree* brought forth leaves, yet because it yeelded no fruit, it was curst. Doe yee blossome? So doth every *Hypocrite*. Doe yee bring forth fruits? So doth a *Christian*. What is it to purchase *Estimation* on earth, and lose it in heaven? This will sleepe in dust, but that never. "Your highest taske should "bee how to promote Gods honour, and to esteeme all things else "a slavish and servile labour. Thus by seeming what you are, and *really* expressing what you seeme, you shall purchase that *esteeme* with God and

and good men, which is *reall*, by ſhunning oſtentation, which would ſet ſuch a vading gloſſe on all your actions, as they will ſeeme meerely *Superficiall*. *Eſtimation.*

A Diſcreet Commander will take no leſſe care in manning and managing the Fort hee hath wonne, than in winning it. It is a conſtant maxime; There is no leſſe difficulty in keeping than getting. Some are more able to get a victory, than skilfull to uſe it; Others have more art to uſe it, than courage to atchieve it; few or none ſo accompliſh'd, as propitiouſly to winne it, and prudently to weare it. *How Eſtimation may be impregnably preſerved.*

Wee are now to ſuppoſe, that you (vertuous Ladies) to whom wee addreſſe this *Labour*, are victoriouſly ſeated in the Fort of honour, where beauty cannot bee planted, but it muſt bee attempted. But ſo conſtantly gracious are your reſolves, that though it bee aſſaulted, it can never bee foiled; attempted but never attainted. This you deſire, and to this you hope to aſpire. In the Port or entrance of every Caſtle, City, or Cittadell, there uſeth ſome *Percullas* to bee in readineſſe, to fruſtrate the Enemies aſſault, and keepe him from entry. The like muſt you prepare, if you deſire to have your honour ſecured, your daring enemie repelled, and a glorious conqueſt purchaſed. And what muſt this Spirituall Engine bee, but a *religious Conſtancy*, to reſiſt temptation; and all the better to ſubdue it, to ſhunne the occaſion? I doe not admit of any Parlies over your wals; they give new breath to the beleaguer, and oft-times makes a prey of the beleagured. If the aſſault bee hot, devotion beſt fortifies the hold. One Chriſtian aſpiration breathes comfort to the beſieged, and promiſeth reliefe when ſhee is moſt ſtraightned. Of all arrowes theſe which are darted by the ſpirit of zeale, wound the enemy moſt, and procure the Archer beſt reſt. And that in all aſſaults whatſoever, plotted or practiſed by ſo malicious a Tempter.

Lactantius ſheweth, that in his dayes, among many other examples of the weakeneſſe of Idolatry, in the preſence of Chriſtianity, a ſilly Servingman that was a Chriſtian, following his Maſter into a certaine Temple of Idols; the gods cried out, *That nothing could be well done, as long as that Chriſtian was in preſence.* The like recordeth *Euſebius* of *Diocleſian*, the Emperour, who going to *Apollo* for an Oracle; received anſwer; *That the juſt men were the cauſe that hee could ſay nothing.* Which *juſt men Apollo*'s Prieſt interpreted to bee meant ironically of Chriſtians: and thereupon *Diocleſian* began his moſt cruell and fierce perſecution in *Euſebius* dayes. *Sozomines* alſo writeth, that *Julian* th'Apoſtata endevouring with many ſacrifices and conjurations to draw an anſwer from *Apollo Daphnæus*, in a famous place called *Daphne*, in the Suburbs of *Antioch*: underſtood at laſt by the Oracle, that the bones of *S. Babylas* the Martyr, that lay neere to the place, were the impediment why that god could not ſpeake. And thereupon, *Julian* preſently cauſed the ſame body to bee removed. And finally, hereof it proceeded, that in all ſacrifices, conjurations, and other myſteries of the *Gentiles*, there was brought in that phraſe recorded by ſcoffing *Lucian*; *Exeant Chriſtiani*; *Let Chriſtians depart*: for that, while they were preſent, nothing could be well accompliſhed. *Lactant. lib. 2. divin. inſtit. cap. 16.* *Euſeb. l. 5. de præp. Evang.* *Lucian. in Alex.*

Hence collect the force of a Chriſtians preſence; it extinguiſheth the

Eſtimation.

flame of a Pagan ſacrifice. Zealous thoughts, fervent deſires, devout affections will ſuffer no diabolicall aſſault to ſurprize you. Chriſtian conſtancy will ſo arme you; pious motions ſo inflame you; thoughts of heaven ſo tranſport you; contempt of the world ſo weane you; as no object of delight can draw you from contemplating him that made you. It will not be amiſſe, if now and then you reflect on the conſtancy and reſolution of ancient Heathens, who ſo highly prized their honour, as it was their higheſt ſcorne to give way to an injurious Vſurper.

Cannia wife to *Synattus* ſurvives to this day, as a Mirror of feminine conſtancy; whom one *Synoris*, a man of greater authority then he, loved; and making no ſmall meanes to obtaine her love, yet all in vaine, hee ſuppoſed the readieſt way for the effecting his deſires, to be the murdering of her husband: which hee performed. This act of horror was no ſooner executed, and by the robe of his authority ſhrouded, then hee renewed his ſuit, to which ſhee ſeemingly aſſented: but being ſolemnly come into the Temple of *Diana*, for celebrating thoſe Nuptiall rites, ſhee had a Potion ready, which ſhee dranke to *Synoris*: wherewith they were both poyſoned, to revenge her husbands death. *Chiomara*, wife of *Orgiagon*, a petty king of that Province, upon diſcomfiture of the *Gallo-Gracians*, being raviſhed by a *Roman* Captaine, gave a memorable example of Conjugall vertue; for ſhee cut off the fellowes head from his ſhoulders, and eſcaping from her guard, brought it to her Lord and husband. More then feminine was the reſolution of *Epicharis*, a Libertine of *Rome*, who made privie to a conſpiracy againſt *Nero*, to free her native mother of ſuch a Monſter, would not diſcloſe the plotters thereof, though tormented with exquiſiteſt tortures. Neere reſemblance had *Leëna's* name with her Leonine nature, who being Conſpirator againſt the Tyrant *Hyppeas*, and nothing agaſt at the death of her friends (though torne with extremeſt torments) would not reveale her partners, but bit in ſunder her owne tongue, and ſpit it in the Tyrants face. Or to inſtance you in ſubjects leſſe Tragicall, but for conſtancy every way equall.

L. Flor. lib. 2. cap. 11.

Armenia, a noble Lady, being bidden to King *Cyrus* wedding, went thither with her husband. At night, when they were returned home; her husband asked her, how ſhe liked the Bridegroome; whether ſhee thought him to be a faire and beautifull Prince or no? *Truth*, ſayes ſhee, *I know not: for all the while I was forth, I caſt mine eyes upon no other, but thy ſelfe.* An excellent Commandreſſe was this Lady of her affections: and no leſſe imitable was ſhee, whom wee are to inſtance next; for her modeſt and baſhfull covering of her husbands infirmities. One of *Hero's* enemies reproaching him with a ſtinking breath; went home and queſtioned his wife, why ſhee told him not thereof: who anſwered, *Shee thought all men had the ſame ſavour.*

Without queſtion, there is nothing that addes more true glory to a woman, or better *preſerves* her *eſteeme*, then to reteine a conſtancy in the quality or diſpoſition of her eſtate. Bee ſhee young or old, let her fame live ever freſh; and like greene *Bayes*, moſt flouriſhing, when the winter of adverſity is moſt nipping. Vertue cannot exerciſe her owne ſtrength, nor expreſſe her owne worth without an Oppoſite. Spices ſend forth the ſweeteſt ſmell, when they are moſt bruiſed; and Palmes ſpread the broadeſt, when they are ſoareſt preſſed. Reſolution without an aſſailant, would, in time, become effeminate. Yet, I muſt tell you, it is dangerous

to

to tempt either youth or age with motives of fancy, or to give leaſt way to a promiſing opportunity. You ſhall find ſecret aſſacinates enough to undermine you, you need little to become your owne betrayers. *Eſtimation.*

I have heard of a noble Lady in my time, whoſe deſcent and deſert equally proclaime her worth, ſo tender of the eſteeme of her honour, as ſhee held it ſcarce ſafe to receive any Letter from a great Perſonage, whoſe reputation was touched by rumour. This was the way to preſerve her honour *impregnably*, and to reare it above the reach of Calumny. Neither are you to bee cautelous onely of your *Eſtimation* in ſubjects of love and affection: but even in your domeſticke affaires, which trench upon your providence or expence. Your diſcretions in theſe are brought to the Stage. Let not profuſeneſſe draw you to ſpend, where honeſt providence bids you ſpare; nor niggardlineſſe cauſe you to ſpare, where reputation bids you ſpend. Shee deſerves not to bee governeſſe of an houſe, who wants diſcretion to moderate her expence. Let her reflect upon her progeny, intend her charge, and provide for her family. A *good wife* is compared to a *wiſe Merchant*, who brings his trafficke from a farre. Now, a wiſe Merchant will not have his Oare in every mans Boate, but will ſeriouſly addreſſe his care to his owne. Buſie women would make ill *Snayles*, and worſe houſe-wives; ſtraglers will never become good houſe-keepers.

To cloze this *branch*: ſo compoſe your affections at home and abroad, as providence may expreſſe your care and charge in the one; a grave and reſerved reverence preſerve your *eſteeme* in the other. As your lives are lines of direction to your ſelves, ſo ſhould they bee arguments of inſtruction unto others. Bee you planted in what ſtate ſoever, let your *good report* be your *greateſt ſtake* for ever: ſo may you reape what your vertues have deſerved, and keepe your *Eſtimation impregnably preſerved.*

NOne can preſerve what hee loves, by mixing it with the ſociety of that hee loathes. The Ivye while it winds and wreathes it ſelfe about the Plant, with an envious conſumption decayes the ſap. If you be companions to *Oſtridges*, you ſhall favour of the wilderneſſe. *Socrates* called Envie an impoſtume of the ſoule: ſo may every corrupt affection bee properly termed. Vices love neighbourhood, which, like infectious maladies, doe ever moſt hurt, when they draw neareſt the heart. How *Eſtimation* may be irreparably loſt.

There is nothing (*Gentlewomen*) that brings your Honour to a more deſperate hazard, then giving reines to your owne deſires. Theſe muſt you ſubdue to the ſoveraignty of reaſon, if you expect reſt in your inward manſion. What better fruits then ignominy may carnall liberty produce? When you make the Theatre your chiefeſt place of repoſe; phantaſticke gallants, who never yet converſt with vertue, your choiſeſt conſorts; delicious viands, ſervants to your liquoriſh appetites; what concluſion may wee expect from ſuch dangerous premiſſes? When modeſty puts off her vaile, and vanity begins to ruffle it in ſinne; when chaſte deſires are chaſed out a breath, and lightneſſe pleads preſcription; when vermillion has laid ſo deepe a colour on an impudent skinne, as it cannot bluſh with ſenſe of her owne ſhame; when *Eſtimation* becomes a word of *Complement*, or careleſly worne like ſome over-caſt raiment, valued as painted

Pageants

Eſtimation.

Pageants doe guilded Puppets, onely for ſhew? What prodigy fuller of wonder, then to ſee a woman thus transform'd from nature? Her *face* is not her owne, note her *complexion*; her *eye* is not her own, note her *ſtraid motion*; her *habit* is not her owne, eye her *ſtrange faſhion*. Whileſt *looſe weares* imply *light workes*; and thin cobweb covers promiſe free admittance to all ſenſuall lovers. Yea, which is more, ſhee holds it no ſhame to glory in ſinne, nor to court vice in her owne livery; all which ſhe maintaines to be complements of gentility. Thus vice is ever in faſhion, and keepes her gradation till ſhee aſpire to the height of her building. Shee begins with *conceit*, ſeconds it with *conſent*, ſtrengthens it with *delight*, and incorporates it with *cuſtome*.

One of this ranke have I oft-times obſerved tracing the ſtreets of this flouriſhing City; who, as one weary of her ſexe, forbore not to unwoman her ſelfe, by aſſuming not onely a *virile* habit, but a *virago's* heart. Quarrels ſhee would not ſticke to bind upon any freſh-water Souldier, whoſe late induction to the ſiege of Gallants, had not ſufficiently informed him in that poſture. Nothing deſir'd ſhee more then to give affronts in publike places, which ſhee did with that contempt, as the diſgrace ſhee aſpers'd on others, was her ſole content. Places of frequent were her Rendevou; where her imperious tongue run deſcant on every ſubject miniſtred; her ſelfe ſhe uſually ingaged for a *Second*, upon leaſt occaſion offered. Now could theſe courſes any way chooſe but cauſe that to be *irreparably loſt*, which by any modeſt woman ſhould be incomparably lov'd? Tell mee, were not his ſpirit armour of proofe, who durſt encounter with ſo couragious an *Amazon*? or enter nuptiall liſts with ſuch a feminine *Myrmidon*? Surely, theſe, as they labour to purchaſe them opinion of *eſteeme*, by their unwomanly expreſſions of valour, ſo they eclypſe their owne fame, and by theſe irregular affronts, detract highly from their eſſentialſt honour. Such may gaine them *obſervance*, but never *eſteeme*.

Take heed then, leſt publike rumour brand you. Scandall is more apt to diſperſe what is ill; then Opinion is to reteine what is good. When the world is once poſſeſt of your ſhame; many deſerving actions of piety can hardly wipe off that ſtaine. *Eſaus* birth-right was temporall, yet once loſt, many teares could not regaine it; your ſoules honour is a birth-right ſpirituall, which once loſt, many tedious taskes ſhall not redeeme it. Let your *eſtimation* bee by you ſo tenderly lov'd, as you will rather chooſe to loath life, then *irreparably* loſe that, which is the ſweeteſt Conſort of humane life.

The abſolute *end*, whereto *Eſtimation* aſpires, and wherein it cheerfully reſts.

THere is nothing which workes not for ſome *end*, wherein it may reſt and repoſe. Long before that glorious Light wee now enjoy, did the very Heathens, who had no knowledge of a future being, rejoyce highly in the practice of Morall vertues, and performing ſuch commendable offices as might purchaſe them deſerved honour, living; and eternally memorize them dying.

This might bee illuſtrated by ſeverall inſtances in *Maids*, *Wives*, and *Widowes*. For the firſt; thoſe *Locrian* Virgins deſerve our memory; whoſe cuſtome it was, yearely to be ſent to *Troy*: which uſe continued for the ſpace of a thouſand yeares; yet was it never heard, that any of thoſe Virgins were ever deflowred. Who can likewiſe paſſe over in ſilence

thoſe

thoſe ſeven *Mileſian* Virgins; who, at ſuch time as the *Gauls* raved and raged every where, ſubjecting all to fire and faggot, deprived themſelves of life, leſt hoſtile force ſhould deprive them of their honour? With what praiſes alſo may we worthily advance thoſe daughters of *Scedaſus* of *Leuctra*, a Towne ſituate in the Region of *Bœotia*; who having in their fathers abſence, hoſpitably received two young men, by whom, made drunke with wine, they were that night deflowred: conceiving a mutuall ſorrow for their loſt Virginity, became reſolute actors in their owne Tragedy? *Ariſtomenes* of *Meſſana*, when in thoſe publike feaſts called *Hyacinthia*, hee had ſurprized fifteene Virgins, with the ſouldiers which attempted their diſhonour, ſtraightly commanding them to forbeare from uſing any ſuch violence: whoſe Command when they refuſed to obey, hee cauſed them to bee ſlaine; redeeming thoſe Virgins with a huge ſumme of gold. Afterwards, theſe Virgins hearing that this *Ariſtomenes* was accuſed about the death of one of thoſe men, whom hee had commanded to be ſlaine; they would not returne into their owne native Countrey, till ſuch time as, proſtrating themſelves before the feet of the Iudge, with their prayers and teares, they had delivered from bonds the defender of their honour. *Eſtimation.*

Yea, to draw neerer home, and inſtance this Maiden-conſtancy in one of our owne; "I have heard of a notable ſpirited Girle, within the wals of "this City; who, albeit ſhee frequented places of publike Concourſe "boldly, diſcourſed freely, expreſſed her ſelfe in all aſſayes forwardly; "yet ſo tender was ſhee of preſerving her honour, that being on a time "ſuited by a young Cavaliero, who was ſo taken with the height of her "ſpirit, wherewith ſhee was endowed, as hee preferred it before the "beauty of an amorous face, wherewith ſhee was but meanely enriched. "Shee preſently apprehending the looſeneſſe of his deſires, ſeemingly "condeſcended: ſo ſhee might be furniſhed and appointed, and the buſines with that ſecrecy carried, as no occaſion of ſuſpition might bee "probably grounded. This anſwer cheer'd our young Gallant; winged "with hope to enjoy, what his wild deſires did ſo much affect. A Coach "is provided; all things prepared; the very place appointed where they "ſhall meet, to haſten their light journey: which, for more privacy, "muſt bee the Countrey. Time and place they obſerv'd; but before "ſhee would mount her Coach, calling him aſide, ſhee tels him, how ſhe "had vow'd never to conſent to any man in that kind, till ſhee had firſt "tri'd his metall in the field. Draw hee muſt, or ſhee will diſgrace "him; in which combat, inſtead of a more amorous Conflict, ſhe diſ-"arm'd him, and with a kicke, wiſht him ever after to be more wary how "hee attempted a Maidens honour. An Engliſh Amazon.

For the *ſecond*, excellent was the anſwer of thoſe *Lacedemonian* wives; who, being immodeſtly ſuited, made this reply: "*Surely, wee ſhould give "way to your requeſt, but this you ſue for is not in our power to grant: for "when wee were maids, wee were to bee diſpoſed of by our parents; and now "being wives, by our husbands.* At ſuch time as the Inhabitants of *Tyre* came to *Lacedemon*; ſuſpecting them to bee Spies, they threw them into priſon; whoſe wives, having got leave to viſit and comfort them in their captivity, changed garments with them, and according to their Countries guiſe, vailed their faces, by which meanes the men eſcaped, leaving their wives reſtrained: which deeply perplexed all the *Lacedemonians*. No leſſe *Plutarch.*

Eſtimation.

leſſe conjugall love ſhewed *Alceſta* to her *Admetus*; *Laodimia* to her *Protheſilaus*; *Panthia* to her *Suſius*; *Artemiſia* to her *Mauſolus*; *Zenobia* to her *Oedonatus*.

Theſe were good wives, which *Zenophon* cals the higheſt grounds of humane felicity. Nothing being more amiable then an honeſt woman, ſaith *Theognis*; nothing conferring more joy to man, ſaith ſententious *Xiſtus*.

For the *third*, what ſingular mirrors of *viduall* continency, and matron-like modeſty were *Cornelia*, *Vetruria*, *Livia*, and that moſt Chriſtian widow *Saluina*, to whom Saint *Hierome* directed many ſweet and comfortable Epiſtles. Theſe you might have found attired in grave funerall garments, (as memorials of their deceaſed husbands) of modeſt behaviour, reverend preſence, publiſhing to the world a contempt of the world, in their outward appearance.

Now, what may you ſuppoſe did thoſe Pagan Ladies hold to be the *abſolute end*, whereto this tender care of their *Eſtimation* chiefly *aſpired*, and wherein it cheerfully *reſted*? It was not riches, nor any ſuch temporall reſpect: for theſe they contemned, ſo their honour might be preſerved. No; there was implanted in them an innate deſire of Morall goodneſſe; mixed with an honeſt ambition, ſo to advance their *eſteeme* during life, that they might become examples unto others of a good Morall life, and perpetuate their memories after death.

Your ambition (*Ladies*) muſt mount higher, becauſe your Converſation is heavenlier. It is immortality you aſpire to; a lower Orbe cannot hold you; nothing elſe may confine you. Bee it then your higheſt *Eſtimation* to honour him, who is the *horne* of your *ſalvation*: The Crowne of your *hope*, the ſtaffe of your *helpe*, the *tower* of your *defence*, the *hope* of your ſolace. Let not a moment of deluding vanity, deprive you of the hope of eternity. Your voyage is ſhort; your hazard great. Many difficulties encounter you in the way; addreſſe your ſelves therefore in the way, to ſome good worke. Let Patience teach you how to ſuffer, Devotion ſweeten your encounter, *Eſtimation* crowne you with ſucceeding honour.

THE ENGLISH GENTLEVVOMAN.

Argument.

Fancy *is to bee with Deliberation grounded; with Constancy retained: Wanton* Fancy *is a wandring* phrenzy; *How it may bee checked, if too wilde; How cheered, if too coole; An attemperament of both.*

FANCY.

FANCY is an affection privily received in by the *Eye*, and speedily conveyed to the *Heart*. The *Eye* is the *harbinger*, but the *Heart* is the *harbourer*. Love conceiv'd at first sight, seldome lasts long. *Deliberation* must lead it, or else it is mis-guided. *Looke* before you *like*, is a good rule; but to *like* at first *Looke* makes an house of mis-rule. Is hee of hansome personage whom you love? His *proportion* is a moving Object to your eye, but his *portion* (it may bee) will not agree with your state. Againe, admit hee have both these; *proportion* to purchase your esteeme, and *portion* to maintaine your estate: his brest is not transparent; his disposition may bee crooked; and that will cast downe all that was before affected. *Themistocles* being demanded by a Nobleman of *Greece*, whether hee had rather marry his daughter to one rich and evill, or one poore and good; made this answer: "*I had rather have a man without money, than money without a* "*man.* Whence it was, that *Portia*, the younger daughter of *Portius Cato*, being asked when shee would betake her selfe to an husband, replyed; *When I finde one that seekes me, not mine.*

Observ. 6.

Fancy is to be with deliberation grounded.

FANCY.

Witty was that young *Gentlewomans* anſwer to an inconſiderate Suiter: who with much inſtancy ſollicited the father for the affection of his daughter; whereto having at laſt conſented, and the Covenants of marriage concluded; this indiſcreet wooer unreaſonably imparts his minde to the daughter; who made ſtrange with it, ſaying, *She never heard of any ſuch matter: Yes but,* replied hee, *I have made your father herewith acquainted, and he hath already conſented.* *And you may marry him too,* anſwered ſhee, *for you muſt hold me excuſed.*

There is nothing that ſpeaks more modeſtly of any woman, than in her time of ſuiting; a ſhamefaſt red then beſt commends her, and the movingſt Orator that ſpeakes for her. Like *Venus* ſilver Dove, ſhee is ever brouzing on the *palme* of *peace*; while her *cheeke* betrayes her love, more then her *tongue*. So as *Virgil*, the very Prince of our Latine Poets, when hee ſhould bring in King *Latinus* privately conferring with his wife *Amata*, and *Turnus*, to whom in nuptiall bands hee was to eſpouſe his daughter: hee brings in the young maid weeping, bluſhing, and ſilent. Whence is implyed, that it becomes not a Maid to ſpeake of marriage in her parents preſence, for that were ſmall argument of modeſty or ſhamefaſtneſſe. There is a pretty pleaſing kinde of wooing, drawne from a conceived but concealed *Fancy*; which, in my opinion, ſuits well with theſe amorous younglins: they could wiſh with all their hearts to bee ever in the preſence of thoſe they love, ſo they might not bee ſeene by thoſe they love. Might they chuſe, they would converſe with them freely, conſort with them friendly, and impart their trueſt thoughts fully; yet would they not have their baſhfull loves finde diſcovery. They would bee ſeene, yet ſeeme obſcured; love, but not diſcloſe it; ſee whom they love, but not bee eyed. This the Poet in the perſon of a Shepherdeſſe neatly diſplayeth:

> Phillis *to willowes, like a cunning flyer,*
> *Flyes, yet ſhe feares her Shepheard ſhould not ſpy her.*

Now, in this Subject of *Fancy*, as there is nothing more dangerous than entertaining it without due and deliberate advice: ſo there is nothing growes more generally fatall to the indiſcreet Lover than by grounding affection on outward reſpects, without relation to that *inward faire*, which onely makes the Object of *Fancy* full of beauty, and preſents every day as a Marriage-day to the party: by performing the office of a princely combiner of *beauty* and *majeſty* together. Neither affluence of eſtate, potency of friends, nor highneſſe of deſcent can attemper the griefe of a loathed bed. Theſe may play upon the *Fantaſy*, but never give ſatisfaction to the *Fancy*. Wherefore (*Gentlewomen*) to the end you may ſhew your ſelves diſcreeteſt in that, which requires your diſcretion moſt, diſcuſſe with your ſelves the purity of love, the quality of your lover; ever reflecting on thoſe beſt deſerving endowments of his, which either make him worthy or unworthy your love. Affection, though it enter in by the narrow cranny of the *Eye*, it ſhoots at the *heart*; which, unleſſe it bee ſeaſoned by judgement, it can not deſerve ſo faire a title. A diſcreet *eye* will not bee taken with a ſmooth skinne; it is not the *rinde* but the *minde* that is her *Adamant*.

Juſtina a *Roman* Maid, no leſſe nobly deſcended, than notably accompliſhed,

FANCY.

pliſhed, being married to one more rich than wiſe, exclaimed againſt her fate, that folly ſhould hale her to ſo loathed a bed. And good reaſon had ſhee to repine, when his groundleſſe jealouſie made her a tragick ſpectacle of miſery before her time. For ſeeing her white necke, that object begot in him preſently an argument of ſuſpect, which hee ſeconded with revenge, to vent the fury of his nature, and publiſh to the world the weakneſs of his temper. Let *deliberation* then bee the Scale, wherein you may weigh Love in an equall poize. There bee many high and conſequent Circumſtances, which a diſcreet woman will not onely diſcourſe but diſcuſſe, before ſhee entertain ſo myſterious and honorable eſtate. Diſparity in deſcent, fortunes, friends, with other like reſpects, many times beget diſtraction of mindes. Whence it was, that *Pittacus* of *Mitylene*, being intreated by a young man, to afford him his beſt advice, in the Choyce of two wives tendred him, whether hee ſhould marry; the one whereof was equall to himſelfe both in birth and wealth; the other ſurpaſſing him in both; Wiſh'd him to goe along the ſtreets of the City, where children uſe to play, and there obſerve what they did adviſe him. Truth is, inequality in theſe, procures diſtaſte; but where there is a difference in the ſeazure or diſpoſure of the heart, (which ſhould bee the firmeſt and ſtrongeſt Cement to unite affection) there ariſeth the greateſt hazard. Thence is it, Suſpition workes upon every light and frivolous ſubject; while the other party hunts after opportunity, to ſurfet on forbidden fruit, and give her ſuſpitious Mate juſt ground of jealouſie. Feed hee may his indigeſted humour in a jealous paſture, and vow revenge when hee ſhall finde an apt ſubject, meane time hee becomes inviſibly gull'd, while hee deludes himſelfe with painted ſhadowes.

——No Iealouſie can ever that prevent;
Whereas two parties once bee full content.

Severall I know, are the effects of love, as are the diſpoſitions of thoſe that love. *Livia* made quicke diſpatch of her husband, becauſe ſhee lov'd him too little: *Lucilia* of hers, becauſe ſhee loved him too much. *Phœdra* fancied *Theſeus* leſſe than ſhee ſhould, but young *Hippolytus* more than hee would. Which effects are uſually produced, when either diſparity of yeares breed diſlike; or obſcurity of deſcent begets contempt; or inequality of fortunes diſcontent. Deliberate then before you marry, and thus expoſtulate with your ſelves touching his Condition, whom you are to marry. " Is he young? I will beare with his youth, till better experience bring him to the knowledge of man. My uſage ſhall bee more eaſie, than to weane him from what hee affects, by extremity. Youth will have his ſwinge; his owne diſcretion will bring him home; at leaſt, time will reclaime him; hee ſhall not finde mee put on a cloudy brow, or entertaine his freer courſe with a ſcowle. I muſt conforme my ſelfe to him, confirme my love in him, and ſo demeane mee towards him, that Conjugall duty mixt with all affability may winne him.

Hieron. cont. Ruffin.

" Againe, Is hee old; His age ſhall beget in mee more reverence; his words ſhall bee as ſo many aged and time-improved precepts to informe me; his actions as ſo many directions to guide me; his rebukes

FANCY.

as ſo many friendly admonitions to reclaime mee; his bed I will honour, no unchaſte thought ſhall defile it; his Counſell I will keepe, no forraine breſt ſhall partake it. I will bee a ſtaffe to him in his age, to ſupport him; an eye to direct him; an hand to help him; his Subſtance I will not ſcatter on a youthfull Lover: but ſerve him ſtill, whom I have vow'd to honour.

" Againe, Is hee rich? Much good may it doe him; this ſhall not make me proud; my deſire ſhall bee, hee may imploy it for his beſt advantage; I will move him to communicate unto the needy, that his riches may make him truly happy. It is a miſerable ſtate that ſtarves the owner. I will perſwade him to enjoy his owne, and ſo avoyd baſeneſſe; to reſerve a provident care for his owne, and ſhunne profuſeneſſe.

" Againe, Is hee poore? His poverty ſhall make me rich; there is no want, where there wants no content. This I ſhall enjoy in him, and with him; which the world could not afford mee, liv'd I without him. It hath beene an old Maxime; that as poverty goes in at one doore, love goes out at the other; and love without harbour, falls into a cold and anguiſh diſtemper: but this rule ſhall never direct my thoughts; ſhould poverty enthrall me, it ſhall never appall me; my affection ſhall counterpoize all affliction: No adverſity can divide mee from him, to whom my vowed faith hath individually ti'd me. " In a word, Is hee wiſe? He ſhall be my *Thales*. Is hee fooliſh? I will by all meanes cover his weakeneſſe: As I am now made one with him, ſo will I have mine equall ſhare in any aſperſion that ſhall bee throwne on him.

Thus if you expoſtulate, your Chriſtian conſtant reſolves ſhall make you truly fortunate. Your *Fancy* is on *deliberation* grounded; which promiſeth ſuch ſucceſſe, as your Marriage-dayes ſhall never feare the bitter encounter of untimely repentance, nor the cureleſſe anguiſh of an afflicted Conſcience.

Fancy is to be with conſtancy reteined.

THe ſelfe-ſame rule which *Auguſtus* was ſaid to obſerve in his choyce and conſtant retention of friends, are you, *Gentlewomen*, to apply to your ſelves in the choice of your ſecond-ſelves. Hee was ſlow in *entertaining*, but moſt conſtant in *reteining*. Favorites are not to bee worne like favours: now in your hat, or about your wriſt, and preſently out of requeſt. Which to prevent, entertaine none to lodge neere your heart, that may harbor in his breſt ought worthy your hate. Thoſe two Motto's I would have you inceſſantly to remember; for the uſefull application of them may highly conduce to your honour. The one is that of *Caia Tranquilla*, which ſhee ever uſed to her royall Spouſe *Caius Tarquinius Priſcus*; *Where thou art Caius, I am Caia.* The other, that of *Ruth* unto *Naomi*; *Whither thou goeſt, I will goe: and where thou dwelleſt, I will dwell.*

There is no greater argument of lightneſſe, then to affect the acquaintance of ſtrangers, and to entertaine variety of Suiters. Theſe, as they diſtract the *eye*, ſo they infect the *heart*. Conſtant you cannot bee where you profeſſe, ſo long as you affect change. Vowes deliberately adviſed, and religiouſly grounded, are not to be diſpenc'd with. But ſay, you never vowed:

FANCY.

vowed: have you made outward profeſſions of love, and entertained a good opinion of that object in your heart? Againe, are you reſolved, that his affection is reall towards you? That his proteſts, though delivered by his mouth, are engraven in his heart? Let not ſo much good love bee loſt; inſult not over him whom unfained affection hath vow'd your ſervant:

Let Wolves and Beaſts bee cruell in their kindes,
But Women meeke, and have relenting mindes.

It were too much incredulity in you to diſtruſt, where you never found juſt cauſe of diſtaſte. Yea, but you will againe object; Wee are already by your owne *Obſervations* ſufficiently inſtructed, that *Fancy is to bee with deliberation grounded*, that love lightly laid on, laſts not long. Should wee then affect before we finde ground of reſpect? Should wee entertaine a Rhetoricall Lover, whoſe proteſts are formall Complements, and whoſe promiſes are gilded pills, which cover much bitterneſſe? No, I would not have you ſo credulous, leſt your Nuptiall day become ominous. Make true triall and experiment of his Conſtancy, who tenders his ſervice to you. Sift him, if you can finde any branne in him. Taske him, before you take him. Yet let theſe be ſweetly tempred with lenity; Let them not bee Taskes of inſuperable difficulty. This were to tyrannize, where you ſhould love. This was *Omphales* fault to make her faithfull ſervant, a ſervile ſlave. Alas! ſhall hee fare the worſe becauſe hee loves you? This would induce others, who take notice of your cruelty, to loath you. And make your diſcarded Lover, ſurprized with an amorous diſtemper, to reply, as *Abſalom* to *Huſhai*; *Is this thy kindneſſe to thy friend?* My counſell is, that, as it will bee uſefull for you to *deliberate*, before you take ſo much as the leaſt Notions of an affectionate Servant; yea, and to ſecond that *deliberation* with ſome probable proofe or triall, that hee is truly conſtant: ſo it will bee a gratefull office in you, to reteine him in your favour with a gracious reſpect; to countenance the improvement of his conſtancy with a cheerefull and amiable aſpect: to baniſh all clouds of ſeeming diſcontent, and to give him ſome modeſt expreſſions of the increaſe of your good Conceit towards him. Let this bee done, till *Hymen* make you individually one. Then, and never till then, may Love enjoy her full freedome. Shee ſtands priviledg'd by a ſacred rite to taſte that fruit, which before was forbidden. Mutuall reſpects, like ſo many diametrall lines, pointing all to one Centre, are then directed to one exquiſite object, the *purity* of *love*; which produceth this admirable effect: it makes one ſoule rule two hearts, and one heart dwell in two bodies. Now, I would have you, when your deſires are drawne to this period, to become ſo taken with the love of your choyce, as to interpret whatſoever hee ſhall doe, ever to the beſt ſenſe. It were little enough that you reteined a good opinion of him, who ſtands in ſo many ſeverall ingagements obliged for you. Should your riot bring him into debt, his reſtraint muſt make you free. *Durance* muſt bee his ſuit, while better ſtuffe makes you a Coate. Hee muſt content himſelfe with reſtraint, to give you content: let nothing diſcontent you more then to entertaine him with contempt. Yea, what Conſcience is there in it, but hee ſhould receive and affable and amiable reſpect from you; ſeeing,

FANCY.

ſeeing, if your *Conſcience* be no *Conformaliſt*, hee muſt pay for you?

Theſe reſpects ſhould perpetually tye you, to honour him, who becomes ſo *legally* ty'd for you. Requite theſe then with conſtancy, and reteine this enſuing Example ever in your memory. *Theogena*, wife to *Agathocles*, ſhew'd admirable conſtancy in her husbands greateſt miſery, ſhewing her ſelfe moſt his owne, when hee was relinquiſht and forſaken of his owne; clozing her reſolution with this noble Concluſion: "*She had* "*not onely betaken her ſelfe to bee his Companion in proſperity, but in all for-* "*tunes that ſhould befall him.*

Conforme your ſelves to this *Mirror*, and it will reforme in you many a dangerous errour. Thus if you live, thus if you love; honour cannot chuſe but accompany you living, much comfort attend you loving, and a vertuous memory embalme you dying.

Wanton *Fancy* is a wandring *Phrenzie*.

WAnton Love ſeldome or never promiſeth good ſucceſſe; the *effect* cannot bee good, when the *object* is ill. *Senſe* muſt bee the *blind Lanthorne* to guide her, while ſhee rambles in the ſtreet: for *Reaſon*, ſhee leaves her ſleeping with the Conſtable. What devices ſhee hath to purchaſe her a moment of penitentiall pleaſure? Her *eye* looks, and by it the ſenſe of her mind is averted; her *eare* heares, and by it the intention of her heart is perverted; her *ſmell* breathes, and by it her thoughts are hindered; her *mouth* ſpeakes, and by it others are deceived; by *touch*, her heat of deſire upon every ſmall occaſion is ſtirred. Never raged *Alcydes* on Mount *Oeta*, nor *Orlando* for his *Angelica*, more then theſe *Vtopian* lovers, for their imaginary ſhadowes. There is a kind of Spider bred in *Pulia*, called *Tarantula*, which being of a diverſe nature, cauſeth diverſe effects; ſome to dance, ſome to ſing, others to weepe, or watch, or ſweat. The ſoveraigneſt cure it admits of, is Muſicke; while the Patient by dancing, or ſome other vehement exerciſe of that ſort, expulſeth the poyſon, and gives paſſage to his pores of reſpiration. Many like Creatures there bee of a malignant nature, but none comparable to a diſtempered Lover.

Now, that wee may uſe the method of Art; to cure the *effect*, is to take away the *cauſe*: my purpoſe ſhall be firſt to diſcover thoſe incendiaries or foments of this inordinate paſſion, or intoxicating poyſon; ſecondly, the effects ariſing from them; laſtly, the cure or remedy of them.

For the firſt, wee may very properly reduce the prime grounds of this *wanton fancy*, or *wandring phrenzie* to a Catalogue included in theſe two verſes:

1 Sloth, 2 Words, 3 Bookes, 4 Eyes, 5 Conſorts, and 6 luſcious fare,
The lures of luſt, and ſtaines of honour are.

On every of which particulars to inſiſt, would enlarge this *branch* too much; wee will onely poynt at them and ſo leave them. For the firſt, ſententious *Seneca* ſaith, hee had rather endure the utmoſt of fortunes extremity, then ſubject himſelfe to *Sloth* or *Senſuality*. For it is this onely which maketh of men, women; of women, beaſts; of beaſts, monſters. This then is to be ſhunned, if the reward of vertue be to bee ſhared. Secondly, *Words* corrupt the diſpoſition; they ſet an edge or gloſſe on depraved Liberty: making that member offend moſt, when it ſhould beee imployed

imployed in profiting most. The tongue is more effectuall then any Letter; let it be then so employed, as it may improve the hearer. Thirdly, *Bookes* treating of light subjects, are Nurseries of wantonnesse: they instruct the loose Reader to become naught; whereas before, touching naughtinesse hee knew nought. A story of the rape of *Ganimedes*, or of light *Lais* in *Euripides*, are their daily Lectures. *Plato's* Divine Philosophy, or *Dicearchus* pious Precepts of Morality, must vaile to *Alcæus*, or *Anacrons.* wanton Poesie. *Venus* and *Adonis* are unfitting Consorts for a Ladies bosome. Remove them timely from you, if they ever had entertainment by you, lest, like the *Snake* in the fable, they annoy you. Fourthly, *Eyes* are those *Windowes* by which death enters; your inward house cannot shine, unlesse these bee shut; Objects they have of more beauty to take them, then these sights of vanity, which miserably taint them. *Eve* looked on the fruit before shee coveted, covering she tasted, tasting shee perished. Thus aspiring to the knowledge of good and evill, became to her and her posterity evill. The *Eye* is a *Living glasse*, but if wee make it a *false glasse*, it will neither represent us truly, nor discover our blemishes freely; but make that seeme faire which is odious and ugly. By this meanes, may good objects become *Eye-sores* unto us, which, if clearely viewed, would like a soveraigne *Eye-bright*, restore sight unto us. Fifthly, *Consorts* are theeves of time, they will rob you of opportunity, the best treasure time can afford you, if you suffer them to incroach on you and abuse you. Chuse such then for your *Consorts*, of whom you may have assured hope, that they will either better you, or bee bettered by you. Chuse such, whom you may admire both when you see them and heare them: when you see their living Doctrine, and hear their wholesome instruction. Lastly, *Luxurious fare* is the fuell of every inordinate concupiscence. Nothing so much feeds it, nor inflames the understanding by delighting in it. By restraint of this, you shall learne to moderate your desires. Whence you may rejoyce, yet in him, who is your joy, if you can live sparingly, and embrace the meanes that may chastise in you all sensuality: for by your spare life is lust extinguished, vertue nourished, the mind strengthned, the understanding to heavenly things raysed. Yea, abstinence availeth much for preserving health of body and length of life. Whence it is said: *Hee that dieteth himselfe, prolongeth life.* Which the profound *Stagyrian* confirmes in these words: *To abstaine from riot and superfluity, is the soveraign'st prescription or physicke for the body.*

FANCY.

Eccles. 37. 30

Arist. de reg. Princ.

Now to descend to the second *branch* of our division in this *Observation*; wee might here enumerate those many odious and inhumane effects, which have and doe daily arise from the violence of this *Wanton fancy* or *Wandring phrenzy*; and what tragicke events it hath in all times produc'd: but they would seeme relations too full of horror to your modest and timerous Natures. Onely let mee tell you, if you desire to be satisfied in subjects of that kind, our *Italian* Stories will afford you variety: Where indiscreet Love clozeth her dolefull Scene with so miserable an *Exit*, as no Pencill can expresse any picture to more life, then an historicall line hath drawne out the web of their miseries. So as, that ancient Adage might seeme verefied: That from slaves and miserable people God hath taken away the one halfe of their *understanding*.

Now, to cure this desperate malady (though to you the cure, I hope, bee needlesse,

FANCY.

needlesse, being free from all such violent distempers;) the best and soveraign'st receit is to fortifie the weaknesse of your sexe with strength of resolution; that, with incessant devotion. Bee not too liberall in the bestowing of your favours; nor too familiar in publike converse. Presume not too much on the strength of a weake Fort. Make a Contract with your eyes not to wander abroad, lest they be catch'd in comming home. Treat not of love too freely; play not wagges with the blind boy; hee has a dangerous ayme, though hee hath no eyes. Sport not with him, that may hurt you; play not with him, that would play on you. Your sports will turne to an ill jest, when you are wounded in earnest: the *Fly* may be then your Embleme:

If *Cupid* then be blind, how blind are yee, That will be caught by one that cannot see?

So long the foolish Fly *playes with the flame,*
Till her light wings are singed in the same.

Fly to an higher Sphere: you are yet untouch'd; this *wandring phrenzy* hath never yet surpriz'd you; prevent the meanes, and it shall never invade you. Be not such foes to your selves, as to purchase your owne disquiet. Examples you have of all sorts, both to allure and deterre you. Pure love admits no staine. Such a *fancy* is never incident to a *phrenzy*. If ever then you entertaine any Love, let it be such as brings with it a vertuous solace; for all others, howsoever they may seeme to promise some perfunctory delight, they ever cast up their last account with repentance.

How *Fancy* may be checked, if too wilde.

WHen a man bleeds at the nose, and through abundance of blood is brought in danger of his life, the Physician lets him blood in his arme, to turne the course of the blood another way. If love issue out in too violent a streame, it is to be cooled by a temperate expostulation with *Fancy*: or else by fixing our eye upon some more attractive object, divert the course of that madding passion. Expostulate with *Fancy*, thus you may, safely and freely: "How is it with me? Me thinkes, it fares other-"wise then it hath done formerly. A strange distemper I find in my "mind; and it might seeme to resemble Love, if I knew the nature of "it. Love! Can virgin-modesty returne that *accent*, and not blush? "Yes; why not? If the Object I affect be worthy loving. And if not, "what then? Is not the Lover ever blinded with affection towards his "beloved? He, who may seeme a *Therſites* to another, may be a *Paris* in "mine eye. Were hee poore as *Irus*, *Fancy* makes him dearer to mee, "then the wealth of *Cræsus*. Yea, but a little advice would doe well. "Art thou perswaded that this *Non-parallell*, thou thus affectest, hath de-"dicated his service onely to thee? Yes; his protests have confirm'd "him mine. Besides, his continuall presence seconds what hee protests: "That houre is tedious, wherein hee sees me not; those pleasures odious, "which my presence accompanies not. His eye is ever fixed on me; his sole discourse is to me. What I affect he embraceth with delight: what "I dis-relish, hee entertaines with distaste.

These, I must confesse, (*Gentlewoman*) are promising arguments of unfained love: yet may all these erre, and consequently leave you in a miserable Error. Your *True-love* may prove a *Iason* or *a Theseus*, and leave you in the bryers for all your confidence. You say, his protests have confirmed

firm'd him yours; hee hath atteſted *heaven* to beare record of his love. Alas of Credulity! Take heed hee play not the part of that ridiculous Actor in *Smyrna*, who pronouncing, *O heaven!* pointed with his finger to the ground. Or like that nameleſſe Lover, who ſolliciting a Gentlewomans affection with abundance of amorous Rhetoricke, concluded with this Emphaticall proteſt; *that ſhee was the onely Miſtreſſe of his thoughts:* which concluſion being over-heard by one to whom not long before upon like proteſts hee had ingag'd his faith; ſhee replied, *Doe not beleeve him*, Gentlewoman; *the ſelfe-ſame Arbour where you now are, might witneſſe that hee hath made the very like proteſts unto me, many times before.* FANCY.

Trialls in affaires of this nature have ever a truer touch than proteſts. It is eaſie for beauty to extort a vow, or a temporary proteſt; which many times is as ſoone forgot as made. Let not theſe then worke on your Credulity.

There bee, I know (and ſo all bee that are truly *generous*) who rather than they would infringe their faith, would ingage their life. But all are not of that noble temper. Others there bee, who can tip their glozing tongues with Rhetoricall proteſts, purpoſely to gull a credulous Creature, for the purchaſe of an unlawfull pleaſure; which obtain'd, they leave them to bemoane their loſt honour. With more ſafety therefore may you ſuſpect, than too raſhly affect. It will not bee amiſſe for you to *reade* him, before you *chuſe* him. As thus; "Hath his faire carriage got him "eſtimation where hee lives? Hath hee never inur'd his tongue to play "Hypocrite with his heart; nor made Ceremoniall proteſts to purchaſe "a light Miſtreſſe? Hath hee kept a faire quarter, and beene ever tender "of his untainted honour? Hath hee never boaſted of young Gentle-"womans favours, nor runne deſcant on their kindneſſe? Hath hee kept "himſelfe on even boord with all the world, and preſerv'd his patri-"mony from ingagement? Hath hee ever ſince hee vow'd himſelfe "your ſervant, ſolely devoted himſelfe yours, and not immix'd his af-"fection with forraine beauties? Chuſe him, hee well deſerves your "choyce; in which choyce, let this bee your impreze; *My choyce admits* "*no change.*

To bee ſhort; the bleſſing which *Boaz* pronounced upon *Ruth*, ſhall like a honey-dew diſtill daily from the lips of your husband: *Bleſſed bee thou of the Lord, my Spouſe; thou haſt ſhewed more goodneſſe in the latter end, than at thy beginning, in as much as thou followeſt not young men, were they poore or rich.* Contrariwiſe, where you find no ſuch demeriting reſpects in him, who makes love unto you; *Checke* your *wilde Fancy* by time, leſt a remedileſſe *Checke* attend your *Choyce.*

Covertly knew that unfortunate Lady how to paint out her griefe, the extent whereof her tongue-tide paſſion could not relate; When like a *fruitfull vine*, ſhee had brought forth many faire and promiſing branches to a debaucht husband, by whoſe profuſer courſe, her hopes which ſhee had ſtored in her numerous progeny, periſhed, and her ſelfe through griefe irrecoverably waſted; ſhee wrote theſe penſive lines with a Diamond in her Chamber Window, to give a living ſhadow to her laſting ſorrow.

FANCY.

Up to the Window sprung the spreading Vine,
The dangling Apricocke, and Eglantine;
Since when, that vine and branches too were found,
Shred from their root, laid sprawling on the ground.

It is not so hard to give comfortable counsell to the sorrowfull, as to finde a fit season when to give it. I would have you, whose more noble parts promise much comfort to your families, give such attention to seasonable counsell, as you may prevent all ensuing occasions of sorrow. It is the condition of an inconsiderate person, who never foresees his fall, to cloze the issue of his misfortunes with this improvident conclusion; *Sen. de Tranq. an.* "I would never have thought that this should have thus come to passe; "I never dream'd of this Event. It will bee more usefull and beneficiall to you, to *checke* your wilde *Fancy*, if any such seaze upon you, than to give way unto it, and consequently undoe you. Repentance comes too late at Marriage-night. Affaires of such weight and consequence are not to bee entertained without due advice, nor seconded with rashnesse. In one word; have you plaid a little too long with the flame? Have you given too free accesse to your desertlesse lover? Have you suffered your heart not onely to thinke of him, but with more intimate respect to harbour him? Lodge him no longer in that roome; it deserves a farre better guest. I will not heare you, if you reply, and say; This is a Taske of impossibility. Continuance of time, with discontinuance of his presence, will easily effect it. Meane time, fixe your eye upon some more deserving object. Revenge your selfe of that Conceit, that shall a-fresh present him to you. So shall the *wildnesse* of your *Fancy* be *checked*; your halfe-lost liberty regained; and your affection afterwards planted, where it may bee better acquited; there seated, where it may bee more sweetly seasoned.

How *Fancy* may be cheered if too cold.

THere bee *Haggards* of that wilde Nature, as they will by no meanes be reclaim'd; Neither Love nor feare will cause them stoop to any Lure. Emblemes these are to such wayward Girles, whose inflexible natures will neither bee woo'd nor wonne at any rate. These had rather dye for love, than bee deem'd to love. Their hearts are smeer'd over with *Salamanders oyle*, and wil admit no heat. They may entertaine Suiters, but it is with that coldnesse of affection, as the longer they resort, the lesser is their hope. They may boast more of the multiplicity of their Suitors, than their Suitors can of any probability to bee speeders. As it chanced sometime in a Contest betwixt two Maids, who comparing one with the other their descents, friends, and Suitors: "*Make no compa-*
"*rison with me*, replyed the one to the other, *for I must tell thee, I have*
"*more Suitors than thou hast friends*; (*More shamelesse you* (answered the
"other) *unlesse you meane to set up an house of good fellowship*. These unsociable Natures, who many times deferre making their choyce, till age bring them to contempt, and excludes them from all choyce; Or, *Danaë*-like, live immured in their Chamber, till their Fort bee undermined by some *golden*

Pioner;

Pioner; detract much from the relenting disposition of their Sexe. It is their honour to be woo'd and won. To be discreet in their *choyce*, and to entertaine their *choyce* without *Change*. Of such I speake, who have not dedicated their dayes to Virginity, which is such a Condition, as it aspires to an Angelicall perfection. Good, (saith venerable *Bede*) is conjugall chastity, better is viduall continency, but best is the perfection of Virginity. Yea, Virginity exceeds the condition of humane nature, being that, by which man resembles an Angelicall Creature. Wee reade likewise, that the *Vnicorne*, when hee can be taken by no force nor subtill Engine, will rest and repose in the Lap of a Virgin. FANCY.

To those onely I direct my discourse, who have a mind to take themselves unto the world, and to entertaine their *Lover*: but it is with such coolenesse, as it drives their dispassionate *Sweet-heart* into strange extreames. And this proceeds commonly from an over-weening Conceit, which these dainty Damsels have of their owne worth: with the apprehension whereof they become so infinitely taken, as they can find none worthy their choyce. Of this disdainefull opinion was that unhappy Gentlewoman, who after many faire fortunes tendred, Suitors of deserving quality rejected, made her incestuous brother her licentious Lover.

A crime detestable even to Barbarians and bruit beasts. Insomuch as it is reported of the *Camell*, that they usually hood-winke him, when at any time they bring his mother unto him; which act he no sooner knowes, then hee tramples her under his feet, and kicks her to death with his heeles: so hatefull is Incest even to bruit beasts, whose native instinct abhors such obscene commixtures. You, whose discreet affections have cast anchor, by making choyce of some deserving Lover; afflict him not with needlesse delayes; if hee merit your choyce, one day is too long to deferre him; if undeserving, taxe your owne indiscretion so rashly to entertaine him.

Is it bashfull modesty that with-holds you? I commend it; it well becomes you. Chastity cannot expresse it selfe in a fairer Character, then in blushing lines of loving shamefastnesse. Is it consent of friends that detaines you? I approve that too; These rites are best accomplished, when they are with consent and consort of friends solemnized. But if the ground of your delay trench either upon some future expectance of better fortunes; or indifferency of affection in respect of your Choyce: the issue cannot possibly prove well, being built upon such weake grounds. For, to insist cursorily upon either of these two; Shall a deceiving hope of preferment dispossesse him of your heart, whom personall deserts make worthy of your love? Looke to it; Such fortunes cannot purchase you content, which are got with an aged husbands contempt. It shewes a servile nature to cashiere a faithfull Lover, because hee is poorer; and to preferre another lesse desertfull, because hee is richer. This inconstancy cannot succeed well, because the foundation is grounded ill.

Againe, are you indifferent or Luke-warme in affection; in respect of your choyce? for shames sake what doe you make of love? Do you use it like a toy or tyre to put off or on as you like? Must it resemble the fashion? This day in request, and next day out of date? This, indeed, is such a cool & easie-tempered Love, as it will never mad you; yet, trust me, it may well delude you. *Fancy* will not so be plaid with. You will object, I imagine, your

FANCY. macks are too queaſie to digeſt Love. Why then did you ever ſeeme ſo greedily to feed on that, which your ſtomacks now cannot well digeſt? Have you ſurfeited on the *ſubſtance*? Lay that aſide for a while, and beſtow your eye on the *Picture*. Such impreſſions have ſharpened the dull affections of many Lovers.

Alexander being much in love with *Apelles*, as one highly rapt with the exquiſiteneſſe of his art, propoſed him that Medell for a taske, which hee, of all others, affected moſt; commanding him on a time to paint *Campaſpe*, a beautifull woman, naked; which *Apelles* having done, ſuch impreſſion wrought the *Picture* in his affection, as *Apelles* fell in love with her; which *Alexander* perceiving, gave him her. It is incredible, what rare effects were ſometimes drawne from a *Morian-Picture*, being onely hung up in a Ladies Chamber. If ſuch impreſſive motives of affection draw life from a *Picture*, what may bee conceived by the *Subſtance*? *Oris Apollo* writeth that the Egyptians, when they would deſcribe the Heart, and fit her with a proper Embleme, paint the bird *Ibis*: becauſe they thinke, that no Creature, for proportion of the body, hath ſo great an heart as the *Ibis* hath.

It is the *Bird of love* muſt bee the Embleme of your heart. It is neither picture nor poſture can content her. Much leſſe theſe *inferiour pictures*, which wee call *moneyes*: which are ſo farre from ſatisfying the affection, as they are onely for the Mold or Worldling: whoſe groſſer thoughts never yet aſpired to the knowledge of loves definition. As then, the precious ſtone *Diacletes*, though it have many rare and excellent ſoveraignties in it, yet it loſeth them all, if it bee put in a dead mans mouth: ſo *Love*, though it bee a ſubject ſo pure, as none of a more refined nature; ſo firme, as none of a more holding temper; ſo hot, as none of a more laſting fervour: yet becomes her ſplendour darkened, her vigor weakened, her fervor cooled, when ſhee is in a cold breſt entertained. Reſemble, rather, the *Juniper-tree*, whoſe coale is the hotteſt, and whoſe ſhadow is the cooleſt: bee hot in your *affection*, but coole in your *paſſion*. If you finde any thing which cooleth love in you, remove it; if any thing which urgeth paſſion, quench it: contrariwiſe, feed in you loves heat; but repreſſe in you all paſſionate hate. Take into your more ſerious thoughts, a view of his deſerts whom you affect: increaſe the conceit of them by ſuppoſing more than hee expreſſeth. The imagination of *Love* is ſtrong, and works admirable effects in a willing ſubject. Yet in all this, let not one ſtraid thought wrong your Maiden-modeſty ſo much, as to ſuggeſt to you a ſtraine of light-neſſe. Other Cloſet-treaties you may entertaine ſafely and freely, without touch of modeſty. As to thinke of the *honour* of that *State*, to which you are approaching; the mutuall Comfort from that myſterious union ariſing; how griefes will bee attempered by one anothers ſuffering; how joyes will bee augmented by one anothers ſharing. Theſe thoughts cannot but well become you; nor otherwiſe chuſe than with a pure affection inflame you; nor receive leſſe than free acceptance from you.

Thus may that Love, which ſeem'd before to have beene as *chilled*, by theſe modeſt motives bee *cheered*. That day no blacke Cloud ſhould by right ſit on your faire brow; no cold dampe ſeaze on your heart. You have got one whom a ſacred gage hath made yours; with a cheerefull requitall render your ſelfe his. This cannot chooſe but highly pleaſe the

the pure eye of heaven, to ſee that *Myſterie* ſo ſweetly ſolemniz'd, which was honoured by Chriſt, with his firſt Miracle on Earth.

FANCY.

IN this laſt branch of our *Obſervation*, wee are to propoſe an *attemperament* of both thoſe indiſpoſed *Fancies* before mentioned, and deſervedly taxed. Firſt, the *wildeneſſe* of the one; ſecondly, the *coleneſſe* of the other: by ſeaſoning them both with an indifferent *temper*.

An attemperament of both.

In a *Vine*, wilde and luxurious branches are to bee pruned, that ſuch as are free and kindly may bee better cheriſhed. In the ſpirituall field of your heart, is never to bee expected any fruitfull increaſe of vertues, till there be weeded out of it all the thornes of vices. The difference betwixt a *wiſe* and *wild* Love, is this: the one ever deliberates before it love; the other loves before it deliberate. The firſt queſtion that ſhee askes, who *wiſely* loves; " Is hee, who is here recommended to my choyce, " of good repute? Is hee rich in the endowments of his minde? Next queſtion ſhee askes, are of a lower ſiege: " May his perſonage give con- " tent? Are his fortunes ſuch, as may not beget in love a contempt? Thus beginnes ſhee that loves *wiſely*, with goods inward, and ends with outward; whereas, ſhee that loves *wildly*, beginnes with outward, and ends, or elſe never remembers the inward: " Is hee, you tender to mee, " of promiſing perſonage? Is hee neat in his cloathes? Complete in his " his dreſſe? Can he Court mee in good words? and perfume them with " ſweet proteſts? Can hee uſher me gracefully in the ſtreet? and in " very pace expreſſe a reſerved ſtate? Next queſtion ſhee askes, muſt bee neare the ſame verge: " Is hee rich in Manors? Hath not fortune made " him a younger brother? Can hee, to buy himſelfe honour, pawne the " Long-acre? May his ſwelling meanes furniſh me of Coach, Caroach, " and daily fit mee for ſome *Exchange* trifles? I have a moneths mind " to ſee the man! Hee cannot but deſerve my love. Wherein ſhee ſayes well, for in very deed hee could deſerve little elſe. Now as the *former*, ſeldome beſtowes her ſelfe, but where ſhee findes content; ſo the *latter*, ſeldome or never, but either ſhee with her Choyce, or her Choyce with her falls into contempt. The reaſon is, this *wilde* Girle never cares for more than to bee married. If ſhee may but ſee that day, it accompliſheth her content: though ſhee have but one Comicall day all her life. Yea, it is as well as can bee expected from her hands, if ſhee attaine that *ſtyle* without ſome apparant *ſoile*. Such as theſe I could wiſh, to prevent the worſt, they were married betime, leſt they marre themſelves before time. Albeit, moderate reſtraint, ſeaſonable advice (preſuppoſing ſome ſeeds of grace to worke on) have wrought ſingular effects in many of theſe *wilde-ones*, who afterwards became grave and modeſt Matrons.

To you then, *kind-hearts*, am I to recommend ſome neceſſary cautions, which carefully obſerved, may make you wiſer than you thought of; and cauſe you have a tender care of that, which before you had never mind of. Your breſts are unlock'd, your tongues unty'd; you cannot love, but you muſt ſhew it; nor conceive a kinde thought, but you muſt tell it. The *Index* of your *hearts* you carry both in your *tongues* and *eyes*; for ſhame, learne *ſilence* in the one, and *ſecrecy* in the other. Will you give

power

FANCY.

power to an inſulting Lover, to triumph over your weakeneſſe; or, which is worſe, to worke on the opportunity of your lightneſſe? Doe not; rather ramme up thoſe *portells* which betray you to your enemy, and prevent his entry by your vigilancy. Keepe home and ſtray not, leſt by gadding abroad, you incurre *Dinahs* fate. You have Conſorts of your owne ſexe to paſſe time withall; their ſociety will teach you to forget, what is better forgot than kept. Let not a ſtraid thought betray your innocency. *Checke* your madding *Fancy*, and if it uſe reſiſtance, curbe it with reſtraint. It will doe excellently well, if you forbeare to reſort to places of publike meeting; till you have drawne up and ſeal'd a Covenant with your eyes, to ſee naught that they may not lawfully covet. Theſe, when they wander, they breed in the heart a dangerous diſtemper. Laſtly, addreſſe your imployment ever to ſomething that is good; ſo ſhall your *fantaſie* finde nought to worke upon that is ill. This ſhall afford you more liberty, than the whole worlds freedome can afford you.

Now to you, *Coy ones*, whom either *coldneſſe* of nature hath benummed, or *coyneſſe* hath made ſubtill to diſſemble it. You can looke and like, and turne another way, where you like moſt. No object of love can take you, till it overtake you. Bee not wiſe too much. True affection cannot endure ſuch diſſimulation. Divide not him, whom you love, into ſuch extremes: you may be modeſt, and ſpare a great deale of this *Coyneſſe*; It is the rule of Charity to doe as you would bee done to. Now, would it content you to bee entertained with diſdaine, where your deſerts merit acceptance? Rectifie this then in your ſelves, which you would not have done by another to your ſelves. It is an ill requitall, to recompence fancy with contempt, or conſtant love with diſdaine. This were to incurre ingratitude, a vice ſo odious, as no age could finde ever ought more uncivilly impious. I do not move you to bee too open-hearted; or if ſo, not too liberally to expreſſe it: this were no diſcovery of *fancy*, but *folly*. So conceale and ſmoothly palliate your love, as your lover may not deſpaire of all hope to obtaine your love. Indifferent Curtſies you may ſhew without lightneſſe, and receive them too in lieu of thankfulneſſe. I leave it to your diſcretion to diſtinguiſh times and places; for theſe may either improve or impaire the opportunity of ſuch like Curtſies.

Doe not immure your beauties, as if a jealouſie of your owne weakneſſe had neceſſitated this reſtraint. There can bee no *Conqueſt*, where there is no *Conteſt*. Converſe with love; conceit with your ſelves whom you could like. This your *cooler* temper may admit, and ſtill reteine that liberty which is fit.

Falconers uſe many meanes to make their Hawks ſharpe; they begin with ſhort flights, till weathring bring them to endure longer. *Pigmalions* image received not life in all parts at once; firſt, it took warmth, after that, vitall motion. Is love *coole* in you? let a kindly warmth heat that coldneſſe. Is Love *dull* in you? let a lively agility quicken that dulneſſe. Is love *coy* in you? let a lovely affability ſupple that coyneſſe: So, in ſhort time, you may have a full relliſh of loves ſweetneſſe.

Now wee come to the *attemperament* of theſe; wherein wee are to extract out of groſſer metals ſome pure Oare, which wee muſt refine, before it can give any true beauty to this ſpecious palace of love. Draw neare then, and attend to what of neceſſity you muſt obſerve; if ever

you

you meane to deſerve HER love, whom you are in Civility bound to ſerve. FANCY.

In *Sicilia* there is a fountaine called *Fons Solis*, out of which at Mid-day, when the Sun is neareſt, floweth cold water; at Midnight, when the Sunne is fartheſt off, floweth hot water. This ſhould bee the lively Embleme of your ſtate *(Gentlewomen:)* who, now after thoſe cooler vapours of your frozen affection diſperſed, thoſe lumpiſh and indiſpoſed humors diſpelled, and thoſe queaſie riſings of your ſeeming *coyneſſe* diſpoſſeſſed; have felt that chaſte amorous fire burne in you, which will make you of ſhamefaſte Maids, modeſt Matrons. When the heat of paſſion is at Mid-day, I meane his full height, with thoſe, to whom faith hath engag'd you, and love, before the hoſtage of that faith, confirm'd you; then are you to reſemble the quality of that fountaine, by flowing with *cold water* of diſcretion and ſweet temper, to allay that heat; leſt it weaken thoſe you love, by giving way to paſſion, which patience cannot chuſe but loath. Againe, when heat is fartheſt off, and providence begins to labour of a lethargy; when ſervants remit their care, neglect their charge, and the whole family grow out of order, through the coldneſſe of a remiſſe Maſter; reſemble then that fountaine, by flowing with *hot water*; win and weane theſe whom love and loyalty have made yours, with warme conjugall teares, to compaſſionate their neglected eſtate, and by timely prevention to avert the fate of improvident husbands.

Pomp. Mela.

An Explanation of the Embleme.

Or thus, if you pleaſe, may you make your ſelves gracious Emblemes of that fountaine: Doth the Sun ſhine at Mid-day, and in his fulleſt height on you? Do the beams of proſperity reflect brightly on you? Flow with *cold water*; allay this your heat and height of proſperity, with ſome cooling thoughts of adverſity, leſt proſperity make you forget both the Author of it, and in the end how to beſtow it. Againe, doth the Sunne ſhine fartheſt off you? Doth not one ſmall beameling of proſperous ſucceſſe cheere you? Flow with *hot water*; vanquiſh adverſity with reſolution of temper. Deſiſt not from labour, becauſe fortune ſeconds not your endevour. To conclude, as your *wild fancy* (if you were ever ſurpriz'd of any) is now rectifi'd; your *coolneſſe* heatned; your *coyneſſe* baniſhed; ſo conforme your ſelves to them, whom *one heart* hath made one with you, as no cloud of adverſity may looke ſo blacke, no beame of proſperity ſhine ſo cleare, wherin you may not with an equall embrace of both eſtates, beare your ſhare.

Another proper application of this Embleme.

THE

THE ENGLISH GENTLEVVOMAN.

Argument.

Gentility *is derived from our Anceſtors to us, but ſoone blanched, if not revived by us;* Vertue *the beſt* Coat; *A ſhamefaſte red, the beſt colour to deblazon that* Coat; Gentility *is not knowne by what we* weare, *but what we* are; *There are* native ſeeds *of goodneſſe ſowne in* generous bloods *by lineall ſucceſſion; How theſe may bee ripened by inſtruction.*

GENTILITY.

GENTILITY conſiſts not ſo much in a lineall deblazon of Armes, as perſonall expreſſion of vertues. Yea, there is no Ornament like vertue, to give true beauty to deſcent. What is it to be deſcended great? to retein the priviledge of our blood, to bee ranked higheſt in an Heralds booke? when our lives cannot adde one line to the memorable records of our *Anceſtors*? There ſhould bee no *day* without a *line*, if wee deſire to preſerve in us the *honour* of our *Line*. Thoſe *Odours* then deſerve higheſt *honours*, that beautifie us living, and preſerve our memory dying. Should wee call to mind all thoſe our *Anceſtors*, who for ſo many preceding ages have gone before us; and whoſe memory now ſleeps in the duſt; wee ſhould, perchance, finde in every one of them ſome eminent quality or other; if a true ſurvey of their deſerving actions could bee made knowne unto us: yea, wee ſhould underſtand, that many of them held it their higheſt grace, to imitate their Predeceſſors in ſome excellent vertue; the practice whereof they eſteemed more

Obſerv. 7. *Gentility* is derived from our Anceſtors to us, but ſoone blanched, if not revived by us.

Gentility.

more prayſe-worthy, than the bare title of *Gentility*. Now, what juſt reproofe might wee deſerve, if neither thoſe *patternes*, which our *Anceſtors* had, nor the vertuous examples of our *Anceſtors* themſelves, can perſwade us to be their followers? Their blood ſtreames through our veynes; why ſhould not their vertues ſhine in our lives? Their mortality wee carry about with us; but that which made them immortally happy, wee reteine not in us. Their *Gentility* wee clayme; the priviledges they had by it, wee reteine. Meane time, where is that in us, that may truly *Gentilize* us, and deſigne us theirs? What a poore thing is it to boaſt of, that our blood is nobler, our deſcent higher? Tell me, can any one preſcribe before *Adam*? And what ſhall hee finde in that firſt *Anceſtor* of his, but *red clay*? The matter whereof hee was made, it was no better; nor can wee ſuppoſe our mortar to bee purer. Hee moſt emphatically deſcribed our Genealogy, who cryed, *Earth, Earth, Earth*: *Earth* by Creation, Condition, Diſſolution. No leſſe fully underſtood hee the quality of his Compoſition, with the root from whence hee tooke his beginning, who called *Earth* his *Mother*; *Wormes* his *Brethren* and *Siſters*. His kinſfolkes hee could not much boaſt of, they were ſuch inferiour Creatures; no Strutters in the ſtreet, but deſpicable Creepers.

Let me now reflect upon you, *Gentlewomen*, whoſe *generous* birth ſhould bee adorned with *vertuous* worth, and ſo make you moving Objects of imitation both in life and death.

Are you nobly deſcended? Ennoble that deſcent with true deſert. Doe not thinke that the privilege of greatneſſe, can bee any ſubterfuge to guiltineſſe. Your more aſcending honour requires more than a Common luſtre. In places of publike reſort you challenge precedency, and it is granted you, Shall the higheſt place have the leaſt inward grace? No; let not a word fall from you, that may unbeſeeme you. Others are ſilent when you diſcourſe; let it bee worth their attention; leſt a preſumption of your owne worth draw you into ſome frivolous excurſion. There is not an accent which you utter, a ſentence you deliver, any motion in your carriage or geſture, which others eye not, and eying aſſume not. Your retinue is great; your family gracious; your actions ſhould bee the life of the one, and line of direction to the other. To ſee a light Lady deſcending from a noble Family, is a Spectacle of more ſpreading infamy, than any ſubject of inferiour quality. I cannot approve of this Apiſh kinde of formality, which many of our better ſort uſe; it detracts from their *deſcent*, to make *affectation* their *Tutreſſe*. They were free-borne; nothing then that is ſervile can become them. It is nothing to reteine the favour or feature of your *Anceſtors*, and to eſtrange you from that which truly digniſi'd your *Anceſtors*.

Vertues have more living colours, and are ſeconded with more laſting honours than any outward beauties. You deceive your ſelves, if you thinke that honour received her firſt life from deſcent; no, It was *demeris* that made *deſcent* capable of honour. A Pedigree argues your *Gentility*; but had not ſome deſerving action beene, you had never attained to any noble Pedigree. For *Gentility* is not to bee meaſured by antiquity of time, but precedency in worth. If brackiſh or troubled water ſeldome come from a pure Spring; wilde and unſavory fruit from a good tree; whence is it, that noble Predeceſſors, whoſe pure blood was never corrupted with any odious ſtaine, ſhould bring forth ſuch degenerating ſcions?

Gentility.

ſcions? Surely, this generally proceeds from the too much liberty that is granted to our youth; whoſe inclinations, though otherwiſe good and equally diſpoſed, are uſually by *Cuſtome*, which becomes a *Second nature*, miſerably depraved. Society they affect, and this infects them; repaire to publike places they admit, and this corrupts them. Thoſe eminent examples which their Noble Progenitors left them, become buried with them. They comply with the time; *Vertue* (they ſay) can hardly ſubſiſt, where *Vice* is in higheſt requeſt. What though *Plato* adviſe them to make choyce of the beſt way of living, which may bee eaſily effected by aſſiduate uſe and daily cuſtome: they have learned to invert his rule, by affecting that cuſtome moſt, which tends to the practice of vertue leaſt. Beſides, there is another reaſon which may bee probably alleaged, why *generous deſcents* become ſo much corrupted; and vertuous Parents by vitious Children ſo frequently ſeconded. Our Nobler women, though in other reſpects truly imitable, and for their vertuous Converſation admirable, come ſhort in one peculiar duty, which even Nature exacts of them, and which being duely perform'd, would doubtleſly, no leſſe enable and ennoble them who are deſcended from them, than any particular, were it never ſo powerfull, that could informe them. Theſe which are mothers by generation, are ſeldome their Nurſing-mothers by education. No marvell then, if they degenerate, when they partake of the natures of other women. Though their owne mothers blood ſtreame through their veines, a ſtrangers milke muſt feed them, which makes them participate of their *nature*, as they are fed with their *ſubſtance*. Whereſoever the Nurſes milke is received, the Nurſes manners are likewiſe reteined. Whence it was, that *Chryſippus* expreſly commanded that the very beſt and wiſeſt Nurſes ſhould bee made choyce of; that what *good blood* had infuſed, might not by *ill milke* be infected. It was the joynt advice both of *Plutarch* and *Phavorine*, that a mother ſhould bee her childrens Nurſe: becauſe, commonly, with the milke of the Nurſe, they ſucke the quality or condition of her life. Yea, according to an ancient Decree, women were bound to nurſe their owne children, and not to have any other women (unleſſe neceſſity enforc'd them) to nurſe them.

Let this then bee rectifi'd; yee, whoſe Noble deſcents have made you eminent in the eye of the world, and whom Gods bleſſing hath made fruitfull Mothers, to bring forth a faire and hopefull increaſe unto the world; nurſe them with your owne milke: this will expreſſe in you a motherly care to them, and beget in them a greater meaſure of child-like love to you. Your care, the more it is parentall, will exact of them a love more faithfull and filiall. Nurſe them, I ſay, with the milke of your owne breſts to feed them; with the milke of your owne lives to informe them. So ſhall their actions prove them to bee your Succeſſours; when they ſhall not onely *derive* their blood from you, but on this Theatre of humane frailty, ſhall publiſh themſelves to bee true *repreſenters* of you. For in vaine is your blood to them *derived*, if your memory by their vertues be not *revived*. Give them then that which may make them yours. Goodneſſe may bee blamed, but her ſucceeding memory can never bee blanched. Thus ſhall you not onely ſhew your ſelves worthy of that *houſe*, from whence you came, but after your period on earth, bee receiv'd into a more glorious houſe in time to come.

Gentility.

IT is not the Nobility of *deſcent*, but of *vertues*, that makes any one a graceſull and acceptable Servitour in the Court of heaven. Houſes are diſtinguiſhed by *Coats* and *Creſts*; but theſe are dignifi'd by ſomething elſe.

Vertue the beſt *Coat.*

In Heraldry, thoſe are ever held to be the beſt *Coats*, that are deblazoned with leaſt charge. Conſequently, then muſt *vertue* needs bee the *beſt Coat*. Shee requires the leaſt charge; in her attire, ſhee is not ſumptuous; in her fare, delicious; nor in her retinue (the more is the pitty) numerous. Shee confines her deſires upon earth within a ſtrait Circumference; a very ſmall portion of that metall will content her. Her deſires are onely there ſeated, where they may bee ſatisfied. Shee ſees none ſo great in the Court, as may deſerve her envy; none ſo rich in the City, as may beget in her an earthly deſire; none ſo repos'd in the Countrey, as to induce her to change her ſtate. Shee is infinitely happy, in that ſhee aymes at no other happineſſe, than where it is to bee found. Ambition may diſplay her Pie-colour'd flagge; but ſhee will never get *vertue* to bee her follower: Her deſires are pitcht upon a farre more tranſcendent honour, than theſe *State-corrivals* on earth can ere afford her; or by their competition take from her. Pleaſure may caſt out her Lure, but *vertue* is ſo high a flyer, as ſhee ſcornes to ſtoupe to ought unworthy of her: it pleaſeth her to contemplate that on earth, which ſhee is to enjoy in heaven. Theſe *feathers* in the *ayre*, are Objects undeſerving her care. Profit may ſeeke to undermine her; but all her policy cannot worke on *vertues* conſtancy. Content is her Crowne; Contempt of the world, her care; what wordlings ſeeke, ſhee ſhuns; whence it is, that her beauty, in the darkeſt Night of adverſity, ſhines. In a word, ſhee is an abſolute Commandreſſe of her ſelfe; and eaſie is it to have that Command, where no turbulent paſſions labour to contend.

Farre otherwiſe is it with thoſe, who be they never ſo *generouſly* deſcended, popularly graced, nor powerfully guarded, yet being not adorned with this *Creſt*, diſtinguiſhed by this *Coat*, they can neither enjoy freedome within, nor ſafety without.

Lewis the eleventh had a conceit, which, no doubt, proceeded from his melancholicke and indiſpoſed humour, that every thing did ſtinke about him: all the odoriferous perfumes, or fragrant ſavours they could get, would not eaſe him, but ſtill hee ſmelled a filthy ſtinke. So fares it with them, whoſe corrupt hearts, like muſty veſſells, not throughly ſeaſoned with *vertue*, ſend forth no other ſmell than what is moſt diſtaſtefull to a pure and well-diſpoſed minde. Now, there bee many, who make an outward ſemblance of conſcience; and promiſe to the world apparant arguments of their uprightneſſe; whoſe inward Cells, like corrupt Charnell-houſes, afford nothing but filthineſſe. Yea, theſe, to make the world more confident of their ſanctity, will not ſticke to condemne themſelves, diſ-value their owne worth, and rank them amongſt the unworthieſt that breath on earth. Yet, though they diſpraiſe themſelves before others, they cannot endure to bee diſpraiſed by others. Whereof wee read one excellent example to this purpoſe: There was a certaine woman, who had taken her ſelfe to a Cloyſter-life, and ſeemed very devout; ſo as ſhee uſually ſaid to her Confeſſor, who came often unto her, to heare her Confeſſion, and partake of her Devotion: "*Good father, pray unto the Lord*

"*for*

" *for mee; for I am a woman ſo evill, yea, even ſo utterly naught, as I much*
" *feare leſt the Lord puniſh others for my ſinnes.* Vpon this, the Prieſt
" out of a diſcreet zeale, deſired to try whether there were in her the
" foundation of true humility or no. Next time therefore, that ſhee
" uttered the like words unto him, ſaying; *That ſhee was the very worſt*
" *of all women*; the Prieſt forwith anſwered: *I have often times at many*
" *hands heard thus much of thee before this.* Whereat ſhee being preſently
" incenſed, replyed: *You lye in your throat: And whoſoever hath told you,*
" *or reporteth ſuch things of mee, are all lyers.* To attemper which immo-
" derate paſſion, the Prieſt humbly returned her this anſwer: *Now I*
" *perceive thy pride and hypocriſie; for as much as thou ſpeakeſt that of thy*
" *ſelfe, which thou diſdaineſt any other ſhould ſpeake of thee. And this is no*
" *ſigne of true humility, but of inward pride and groſſe hypocriſy.*

These diſſembled, bee they never ſo aſſiduate, ſemblances, are no colours for *Vertues creſt*, They muſt bee dyed in graine, or they will not hold. These, who expreſſe modeſty in their outward carriage, are good examples to thoſe that conſort with them; yet if their private Parler bee a witneſſe of their diſhonor; they deface the figure of goodneſſe in themſelves. *Vertue* conſiſts not in ſeeming but performing, nor piety in appearing but practiſing. What is it to bee outwardly retyred from the world, and inwardly affianced to the world? How are thoſe women in *Turkie* affected, that moſt part of the yeare come not abroad? Thoſe *Italian* and *Spaniſh* Dames, that are mewed up like Hawks, and lockt up by their jealous husbands? This is ſuch an enforced reſtraint, as it many times begets looſe deſires in the reſtrained. It is the prevention of occaſion that crownes us. More prayſe-worthy were thoſe women of *Sio*, could they confine their actions within the bounds of modeſty, than theſe reſtrained Libertines. For thoſe Iland Women, as they are the beautifull'ſt Dames of all the Greekes, ſo have they more liberty granted by their avaricious husbands, than all the Dames in Greece. For their wives proſtitution is their promotion. So as, when they ſee any ſtranger or promiſing factor arrive, they will preſently demand if hee would have a Miſtris: which, for want of better ſupply, they mercenarily tender him in the perſon of their owne wives: ſo willing are they to weare the laſting Badge of infamy, for baſe lucre or commodity.

It is not then an enforced moderation of our affections, that deſerves the ſtile of goodneſſe. Wee are to enjoy freedome in our deſires, and over thoſe a noble Conqueſt, if wee merit the name of *vertuous*.

Come then, *Gentlewomen*, you ſee what *Coat* will honour your *Houſe* moſt. Other *Coats* may bee blanched by corruption of blood; or blemiſhed by ſome other occurrent: but this is ſo pure as it will admit of no ſtaine. Fantaſticall and falſe prophecies may bee ominouſly advanced, publiſhed, and diſperſed, upon Arms, Fields, Beaſts, or Badges, againſt which our Lawes have ordained neceſſary proviſions. But no *Augur*, *Seer*, or *Southſayer* can by any ſuch groundleſs Divination, detract from the conſtant beauty or ſplendor of his *Coat*.

Soveraignizing *Saladine*, after hee had made himſelfea terrour to many potent Princes, by making them his Subjects, who never till then knew what ſubjection meant; after hee had atchieved ſo many proſperous victories, taken in ſo many flouriſhing Provinces, and attained the higheſt degree

Gentility.

degree of an imperiall greatneſſe; being ſurprized by ſo mortall and fatall a malady, as hee deſpaired of recovery: called his Chiefetaine or Generall before him, and bad him haſte away to the great City *Damaſcus*, and there in the midſt of that populous City, to fixe his ſarouding-ſheete upon a Speare, and diſplay it like a banner, with theſe words; *This is all that Souldan Saladine hath left of all his Enſignes! This, the remainder of all his victories!* How happy had that Emperour beene, if after ſo many memorable exploits done by him living, ſo many imperiall trophies of his diſperſed victories erected by him breathing, hee had reſerved this *Coat* to have memoriz'd him dying?

Dorcas Coats were brought forth and ſhown, after ſhee departed. So live, that your beſt *Coats*, which are your *vertues*, may give teſtimony of you, when Earth ſhall receive you. Let not your *Gentility* become blaſted with infamy; nor your Noble families labour of that ſcarcity, as not to give *vertue* all hoſpitality. Divinely ſung our Moderne Poet:

To bee of gen'rous *blood and* Parents *borne,*
And have no gen'rous vertues, *is a ſcorne.*

Let it bee your higheſt ſcorne, to ſtoupe to any baſe thought. It is not priority nor precedency of place, but propriety and proficiency in grace that makes an honourable Soule. That Cloath is of moſt worth that weares beſt; and that faſhion of moſt eſteeme that holds longeſt in requeſt. *Vertue* is right *Sempiternum* for weare; and of that complete faſhion, as with Chriſtian women it growes never out of date. Make choyce of this ſtuffe then to ſuite you, of this *Coat* to gentilize you. All others are but counterfeits in compariſon of her; whoſe property it is to honour thoſe that ſerve her; harbour thoſe that flye for refuge to her; and to reward thoſe who conſtantly ſtand in defence of her honour. There is nothing can wound you, being thus armed; nothing ill-beſeeme you, being thus adorned; nothing diſparage you, being thus honoured: Heraldry findes a *Coat* for your houſe, but *Vertue* findes honour to grace your perſon. Reteine thoſe divine impreſſions of goodneſſe in you, that may truly ennoble you: diſplay your *gentility* by ſuch a *Coat*, as may beſt diſtinguiſh your family; ſo ſhall you live and dye with honour, and ſurvive their fame, whoſe onely glory it was to enjoy fortunes favour.

PAinters are curious in the choyce of their colours, leſt their Art become blemiſhed through thoſe decayed colours, wherewith their Pictures are pourtrayed. Some are opinion, that the receit of Painting or Colouring the ſubſtance of glaſſe through, is utterly loſt; neither that theſe late ſucceeding times can regaine, as yet, that myſterious perfection. Farre more is it to bee doubted leſt *vertue*, which wee have proved by infallible argumetits to bee the beſt *Coat*, want her true colour, and conſequently become deprived of her chiefe luſtre. Some Pictures, I know, will doe well in white; yet it is colour that gives them life. Beauty never darts more love to the eye, nor with quicker convoy

directs

directs it to the heart, then when it diſplayes her guiltleſſe ſhame in a crimſon bluſh. There is *one flower* to bee loved of women, which is the chiefeſt flower in all their garden; and this is a *good red*, which is ſhamefaſtneſſe. Theſe ſtanding colours are ſlow wooers to diſcreet Lovers. *Vertues Coat* then is beſt *deblazoned* when a *ſhamefaſt red* breathes upon it.

Gentility.

Nazian. A ſhamefaſte red the beſt Colour to deblazon *vertues Coat.*

Protogenes tables, wherein *Bacchus* was painted, and all his furious *Bacchanals* to life diſplayed, moved King *Demetrius* to ſuch admiration, during his ſiege of the City *Rhodes*, that where hee might have conſumed the City with fire, and buried the glory thereof in aſhes, would not for the preciouſneſſe of that table: ſo as, protracting time by ſtaying to bid them battell, wonne not the City at all. If a liveleſſe Picture could enforce ſuch affection in a knowing Commander, what effects may wee thinke will a living ſubſtance produce? Truth is, there is ſuch ſweet and amiable correſpondence betwixt *vertuous* beauty, and *ſhamefaſte* modeſty, as the one cannot ſubſiſt without the others ſociety. Not a light paſſage can want the attendance of a bluſh, whileſt modeſty is in preſence. Yea, though ſhee bee not conſcious of any conceit, that might beget in her face a ſhamefaſte bluſh; out of a modeſt Compaſſion ſhee will not ſticke to bluſh, when ſhee obſerves ought in another deſerving blame. Her eares glow at any light report; which, leſt they ſhould grow too credulous, ſhee fortifies with reaſon, to oppoſe the too eaſie entrance of ſuſpition. Shee partakes of no reſemblance leſſe than that of the *Chamelon*, whoſe naturall property it is to repreſent all Colours ſave white. Shee is a milde and moderate interpreter of others actions; but a ſerious Cenſor of her owne. Light diſcourſes, which tend rather to the depraving of the Hearer, than miniſtring any uſefull ſubject to an attentive Obſerver, ſhee excludes; uncivill Complement ſhee abhorres; what onely is modeſt ſhee approves; and ſeconds her approvement with a gracefull ſmile. Shee holds an infected minde to bee more dangerous than an infected houſe: ſuch Company ſhee ſhunnes, on whom the rayes of *vertue* ſeldome or never ſhine. There is not that Condition, bee it never ſo meane, which ſhee cannot with cheerefulneſſe entertaine: ſo as, ſhee holds outward poverty the beſt enricher of an inward family. Her deſires are ſo equally poyzed, as ſhee neither ſeekes more than ſhee enjoyes, nor wants freedome to diſpoſe of what ſhee enjoyes. Honour ſhee affects, yet with no ſuch eagerneſſe, as to hazzard the loſſe of a dearer honour, for ſo uncertaine a purchaſe. Friends and favourites ſhee admits, and with that conſtancy, as it neither repents her of accepting, nor them of tendring ſuch vertuous fruits of amity.

Here you have her, *Gentlewomen*, who will tell you, and in her ſelfe exemplifie what ſhee tells you; that *modeſty* is the choyceſt ornament that can adorne you. Now if you purpoſe to trace her path, or conforme your ſelves to her line; you muſt worke on your affections, to embrace what ſhee loves, and reject whatſoever ſhee loathes. Are you converſant at any time with ſuch *proteſting ſervants*, as make deepe Oaths meere Complements; and whoſe tongues are witty Orators in running deſcant on a wanton Tale? Theſe are ſuch Conſorts as *Modeſty* would bee loath to converſe with. Shee can never endure any of theſe diſcourſes without an angry bluſh. Should you delight in theſe, you ſhould quickly heare her out of a vertuous paſſion, cry out with the Poet:

O Age!

Gentility.

O Age! moſt of our women know not now,
What tis to bluſh, till painting *tell them how.*

Againe, ſhould you entertaine in your naked boſomes, what ſome wantons have too much affected, light amorous Poems; peruſing them with no leſſe Content, than if they had beene purpoſely penned to worke on your Conceit; this cannot ſtand with your *modeſty*: Theſe may corrupt you, but never rectifie what is wandring in you. Suffer not a wanton paſſage to play on your fantaſie. Sinne would never enter in upon you, if ſhee found but a preparation of reſiſtance in you. Tell me, what a ſweet grace conferres it on you, to mixe your ſalutes with modeſt bluſhes, and entertaine your Suitors with a ſhamefaſte baſhfulneſſe! Sure I am, where love is diſcreetly grounded, this cannot chuſe but bean eſpeciall motive to affection. There may bee, I grant, ſuch *wilde lovers*, who preferre the looſe love of an inconſtant *Phedra*, before the chaſte embraces of a continent *Antiope*: but their indiſcreet choyce is ever ſeconded with a fearefull cloze. Thoſe, who eſteeme more of a painted cheeke, than a native bluſh, ſhall finde all their imaginary happineſſe reſolved to a painted bliſſe. It is *Modeſty* and not *Beauty* which makes the husband happy. Would you then deſerve the title of Chaſte Virgins, conſtant Wives, modeſt Matrons? While you are ranked amongſt the *firſt*, converſe not privately with a wanton thought; ſend not forth a wandring eye to fetch in a Sweet-heart. Diſ-value not your owne worth ſo much, as to wooe others to become your Suiters: This would bee a meanes rather to depreſſe love, than increaſe it; impayre love, than improve it. If you bee worthy winning, you cannot chuſe but bee worthy wooing. Meane time, let not a ſtraid looke betray your too forward love; nor a light conceit tax you of deſerved reproofe. Dye your cheeks with a Roſie bluſh, when you heare ought that may detract from the *modeſty* of your Sexe. Bee as ſilent as the night; your beſt Rhetoricke conſiſts in maiden bluſhes, and baſhfull ſmiles; which will worke more powerfully on a Lovers heart, than a Rhetoricall tongue, bee it never ſo curiouſly tipt with Art.

For the *ſecond* ranke, you know how ſtrict a duty is impoſed on you; now are you not to converſe with ſtrange love, or ſuffer any other perſon have the leaſt ſhare in your affection. To Court love, or uſe any Complement, purpoſely to winne a private favorite, would detract as much from your honour, as for a Souldier to flye from his Captaine, and adhere to a ſtranger. Hee hath inveſted you in himſelfe, and ingaged himſelfe yours by a ſacred vow, which death onely may reverſe: the diſperſed loves which you enterteined before, muſt now bee reduc'd to one, and that but one, by whoſe mutuall choyce two are individually made one. A heart divided cannot live; no more can the heat of divided love. You are now ſo farre from entertaining any ſtranger; as you have vow'd with your heart, not to enter ſo much as any treaty with an unjuſt intruder. It is dangerous to converſe with a profeſt foe, whoſe drift it is to undermine you; and ſuch an one is every looſe lover, who labours with the licentious art of adulterous Oratory, to deprive you of that ineſtimable gemme, which of all others, moſt adornes you.

For you that are *Matrons*, ripeneſſe of yeares hath enjoyned you to bid

bid a laſting adieu to the vanities of youth. Now are you ſet as examples of gravity, for others to imitate. *Gentility.*

It were dotage in you now to begin to love, when your decay in Nature tels you, it is not long you are to live. You have hitherto performed your parts with a *generous* approvement of your actions, faile not in the concluſion. This ſmall remainder of your declining pilgrimage, ſhould bee wholly dedicated to the practice of goodneſſe; that your pious end may ſecond your vertuous beginning. The Sunne ſhines ever brighter at his ſetting than riſing; ſo ſhould your life appeare better at your departing than entring.

It were incomparably beneficiall for you, now in this your *Exit*, to have your affections ſeated in heaven, before you depart from earth: leaving ſome memorable examples of your wel-ſpent life, which may eternize you after this life.

This will make your names flouriſh; and cauſe others in a vertuous emulation of your actions, to reteine your memory in their lives. To bee briefe, bee you of what Condition ſoever, either in reſpect of your age or ſtate; there is nothing can better become you than a modeſt ſhamefaſtneſſe: which conſiſts either in averting your eare from your owne praiſe; or with-drawing your preſence from diſhoneſt or uncivill diſcourſe; or rejecting an importunate Suitor, whoſe too inconſiderate entertainment might queſtion your honour. I have noted in ſome women a kind of zealous and devout paſſion, when they chanc'd but to heare any light or wanton communication; they could not hold but reprove them for their impudence, and amidſt their reproofe, to adorn the Roſie Circlets of their cheekes with a bluſhing ſhamefaſtneſſe. Surely, this expreſſed a ſingular *modeſty* in them; which I would have you (*Gentlewomen*) in a ſerious imitation of them, to repreſent in your ſelves. It will happen, many times, that you cannot chuſe but encounter with ſome frontleſſe *Buffoons*, petulant *Paſquills*, whoſe higheſt ſtraine of obſcene wit, is to juſtifie ſome fabulous ſtory, or repeat an uncivill Tale; which you are to entertaine with ſuch diſguſt, as theſe odious Relaters may gather by your Countenance, how much you diſtaſte ſuch uncivill diſcourſe. For it is a ſweet kinde of evincing ſinne, to diſcountenance it with a modeſt ſhame.

Thus ſhall you make your very frowne an ingenuous *Index* of your uncorrupt heart: and to adde one line more unto your Honour, diſplay the Character of your guiltleſſe ſhame in a Maiden bluſh, a Virgin-colour.

Severus the Emperour would have majeſty preſerved by a vertuous diſpoſing of the deſire, not by a curious effeminacy in attire. For, as wee cannot account him for leſſe then a foole, who prizeth his horſe by the ſaddle, and trappings that hang about him, more then by the worth that is in him: ſo is hee moſt fooliſh, who values the man by the worth of his Cloathes, rather then thoſe inward parts that doe accompliſh him. *Gentility* is not knowne by what wee *weare*, but what we *are*.

How many formall Gallants ſhall wee obſerve, whoſe onely value conſiſts in putting on their cloathes neatly; wearing their Cloaks before them,

Gentility.

them, as if they would forgo them; or beſtow them upon ſome Pandor to uſher their muſhrom *Gentility* to a houſe of light Society: with whom, if you ſhould converſe, you might eaſily finde *Æſops* painted ſculs, fairely promiſing, but weakly performing? The greateſt Obliquity theſe can finde in our age, is the too careleſſe obſervance of faſhions; which our neate formaliſts have no great cauſe to taxe for an errour, ſeeing affectation in the choice of faſhion is this ages humour. The *golden apple* was given to the *faireſt*, not the *fineſt*; the *golden Tripode*, neither to the *faireſt* nor *fineſt*, but *wiſeſt*. For might the *faireſt* have obtain'd it, *Alcibiades*, being the daintieſt and beſt favoured Boy in all *Athens*, might by right have challeng'd it. Againe, might the *fineſt* have enjoy'd it, the *Lydian Cræſus*, being richer in attire than any of his time, might have pleaded for it. Of whom it is ſaid, that *Solon* of *Salamine* came to viſite him; not to admire him, as ſimple people did, whoſe judgements moſt commonly were plac'd in their eyes: but to reprove him for his vanity, an apt ſubject for Philoſophy; and weane him from that which threatned ruine to his State. This delicate Prince had that learned Sage no ſooner found decked and adorned with the choiſeſt Ornaments, and ſeated on an high Throne, than hee encountred that grave Philoſopher with this vaine queſtion: demanding of him, *Whether hee had ever ſeene a more glorious ſight?* To whom *Solon* right gravely anſwered; *Yes*, quoth hee, *I have ſeene Houſe-cocks, Phæſants, and Peacocks: And theſe were graced with a naturall beauty; whereas yours is but a borrowed glory, which muſt vaile to time, and ſhake hands, ere it bee long, with mortality.*

Old age I no cover now fit for our mold, But Plush, Shag, Velvet, Tissue, Cloth of Gold.

To theſe that fabulous Story of the *Perſian* Prince *Cryſalus* may bee properly applied, and perſonally reſembled; who, with his pye-colour'd Reteiners, preſenting themſelves at *Jupiters* marriage like *painted fooles*, became transformed into *plumed fowles*. Truth is, ſhould wee judge of mens worths by their outward weare, or diſtinguiſh *Gentility* by a faſhionable attire, wee ſhould erre more in judgement, then a blinde man in his firſt diſcovery of colours. What eminent Ladies are recorded in the continuate hiſtories of fame; whoſe eſteeme tooke firſt breath, not from what they *were*, but what they *were*? It was not their ayme to ſtrike a ſtupid Beholder into admiration with a phantaſticke habit, nor allure an humorous Lover with a conceited complement.

Calcagninus Apol. marg.

Our ſimple Elders knew not what it was,
To ſet their face, or court a Looking-glaſſe.

It was their higheſt taske to correct thoſe errours that were in them: by which meanes they became ſo inwardly lovely, as none truely knew them, that could doe leſſe than entirely love them. Surely, there is no ſtate that ſuites ſo fitly with *Gentility*, as the low, but loyall attendance of humility. This is ſhee, who (as ſhee is rightly defined) is the *Princeſſe* of *vertues*, the *conquereſſe* of *vices*, the *mirror* of *virginity*, the choiſeſt *harbour* or repoſe for the *bleſſed trinity*. Shee conſiders, how hee, by whom our corrupt blood was reſtored, our unvaluable loſſes repaired, and our primitive nakedneſſe compaſſionately covered, was not with a Diadem crowned, nor in a ſtately bed couched; yea, ſcarcely rather with one poore coat covered: which hee wore not as an ornament to his body, to beſtow

Aug.

ſtow on it trimneſſe, but for neceſſity to cover his nakednesſe. What a poverty is it then for you, whoſe ancient deſcent promiſeth ſomething extraordinary in you, to have nothing to boaſt of, ſave onely a gilded outſide? It was Neceſſity that invented Cloathes for you; now were it fit to pride you in that, which depriv'd you of your prime beauty? You ſhall obſerve in many of our grave Matrons, with what indifferency they attire themſelves. Their inward ornaments are their chiefeſt care; their renewing and repairing of them, their higheſt cure. They have found ſuch choice flowers, as they afford more ſpirituall delight to the ſoule, than any viſible flowers or odours doe to the ſmell. And what are theſe, but divine and morall precepts, ſoveraigne inſtructions; which have taught them how to contemne earth, conquer death, and aſpire unto eternity? Theſe by a continued cuſtome or frequent converſe with heavenly things, cannot now conceive any object to bee worthy their beholding on earth. Faſhions may bee worne about them, but little obſerved by them. The WEDDING GARMENT is their deſired raiment. This they make ready for the Nuptiall day; the meditation whereof ſo tranſports them, as nothing below heaven can poſſeſſe them. It is not beauty which they prize; for they daily and duely conſider the Prophets words; *All faces ſhall gather blackneſſe.* Againe, they remember the threats which God denounceth upon beautifull, but ſinfull *Niniveh, I will diſcover thy skirts upon thy face.* This makes them ſeriouſly to conſider the dangerous quality of ſinne, and to apply *Ninivehs* ſalve to their ſore: that *wine of Angels*, the *teares of repentance.* Which, howſoever it is, as one wittily obſerves, Every mans medicine; an univerſall Antidote, that makes many a *Mithridates* venture on poiſon: yet works it not this baneſull effect with theſe; for their affections are ſo ſweetly tempered, their hearts ſo truly tendred, as they make not Repentance ſecurity to delinquents: They well remember that Aphoriſme of ſpirituall Phyſicke: As hee that ſinnes in hope of remiſſion, feeds diſtemperature to ſeeke a Phyſician; ſo hee that repents with a purpoſe of ſinning, ſhall finde an eternall place to repent in. Theſe, who thus belull themſelves in the downe-beds of ſecurity, labour of an irreparable Lethargy. They make bold to *ſinne*, as if they were ſure to *repent*. But the medicine was made for the wound, not the wound for the medicine. We muſt not ſuffer our ſelves voluntarily to bee wounded, in hope we have to bee cured: but prevent the meanes, that wee may atteine a more glorious end. The choiceſt receipt, the chiefeſt antidote then is to prevent the meanes or occaſion of ſinne; which if at any time wee commit, to infuſe the balme of repentance into it; which ſeaſonably applyed, may miniſter a ſoveraigne ſalve to our ſore, ſo wee intend our care to ſo conſequent a cure.

Gentility.

Ioel. 2.

Nahum. 3.

Come then, *Gentlewomen*, beginne now at laſt to reflect on your owne worth. Vnderſtand, that *Gentility* is not knowne by what you *weare*, but what you *are*. Conſider, in what member ſoever your Creator is moſt offended, in that ſhall every ſinner bee moſt tormented. Remember, how the time ſhall come (and then ſhall your time bee no time) when the *Moath* ſhall bee your underlining, and the *Worme* your covering. Trimme your ſelves then with an inward beauty; that a glorious *Bridegroome* may receive you. *Faſhion* your ſelves to his image, whom you repreſent. That *Faſhion* onely, will extend the date of time,

Bern.

Gentility.

and crowne you with immortality after time. Theſe, who have their *judgements* in their *eyes*, may admire you for your Cloaths; but thoſe, who have their *eyes* in their *heads*, will onely prize you by your inward worth. Were it not a poore Enſigne of *Gentility*, to hang up a phantaſticke faſhion to memorize your vanity after death? So live, that you may ever live in the memory of the good. It will not redound much to your honour, to have obſerved the *faſhions* of the time, but to have redeemed your time; to have dedicated your ſelves to the practice of vertue all your time; to have beene Mirrors of modeſty to your ſucceeding ſexe; to have diſ-valued the fruitleſſe flouriſh of fading vanity, for the promiſing hopes of a bleſſed eternity. O Eternity, eternity! let this ever emphatically ſound in your memory; ſupply then that in you, which bleered judgements expect without you. You challenge precedency in place, expreſſe your ſelves worthy of that place. Vertue will make you farre more honoured, than any gariſh habit can make you admired. The one is a Spectacle of deriſion, the other of true and *generous* approbation. This you ſhall doe, if you ſeaſon your deſires with diſcretion; if you temper your excurſive thoughts, and bring them home with a ſerious meditation of your approaching diſſolution. It is ſaid of the *Palme* tree, that when it growes dry and fruitleſſe, they uſe to apply aſhes to the root of it, and it forthwith recovers: that the peacefull *Palmes* of your vertuous mindes may flouriſh ever; that their branches may ever bloſſome and never wither; apply unto their roots the aſhes of mortification; renue them with ſome ſweet and ſoveraigne meditation. That when you ſhall returne to your mother Earth, thoſe that ſucceed you may collect how you lived while you were on Earth: by making theſe living actions of your *Gentility*, happy Precurſors to your ſtate of *glory*.

There are *native ſeeds* of goodneſſe ſowne in *generous bloods* by lineall ſucceſſion.

FOuntaines are beſt diſtinguiſhed by their waters, Trees by their fruits, and *Generous bloods* by their actions. There are *inbred ſeeds* of goodneſſe (ſaith the Philoſopher) in every good man: and theſe will finde time to expreſſe themſelves.

It was *Davids* teſtimony of himſelfe: *From my youth up have I loved thy Law.* An excellent prerogative given him, and with no leſſe diligence improved by him. Now theſe *Native ſeeds*, as they are different, ſo are the fruits which come of them, variouſly diſpoſed. Some have a reliſh of true and *generous bounty*; wherein they ſhew that noble freedome to their owne, in their liberality towards others: as their very actions declare unto the world, their command and ſoveraignty over the things of this world. Others diſcover their noble diſpoſition, by their notable *pitty* and *compaſſion*; Theſe will eſtrange themſelves from no mans miſery. If they cannot ſuccour him, they will ſuffer with him. Their boſomes are ever open with pittifull *Zenocrates*, to receive a diſtreſſed one. Over a vanquiſh'd foe they ſcorne to inſult; or upon a dejected one to triumph. They have teares to partake with the afflicted; and reall expreſſions of joy to ſhare with the relieved. Others ſhew apparant arguments of their ſingular *moderation*; abſtemious are theſe in their diſhes; temperate in their Companies; moderate in their deſires.

deſires. Theſe wonder at the rioters of this time; how they conſume their daies in ſenſuality and uncleanneſſe Their account is farre more ſtraight; their expence more ſtrait; but their liberty of mind of an higher ſtraine. Cloathes they weare, but with that decency, as curioſity cannot taxe them; meats they partake, but with that temperance, as delicacy cannot tempt them. Others from their Cradle, become brave ſparkes of *valour*; their very Childhood promiſeth undoubted tokens of ſucceeding honour. Theſe cannot endure braves nor affronts. *Generous* reſolution hath ſtampt ſuch deepe impreſſions in their heroicke mindes, as fame is their ayme; which they hunt after, with ſuch conſtancy of ſpirit, as danger can neither amate them, nor difficulty avert them from their reſolves. Others are endued with a naturall pregnancy of *wit*; to whom no occaſion is ſooner offered, than ſome dainty expreſſion muſt ſecond it. Others with more ſolidity of *judgement*, though of leſſe preſent conceit. And theſe are ſuch, as generally imploy themſelves in State-affaires; wherein Experience, purchaſed by an uſefull expence, of time, doth ſo ripen them, as the Publike State takes notice of them, and recompenceth their care with honours conferred on them. *Gentility.*

Theſe and many other excellent endowments ſhall wee obſerve to bee *lineally* derived from Anceſtors to their Succeſſors; which, as they reteine a neare reſemblance of their perſons, ſo they repreſent their Actions: ſo powerfull is *nature* in beſtowing her diſtinct Offices on every creature, wherein they generally partake of their *diſpoſition* as well as outward *feature*: whence the Poet;

Stout men and good are ſprung from ſtout and good,
Horſes and ſteeres reteine their parents blood.

Yet ſee the iniquity of time! It fareth oft-times with thoſe who are endowed with theſe vertues, to bee moſt traduced, where their more noble and eminent parts are to bee higheſt honoured. Which, as it was a maine error in former ages, ſo deſcends it to theſe preſent times. When *Rome* was in her glory, this eclipſed her light, by detracting from their demerits moſt, whoſe free-bred vertues deſerved of their Countrey beſt. Sundry Families ſhee had, famous for their vertues, which by a depraved and miſ-interpreting Cenſure, became branded with undeſerved aſperſions. If the *Piſo's* were frugall, they were held parcimonious; if the *Metelli* devout, they were ſuperſtitious; if the *Appii* ſtrict, they were rigorous; if the *Manlii* affable, they were ambitious; the *Lelii*, if wiſe, they were dangerous; the *Publicola*, popular, by being courteous. But with good and well-diſpoſed perſons, *vertue* is never out of favour, though it bee never ſo much impeached by a traducing cenſure.

Thus you have heard, *Gentlewomen*, what *vertues* have *lineally* and by *blood* deſcended from Parents to their Children; what eſpeciall inward graces uſually attend ſome eſpeciall families, which no leſſe memorize them, than thoſe native honours which are conferred on them. Now, to ſelect ſuch as ſort beſt with your ſexe and condition; in my opinion there is none that ennobles you higher, or makes you more gracious in the eye of the beholder than *Modeſty*, which was the greateſt advancer

of

Gentility.

of many *Roman* families. This is that *vertue*, which expreſſeth you to be women; this is that, which makes you honoured amongſt women. Chaines and Carkenets, Iewels and Habiliments may bee valued; but this Ornament is of that high eſtimate, as it is not to bee prized. Now, there is nothing that will cauſe this to appeare more pretious unto you, next to the teſtimony of a good Conſcience within you, with an ardent deſire of promoting his glory who made you, than a reflexion to your *Family* which bred you; whoſe honour to preſerve, as it is your eſpeciall duty, ſo no object of profit or pleaſure, no attractive Lure of deceiving honour ſhould remove this opinion from you: "To bee high borne and "baſely minded, is to ingraffe baſtard ſlippes in a noble ſtocke. Branches of a crooked and inflexible *quality*, highly degenerate from true *Gentility*. High and heroicke vertues become great houſes. For, as they were firſt made *great* by being *good*, ſo ſhould they by ſurceaſing from being *good*, loſe their title of being *great*. If by abuſing the liberty of time, you detract from your Anceſtors fame, you lye a blemiſh on his ſhrine; which, though it touch not him, yet it taints you who repreſent him.

This, no doubt, was that Noble Lady right mindfull of, when on a time being ſollicited by a powerfull Suitor, who wooed her firſt in perſon, and after in a wanton Rhetoricall Letter; ſhee, as one tender of her honour, and perceiving that the ſcope of his ſuit tended to her diſhonour, anſwered his fruitleſſe ſollicitancy in this ſort, with great modeſty: "Should I condeſcend to your Suit, I ſhould not only derogate from "the honour of my preſent ſtate, diſ-value that which I hold moſt deare, "make my ſelfe a ſubject of contempt to every eare, but aſperſe that in-"famy on my family, which would beare record of my inconſtancy. "O what would the next age report of me, that I ſhould ſo farre dege-"nerate from thoſe that bred me? No; poverty may enter in at my gate, "but diſhonour ſhall never lodge in mine heart. Reſerve theſe "promiſes of honour for ſuch, as prize them above their honour: That "*generous* blood which diſtreames through my veines, ſhall ſooner "bee dried, than it ſhall bee for any hope of advancement inglorioufly "ſtained.

Such ſingular reſolves many of our *Albion* Ladies, queſtionleſſe, even at this day reteine; who, rather than they would incurre the leaſt diſhonour, or occaſion ſuſpition by their too free entertaine of light Suitors, would confine themſelves to their Chambers, and debarre themſelves of publike recourſe. Seeing then, that there are *native Seeds of goodneſſe ſowne in generous bloods by lineall ſucceſſion*; which even in their firſt infancy give faire promiſes of their inward beauty; expreſſe your ſelves Daughters worthy ſuch vertuous Mothers. Emulation of goodneſſe in great perſons is honourable. Their Pictures you hang up, that their memories may live with you. Enjoy their vertues too, and their memories ſhall live freſher in you. All memorials, being materials, be they never ſo durable, are ſubject to frailty; only theſe precious monuments of your vertues ſurvive time, and breath eternity. You ſpring from a noble Seminary; let thoſe *ſeeds* of *goodneſſe* which are ſowne in your youth, come to that ripeneſſe in your age, that as in piety you imitated others, ſo you may become Preſidents unto others; as you were here ſeaſoned with grace, a good report may follow you to your grave. All which by

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inſtruction onely may bee effected, as in our next branch ſhall bee more pregnantly proved.

Gentility.

HE cannot chuſe but live well, who conformes himſelfe to that hee heares. Good inſtructors are ſuch faithfull Monitors, as they will adviſe what is moſt fitting, not what is beſt pleaſing. And theſe are to bee entertained with ſuch endeered reſpect, as their ſpeeches, bee they never ſo tart, ſhould not incenſe us, nor their reproofes, bee they never ſo free, diſtaſte us.

How theſe *native ſeeds* of *goodneſſe* may bee ripened by *inſtruction.*

Though *Clitus* open rebukes coſt him his life, his free and friendly reproofe expreſt his love; ſo as *Alexander* could never ſufficiently bemone his loſſe. Thoſe *Native ſeeds* of *goodneſſe*, whereof wee formerly treated, bee they in our infancy never ſo plentifully diffuſed, yet in time they would grow ranke and wilde, unleſſe they were by ſeaſonable *inſtruction ripened*. Now, *Gentlewomen*, there bee no Tutreſſes fitter to perfect this excellent worke in you, than thoſe who were the ſecondary inſtruments of *being* unto you; Neither can thoſe, who are derived from you, become better *inſtructed* than by you. Your love, I confeſſe, will bee more indulgent, yet your care ſo much the more inceſſant. Their diſpoſitions are beſt knowne unto you; if motherly affection then will give way to diſcretion, who more fit to mold them than you? Preceding times may afford you variety of examples in this kinde.

Cornelia inſtructed hers in all piety; *Portia* hers in exemplary grounds of chaſtity; *Sulpitia* hers in precepts of conjugall unity; *Edeſia* hers in learning and morality; *Paulina* hers in memorials of ſhamefaſte modeſty. Theſe, though Heathens, were excellent informers of youth; ſo as their Children were more bound to them for their *breeding* than *bearing*, *nurturing* than *nurſing*. Beſides, there is an inbred filiall feare in Children to their Parents, which will beget in them more attention in hearing, and retention in holding what they heare. Now, there is no *inſtruction* more moving, than the example of your living. By that Line of yours, are they to conforme their owne. Take heed then, leſt by the dampe of your life, you darken both their glory and your owne. I might propoſe unto you bookes of *inſtruction*, which might miniſter arguments plenteouſly in this kinde: but ſo ſhort is the memory in reteining what it reads, yea ſo diſtracted is the minde in obſerving what it reads, that, as it fares with our *naturall face* in a *glaſſe*, from which the glaſſe is no ſooner removed, than the reſemblance of it is aboliſhed; even ſo, the booke is no ſooner left out of the hand, than the Contents are leapt out of the heart. Yet, to the end you may not bee unprovided of ſuch Tracts as may enable you for *inſtruction*, and prepare you to encounter with tentation; I will recount ſuch unto you, as may beſt accommodate you for the one, and fortifie you againſt the other.

Greg. in 38. Evarg.

A brieſe enumeration, ſerious diſcuſſion, and judicious election of ſundry ancient fathers, with other morall Authors.

Learned *Vives* in his *inſtruction* of a *Chriſtian woman*, recommends unto them theſe glorious Lights of the Church, S. *Hierom*, *Cyprian*, *Auguſtine*, *Ambroſe*, *Hilary*, *Gregory*; annexing unto them thoſe morall Philoſophers, *Plato*, *Cicero*, *Seneca*, &c. Of which, ſeverally to deliver my opinion, it is this:

Than S. *Hierom* none more gravely copious, as may appeare by thoſe

Gentility.

thoſe pithy and effectuall Epiſtles of his, directed to thoſe noble Ladies, *Marcella, Demetria, Læta, Furia*, &c. wherin he uſeth ſingular exhortations, invincible arguments, perſwaſive reaſons, ſweet ſimilitudes, and forcive examples. Modeſty is the ſubject hee commends unto them; decency in apparell hee approves in them; to a moderate reſtraint of liberty hee enjoynes them; to an exemplary holineſſe hee exhorts them; and with ſweet and comfortable promiſes of an incorruptible reward he leaves them.

Than S. *Cyprian*, none more devoutly feryerous; in his reproofes hee ſhewes mildneſſe; in his treaties a paſſionate ſweetneſſe; hee winnes the ſinner by inducing reaſons; hee ſtrengthens the ſoule mightily againſt temptations; hee propoſeth an excellent way of moderating the affections; hee applyes ſoveraigne receits to ſoveraignizing paſſions: and concludes with that ſober and diſcreet temper, as with a Divine inſinuation hee wooes, winnes, and weanes the ſinner, and in a ſpirituall tye unites him to his Redeemer.

Than S. *Auguſtine*, none more profoundly judicious, more judiciouſly zealous; pithy are his directions, powerfull his inſtructions: in his *Meditations* hee is moving; in his *Soliloquies* inwardly piercing; in his *Manuall* comfortably clozing. Amongſt all thoſe Conflicts in our Chriſtian warfare, hee holds none ſharper than our Combat with Chaſtity. Hee applies meanes how wee may reſiſt, reſiſting vanquiſh; and by our Chriſtian victory, receive Crownes of eternall glory. That Conqueſt, hee holds, deſerves ſmall honour, which is atchiev'd without Encounter. In a Divine rapſodie drawne, as it were, from himſelfe, hee ſhewes what ſhould bee done by us. Earth is no object fit to entertaine our eye; nor her deluding melody our eare: Hee exhorts us therefore to leave Earth now while wee live, that leaving Earth for altogether, wee may enjoy our *beſt Love*.

Than S. *Ambroſe*, none more Divinely plenteous; ſweetly ſerious are his inſtructions; enforcing are his reaſons: hee ſpeakes home to the ſinner; whom hee no ſooner findes wounded for ſinne, than hee applies a Spirituall ſalve to cure his ſinne. Many grave ſentences are in his *Offices* methodically couched; ſingular directions to guide every Chriſtian in his Spirituall Path-way, are there delivered. Like an expert Phyſician, hee firſt gathers the nature or quality of your diſtemper, and then miniſters ſoule-ſalving receipts to reſtore you to your right temper. Hee ſhewes you how in your very motion, geſture, and pace you are to obſerve modeſty: concluding that nothing can afford true comfort to a ſojourning ſoule, but practiſe of piety.

Than S. *Hilary*, none more fully ſententious; hee diſcovers the occaſion of our corruption familiarly; adviſeth us with many paſſionate and teare-ſwolne lines to provide for our inward family; hee propoſeth us a reward, if wee contemne Earth; he threatens us with the Law, if wee contemne life. Sundry moving and effectuall Leſſons hee recommends to the peruſall of women of all rankes, ages, and conditions. Tenderly hee compaſſionates the caſe of a ſinner; paſſionately treats hee of thoſe torments which ſhall laſt for ever: with prayers and teares hee ſollicits them that have gone aſtray, to returne; thoſe that are already return'd, to goe no more aſtray. Hee concludes with an uſefull Exhortation to ſorrow for ſinne, promiſing them, forth of that Store-houſe of Comforts,

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contained in the Goſpell, for this their momentaine ſorrow, an inceſſant joy in *Sion*. *Gentility.*

Than S. *Gregory*, none more highly myſterious, nor contemplatively glorious; Divinely morall are his *Morals*; full of heavenly comforts are his inſtructions; hee walkes in an higher way than others trace, yet with that humility, as there is not a cloze from him, but it diſcloſeth in him a love of meekeneſſe, lowlineſſe, and piety. With proper and elegant ſimilitudes are his works adorned; with choice ſentences, as with ſo many ſelect flowers, neatly garniſhed; in a word, hee is ſweetly ſubſtantiall, and ſubſtantially ſweet. Hee reprehends the times gravely; commends the practice of vertue gracefully. With an holy zeale hee reproves the remiſneſſe of the Miniſtry. Directions hee gives unto women, to have an eſpeciall care of modeſty: concluding, that the love of this life ſhould not ſo poſſeſſe us, as to deprive us of that inheritance which might eternally bleſſe us. In good mindes hee holds poverty the portreſſe of humility: accounting thoſe Evils or Adverſities, which doe here preſſe us, to bee the Cords which draw us unto God who made us.

Touching thoſe three Philoſophers, this is my conceit of them; wherin none can otherwiſe chuſe than concurre with me, that ſhall ſeriouſly read, and ſincerely ſcanne them: Than *Plato*, none more divinely Philoſophicall; Than *Cicero*, more philoſophically Rhetoricall; Than *Seneca*, more ſagely Morall.

But for as much as it is not given to moſt of you to bee Linguiſts, albeit many of their workes bee tranſlated in your mother tongue, you may converſe with ſindry Engliſh Authors, whoſe excellent inſtructions will ſufficiently ſtore you in all points; and, if uſefully applied, conferre no ſmall benefit to your underſtanding. I ſhall not need particularly to name them to you, becauſe I doubt not, but you have made choice of ſuch faithfull Reteiners and vertuous Boſome-friends, conſtantly to accompany you. Neither, indeed, are *bookes* onely neceſſary; conference will ſingularly improve your knowledge; but that is not altogether ſo convenient nor decent for your ſexe in publike places. So as, I much condemne their opinion, who hold no meanes ſo fitting to bring their daughters to audacity, as a frequent conſort with Company. This, in time, begets in them rather *impudence* than *boldneſſe*.

It was held a touch to a Maid to bee ſeene talking with any one in a publike place. But in private Nurſeries, which may bee properly termed your *houſhold Academies*, it will ſuit well with your honours to treat and enter into *Conference* one with another; or in ſuch places, where your owne ſexe is onely converſant. For ſuch indiſcreet Mothers, who uſually trim and deck their daughters, to ſend them forth to Showes, Meetings, or Enterludes, they annoint havin with oyle, that it may burne the better. But much more blame-worthy bee thoſe, who take them along to Tavernes and goſſippings; which Education a little time will bring into cuſtome, and make modeſty a ſtranger to her ſelfe. For above all things (ſaith the Philoſopher) ought young Girles to bee kept from Ebriety: which hee confirmes with this reaſon: "It is good, ſaith hee, *Ariſtot. Pol. 7.*
"for young men and maids to bee kept from wine, leſt ſuch become af-
"terwards profeſt drunkards, profuſe rioters, and prodigall expoſers
"of their honour: the maine occaſion whereof, are their parents, by
"meanes of their ill *inſtruction*, and worſe example.

Gentility.

It is the very *firſt inſtruction* that takes the *deepeſt impreſſion*; how neceſſary then is it for you, *Gentlewomen*, whoſe ſexe is the Embleme of weakeneſſe, and whoſe beſt reſolves are oft-times weakned by youthfull promiſes, to furniſh your blooming youth with wholeſome inſtructions: and ſo to improve them, that they may increaſe in vigour, as you doe in ſtature? This your ſexe exacts of you; this your preſent eſtate requires of you; and this ſhall eaſily bee effected by you, if having (as is to bee preſuppoſed) diſcreet and religious Mothers, you ſubmit your ſelves in all humble obedience to their direction. For as it is very hard for any one to know how to command, unleſſe ſhe know firſt how to obey; ſo will it bee unto you to performe the office of a Mother, if you never knew the duty of a daughter. Strict and ſevere may thoſe Commands ſeeme to your youth, which riper age will eaſily digeſt. Againe, you that are Mothers, become patternes of modeſty unto your daughters. Your living actions are the lines of their direction. While they are under your command, the error is yours, not theirs, if they goe aſtray. Their *honour* ſhould bee one of the principall'ſt things you are to tender; neither can it bee blemiſhed, without ſome touch to your Credit. I have knowne ſome inconſiderate mothers, and thoſe none of the loweſt ranke or quality, who, either out of a confidence they had of their daughters good carriage, or drawn with the hopes of ſome rich Suitors to advance their marriage, have uſually given too free way to opportunity, which brought upon their daughters names a ſpreading infamy.

Your *inſtructions* will doe well with them, till ſociety deprave them: divert then the occaſion, ſo ſhall your daughters, bee they never ſo poore, have good portions of reputation. Suffer not then thoſe who partake of your image, to loſe their beſt beauty. Sigh then if they bee ſoyled, for their ſhame muſt bee on you aſperſed.

Grace is a pure balme, and conſequently requires a pure and ſound veſſell. In vaine is it infuſed, if the veſſell bee not whole and ſound to preſerve it. It muſt bee *pure*, that what is infuſed into it, bee not polluted; it muſt bee *ſound*, that what is poured into it, bee not effuſed, and it muſt bee *deep*, that it may bee more capacious in receiving of what is infuſed into it. Looke then to your own actions; theſe muſt informe them; Looke to your owne examples, theſe muſt confirme them. Without you they cannot periſh; with you they may. What will you doe with the reſt that is left, when you ſee a part of your ſelfe loſt?

The *Harpie* hath the face of a man, but a Bird ſo cruell by nature, as when ſhee is an hungry, ſhee will aſſault any man and kill him: After which bloudy repaſt, ſhee becomes thirſty, ſo as, going to the River to quench it, ſhee ſees her owne face; and recalling to mind how it reſembles him whom ſhee ſlew, ſhe conceives ſuch griefe, as ſhee dyes therewith. If your Education or *inſtruction* deprave thoſe who derive their beginning from you, the reſemblance of this ſtory may have proper relation unto you. But if your pious examples enable them, their proficiency in vertue ſhall ennoble you; your comforts ſhall bee multiplyed in them; your hopes ſeconded by them; and, to your ever-living fames, the memory of your vertues preſerved by them.

Let not that adage prove true, in reſpect of your Charge: "*The moſt* "*precious things have ever the moſt pernicious Keepers.* Nothing more precious than a Virgins honour; it were ſhame for the mother to

prove

prove a *Tarpeian* or treacherous keeper. That Conceit was elegantly expreſſed by the Emperour *Charles* the fifth, in his inſtructions to the King his ſonne; " *That Fortune had ſomewhat of the nature of a woman; that if* " *ſhee bee too much woo'd, ſhee is the farther off.* But I hope I ſhall not finde that averſeneſſe in you. I have wooed you in words; expreſſe your ſelves wonne by the teſtimony of your workes. I would not follow the indiſcretion of Empericks, which miniſter the ſame medicines to all Patients; I know well, that ſuch Phyſicke as agrees with age, would not agree with the hot conſtitution of youth: To either ſort therefore have I applyed my ſeverall receits: and to both, doe I addreſſe my concluſion.

" Let the whole progreſſe of your Converſation bee a continued Line " of *inſtruction*; Let the mother diſcharge her office in *commanding*, " and that without too much rigour or indulgence; Let the daugh- " ter perfo rme her duty in *obeying*, with all faithfull and filiall " obſervance: So ſhall *honour* grace you here, and " *glory* crowne you there with an " heavenly inheritance.

Gentility.

THE ENGLISH GENTLEVVOMAN.

Argument.

Honour *is* painted, *when it is not with vertue* powdred; *No cloth takes ſuch deepe* tincture, *as the cloth of* honour; *Honourable perſonages ſhould bee* preſidents *of goodneſſe*; Vertue *or* vice, *wetherſoever takes hold firſt, reteines a deeper impreſſion in* honour, *than any lower ſubject*; *That*, vertue *may receive the firſt impreſſion by meanes of an in-bred noble diſpoſition, ſeconded by helpes of Education*; *Which reduc'd to* habit, *aſpires to perfection.*

HONOUR.

PRomotion diſcovers what men bee, but true *Honour* ſhewes what they ſhould be. That is fed with a deſire of being *great*; this is inflam'd with a noble emulation of being *good*. It is a miſerable thing to obſerve what brave and heroicke Spirits, whoſe reſolutions neither danger could amate, nor any diſaſter perplexe, have beene madded with an ambitious queſt after *Honour*; what difficulties they incountred; what oppoſitions they ſuffered; what intricate paſſages and provinces they entertained! Corrivals they could not want in their riſing; nor Envyers of their *greatneſſe* in their ſetling; nor Spectators to rejoyce at their ſetting. Rough and menacing was the Sea, on which they ſayled; dangerous and ſhelvy the wayes, by which they paſſed; yea, full of diſquiets was the Port, at which they arrived. Nay, which is worſe, in what ſiniſter and indiſcreet paths would they walke; upon

Obſerv. 8.

Honour.

upon what ſtrange plots and projectments would they worke; how diſcontentedly and diſconſolately, with *Themiſtocles*, would they walke, till they attained their end: which, many times, brought them to an untimely end? So quickly is poore man deluded with this ſhady picture of *greatneſſe*, as hee will not ſticke to engage for it his hopes of quietneſſe.

Honour is painted, when it is not with vertue poudred.

But theſe bee not thoſe *Eminent Perſonages*, of whom I am now to treat: for ſuch mens *honour* is meerely *painted*, becauſe it is not with *vertue poudred*. Morall Philoſophy, much more our Chriſtian theory, could never hold that for deſerving *greatneſſe*, which had not neare relation to *goodneſſe*. Thoſe only they eſteemed worthy *honour*, who did not ſeeke it, much leſſe buy it, but were ſought by it. Such as knew not what it was to admire the *purple*, nor fawne on a riſing *favorite*; but interveined their actions with the precious Oare of Divineſt vertues. Such as had attained to a ſingular Command or ſoveraignty of their affections: ſo as they had learned to ſay, as *Chilo* anſwered his brother, *Wee know how to ſuffer injuries*; ſo doe not theſe fiery and furious ſpirits. It is a poore expreſſion of *greatneſſe*, to exerciſe it in revenge; or in triumphing over inferiours; or countenancing unjuſt actions. Theſe detract from *honour*; neither can their memory live long, who makes authority a Sanctuary to wrong. Know then, (noble *Gentlewomen*) that your *Honour*, bee it never ſo eminent; your *Deſcent*, bee it never ſo ancient; loſe both their beauty and antiquity, if *vertue* have not in you a peculiar ſoveraignty. Be your wanton fancy painted and trimmed in never ſo demure or hypocriticall diſguiſe; Bee your ambition or Courtly aſpiring never ſo ſhrouded with gilded ſhadowes of humility; Bee your unbounded deſire of revenge never ſo ſmoothly coloured with the ſeeming remiſſion of an impreſſive injury: In a word, ſhould you never walke ſo covertly in a Cloud; nor never ſo cunningly with a dainty kind of diſſembling gull the world; all this will not avayle you. When your bodies ſhall come to be ſhrouded, then ſhall all your actions bee uncaſed. Rumour then will take more liberty to diſcover unto the world, what you did in it. Shew me that deepeſt diſſembler, who retired himſelfe moſt from the knowledge of man, and came not to diſcovery, for all his ſecrecy, to the eyes of man.

Many you have knowne and heard of that were *great*, but failing in being *good*, were their pretences never ſo ſpecious, did not their memory rot? *Iezabel* was more eminent in titles than *Abigal*; but leſſe glorious in her fame. Such a poore piece of *painted ſtuffe* is that adulterate *honour*, which from *vertue* receives not her full luſtre. When the ſubtill Spider ſhall weave her curious web over your Monuments; when thoſe beauteous ſtructures of yours ſhall hee diſſolved; when all your titular glory ſhall bee obſcured; when thoſe fading *honours*, on which you relyed, and with which you ſtood ſurprized, ſhall bee eſtranged; and you from this goodly low Theatre of earth tranſlated; it ſhall bee then demanded of you, not how eminent you were in *greatneſſe*, but how fervent in actions of *goodneſſe*. While your skinnes then are with choyceſt *Odours* perfumed, let your ſoules bee with pureſt *vertues* poudred. Now for *vertue*, would you know how to define her, that you may more eagerly deſire to become her reteiner? Or would you have her deſcribed, that you may thence collect how well ſhee deſerves to bee obſerved? Heare the Poet;

Vertue

Honour.

Vertue *in greateſt danger is moſt ſhowne,*
And though oppreſt, is never overthrowne.

Such a noble reſolved temper ever accompanies *vertue*, as no proſperous ſucceſſe can ever tranſport her, nor any adverſe occurrent deject her. Shee feeds not on the ayrie breath of vulgar applauſe: her ſole ambition is to aſpire to an inward *greatneſſe*; to bee truly *honourable* in the title of *goodneſſe*. Great attendance, punctuall obſervance, ſtately retinues are not the objects ſhee eyes: ſhee loves to bee knowne what ſhee is, by that conſtant teſtimony which is in her, rather than by any outward ornament, much leſſe formall complement, that may apiſhly ſuit her.

Would you enter then *(Gentlewomen)* into a more ſerious ſurvey of your ſelves? Would you rightly underſtand wherein your perſons deſerve *honour*, or how you may bee eternally honoured by your Maker? Tender your ſervice to *vertue*; avoyd what is hurtfull; admit what is helpfull. Sacrifice not a vaine houre to the Altar of vanity. Employ your time in exerciſes of piety. Dedicate your dayes to the advancement of Gods glory. A Soule ſolely dedicated to Gods *honour*, is the beſt ſpirituall *Cloiſter*. See not that poore ſoule in want, which your noble compaſſion will not relieve. Have you *friends*? hold them deare unto you, if deare in the eye of *vertue*; otherwiſe, diſcard them, for you ſhall bee more ſtained by them, than ſtrengthened in them. Have you *foes*? if *vicious*, they deſerve ever to bee held ſo; but if they affect *goodneſſe*, prize them above the value of your higheſt fawning friends: who, as they are meere obſervers of the time, preferre your *fortunes* with which you are inriched, or *honours* to which you are advanced, or ſome other by-reſpect ſecretly aymed, before thoſe *eſſentiall parts* which are in you, and truly ennoble you.

Are you of eſteeme in the *State*? become powerfull Petitioners for the poore mans ſake: preferre his ſuite: entertaine a compaſſionate reſpect of his wrongs: labour his reliefe; and doe this, not for the eyes of men, but of God; who, as hee ſeeth ſecretly, will reward you openly.

Againe, Have you ſuch as maligne your *honour*? their aſperſions cannot touch you; He that made you, hath made you ſtrong enough to deſpiſe them, and with a patient ſmile, or careleſſe neglect to ſlight them. Thoſe that are *good*, can have none but thoſe that are *evill* to bee their foes. The ſweet ſmell of your *vertues* hath already diſperſed themſelves; your memory is without the reach of infamy: live then ſecure, while your *vertues* ſhine ſo pure. Reteine a true and unenforc'd humility in you; ſo ſhall *honour* appeare more graceſully in you. Imitate not thoſe ſudden-riſing *gourds* of *greatneſſe*, who have no ſooner attained the titles of *Ladies*, than this report makes them put on a new port; old acquaintance muſt bee forgot; ſcorne muſt ſit on their browes; and a contemptuous diſdaine on their lips. Though their mold bee but the ſame, they would faine change themſelves into another mold. Theſe are ſuch as deſerve not your knowledge; though they be by their titles honoured, their titles by their ignoble actions become blemiſhed. Let them therefore ſtudy making of a face; compoſing of their gare; preſerving of their vaine pompe; with an unbeſeeming port: while your Contemplation ſhall fixe it ſelfe on no other object, than that true expreſſive end of *honour*; which is, to reteine a

Chriſtian

Honour.

Chriſtian humility in your ſtate; a noble Compaſſion in your eye; an affable ſweetneſſe in your diſcourſe; and exquiſite practice of *goodneſſe* in your whole life. To diſ-eſteeme *vertue*, and hugge that painted Idoll of titular *honour*; is to contemne the *Inſtrument*, and fooliſhly to prize the Caſe or Cover. Bee ye never ſo eminent, ye are but *painted Trunks*, if *vertue* bee not reſident. Let her then not onely bee *reſident* but *preſident* over all your actions; ſo ſhall you not onely live but dye with *honour*; by leaving that ſucceeding memory of your *vertues* behind you, that time may here eternize you, when time to eternity ſhall change you. For as ſalt to every ſubject, whereto it is applied, gives a ſavour; ſo gives *vertue* the ſweeteſt reliſh unto *honour*.

No cloth takes ſuch deepe *tincture*, as the Cloth of *honour*.

CLoth dyed in graine reteines ever the deepeſt colour; but none of deeper dye than the *Cloth* of *Honour*. If it bee but with the leaſt blemiſh *tinct*, it can never wipe off that *taint*. Spots in white are ſooneſt diſcerned, and errors in great perſonages, whoſe actions ſhould bee *whites* for inferiours to ſhoot at, are quickleſt diſcovered. True Corall needs no colour; no more needs true *Honour* any exteriour luſtre. When *Parraſius*, that exquiſite Painter was to take a Counterfeit of *Helen*, hee drew her with her head-attire looſe; and being demanded the reaſon, anſwered, *Shee was loſe.*

Bee your actions never ſo darkely ſhrouded, nor your amorous encounters cunningly carried; there will bee ever ſome private Pencill to pourtray them, ſome quicke-ſighted eye to diſplay them. Loves enterview betwixt *Cleopatra* and *Marke Anthony*, promiſed to it ſelfe as much ſecure freedome as fading fancy could render; yet the laſt Scene clozed all thoſe Comicke paſſages with a Tragicke concluſion.

No pleaſure can bee conſtant, unleſſe it afford inward content; nor can it miniſter content, unleſſe it bee on *vertue* grounded. *Honour* then muſt chuſe for her ſelfe ſuch a *Conſort*, as ſhee may not bee aſhamed to have choſen. A vigilant Circumſpection ſhould attend her; reſembling in this particular, the watchfull *Crane*, whoſe wary eye ever feares, and by a timely feare prevents ſurpriſall. Now, there is nothing that aſperſeth a deeper ſtaine upon the *Cloth* of *Honour*, than too much attention unto Sycophants. Theſe are they, which tranſport *Honour* above her ſelfe, by bringing her to a vaine and odious idolizing of her ſelfe. Theſe will not ſuffer their Treucher-patroneſſe to reflect on her ſelfe, nor to enter into a private treaty with mortality. Thoſe bee too ſowre and ſevere Tractates for *greatneſſe*. Death is to bee thought on with theſe, when nothing elſe is to bee thought on. O what pernicious Conſorts bee theſe for noble Perſonages? *Antiſthenes* ſaid truly of them, *Præſtat ἐς κόρακας quàm ἐς κόλακας incidere:* for Ravens feede onely on dead Carkaſſes, but flatterers upon living men.

O baniſh theſe your Portells! Let not your looſe *Tyre-women*, while they trimme you without, ſoile you within. You ſhall finde their *Oratory*, a continued Scene of *Sycophancy*. Theſe will infuſe a poyſonous juyce into your too credulous eares; and the more to delude you with ſelfe-idolatry, tell you how ſuch a *dreſſing* infinitely becomes you; ſuch *love-ſpots* enamour young Gallants of you; how thoſe *rivells* of contemptible

temptible age are eſtranged from you. Give no Eare to ſuch inchanting ayres; They do but this to inlarge their vailes. Their glozing will labour your confuſion. They will make you forgetfull of your being, and conſequently deprive you of your well-being. Every foole (ſaith *Menander*) will bee taken with arrogance and applauſe; whereas the judicioully wiſe account it their higheſt happineſſe, to meditate of the meanes how to prevent their higheſt unhappineſſe. It is a miſerable thing in a man; to make himſelfe a beaſt, by forgetting himſelfe to bee a man: Which uſually comes to paſſe, when wee propoſe before our bleered and deluded eyes the glorious Spectacles of this Theatre of vanity, but never ſeriouſly meditate of our owne frailty, nor of the excellency of that Supreme beauty, which makes the enjoyer abſolutely happy. *Honour.*

That Mot of the *Athenians* to *Pompey* the Great, *Thou art ſo much a God, as thou acknowledgeſt thy ſelfe to bee a man*, was no ill ſaying: for at the leaſt to be an excellent man, is to confeſſe himſelfe to bee a man. Violets, though they grow low and neare the earth, ſmell ſweeteſt; and *Honour* appeares the fulleſt of beauty, when ſhee is humbleſt. Alas! what are titles worth, when deſerts are wanting? The beſt ſignall of *deſcent*, is diſtinguiſhed by *deſert*. *Antiochus* was at one time ſaluted both ἐπιφάνης & ἐπιμάνης, a glorious Prince, and a furious Tyrant. So flitting is the applauſe of the vulgar, as it never conferres on the ſubject it approves or applauds, any permanent *Honour*. It is miſerable (ſaith the Poet) to rely on anothers fame; but worſe, to begge fame from them that are infamous. It is prayſe-worthy to bee by ſome diſ-prayſed; yea, vertuous actions, ſhould they bee by vicious perſons commended, would rather loſe of their luſtre, than become any way improved. To bee cheerefull in adverſity, humble in proſperity, and in both to ſhew a temperate equality, is worthy praiſe, and deſerves *Honour* for a prize. Yet, ſhould theſe bee but onely pretences to gull the world, or delude the ſimple admirer, they would in time unmaske themſelves, and diſplay their counterfeit inſides with ſhame to the world. Falſe and adulterate colours will not hold, nor vertuous ſemblances long reteine the eſteeme they have. Wee have ever held them for moſt ridiculous, who follow the faſhion, and were never yet in faſhion. And ſuch are all thoſe Counterfeit followers of *vertue*, who pretend fairely, but fall off foulely. Theſe may be properly, in my opinion, compared to our new counterfeit ſtuffes; which, as at firſt they are made beſt, ſo do they weare beſt at firſt. Your Cloth, *Gentlewomen*, muſt bee of another nap: it muſt not bee the beſt a farre off. Flowers, Edgings, Laces, and Borders doe beautifie the outward attire, but adde no grace to the inward man. Now, that *Cloth* is the beſt, which ſtrinks the leaſt. *Horace.*

Doe any extremities encounter you? Let the innocency of your untainted mindes cheere you? Doth diſgrace or infamy preſſe you? You have a *Cloud of witneſſes* within you, that can beare teſtimony of you, and for you. That perſon needs not feare any foe, that hath within him ſuch an incomparable friend. There was never any yet ſo happy, as to bee wholly freed from adverſity, and never feele any guſts of affliction. Trials of patience are ſweet encounters; by a minde rightly-reſolved, they are with more delight than diſtaſte entertained: Which, as they come not unexpected, ſo are they no leſſe cheerefully received.

It is the argument of a *generous* ſpirit, to expreſſe his highneſſe moſt,

Honour.

when the world accounts of him leaſt. *Honour*, if truly grounded, can looke in the face of terrour, and never bee amated. Her device deſerv'd approvement, who in the portraiture ſhee made for her ſelfe, directed her eye to the picture of *vertue*, and pointing thereat with her finger, uſed this *Imprezza: That picture is my poſture.* Truth is, ſhee that makes *vertue* her *object*, cannot but make every earthly thing her *ſubject*. Yea, there is nothing ſhee weares, which ſhee makes not a morall uſe of to better her ſelfe. Her very *attire* puts her in minde of what ſhee was before ſhee needed it; and how breach of obedience neceſſitated her to weare it. Shee will not therefore pride her ſelfe in her ſhame, nor glorifie her ſelfe in the cover of ſinne. Shee cannot eye her ſelfe with any ſelfe-love, ſeeing ſhee loſt her ſelfe by affecting that which ſhee ought not to love. Her *head-tyre* puts her in minde of the *helmet of ſalvation*; her *ſtomacher*, of the *breſt-plate of righteouſneſſe*; her *partle*, of the *ſhield of faith*; her very *ſhoes*, of the *ſandals of peace*. In this Tabernacle of earth, ſhee is every day nearer her port of reſt; for her diſcourſe is ever ſeaſoned with diſcretion, winged with devotion, and graced by her owne converſation.

Shee is none of theſe, who are Saints in their tongues, but Divels in their lives: Shee propounds nought fit to bee done, which ſhee confirmes not with her owne action. Againe, for her actions, ſhee is free from publike ſcandall, as her whole life is a golden rule of direction, a continued precept of inſtruction. In a word, ſhee conſiders from whence ſhee came; her *deſcent* was noble, and this ſhee graceth with noble vertues. Her *houſe* muſt receive no diſhonor from her, but an ample teſtimony of a deſerving ſucceſſour.

Let this Idæa, *Gentlewomen*, bee your Patterne. Pure is the *Cloth* you weare; let no ſtaine of yours blemiſh it; no Moath of deſerved detraction eat into it. Many of your Sexe, though highly borne, have ſo blemiſhed the *honour* of that *houſe* from whence they came, and corrupted that *noble blood* from which they ſprung, as their memory rots, yet their infamy lives. Againe, others there have beene, who though obſcurely borne, yet by thoſe eminent vertues which did adorne them, thoſe Divine parts which did truly ennoble them, they became enlightners of their obſcurity, filling Annals with their glorious memory. Imitate theſe; relinquiſh thoſe. *Honour* is not worth receiving, unleſſe it bee entertained by one that is deſerving: yea, how many have incurred diſgrace by diſ-eſteeming *vertue*, when they were advanced to highneſſe of place? Nay, how many while they lived obſcure, lived ſecure, and preſerved their good names, who afterwards, by becomming *great*, loſt that private eſteeme which before they poſſeſt? So hard it is to encounter with *Honour*, and every way returne a ſaver.

Seeing then no *Cloth* takes ſuch *deepe tincture* as the *Cloth of Honour*, let no vicious aſperſion ſpot it, no corrupt affection ſtaine it; leſt, by being once blemiſhed, it bring that *Honour* into contempt, which before you reteined.

Honourable Perſonages ſhould bee *Preſidents* of goodneſſe.

LAnd-markes are uſually erected for direction of the Mariner, and Magiſtrates elected for inſtruction of the inferiour. The keele of mans life being ever more laden with *vanity* than *verity*, and more chilled with the

the bitter guſts of affliction, then cheered with the ſoule-ſolacing drops of true conſolation, is ever toſſed with contrary windes: neither, without the helpe of ſome expert Pilot, can poore deluded man arrive ſafely at the Port where he would bee. Pride tranſports him, avarice infects him, riot corrupts him, ſenſuality ſecures him, anger diſtempers him, envy conſumes him, idleneſſe duls him. Thus becomes hee piece-meale divided from himſelfe, becauſe hee reflects not with a pure and impartiall eye upon himſelfe. What great need ſtands hee in then of direction in this maze of miſery, vale of vanity? Hee portraid him well, who in the deſcription of him, ſtil'd him a *ſtory* of *calamity*, a *ſtatue* of *infelicity*. Hee is fraile in reſiſting, prone to falling, ſlow in riſing. Examples then were uſefull, to conduct him in his Iournall. And who more fit to bee theſe *Preſidents*, than ſuch whom an honourable deſcent hath ennobled, or Princes favour advanced? It is not for theſe to entertaine any ſervile or degenerate affection, nor to harbour one mutinous thought againſt the ſoveraignty of reaſon. To bee a *Lady of honour* is more then *titular*. Shee is onely eminent, who makes every action of her life a vertuous *preſident*. *Goodneſſe* muſt bee infuſed in her *blood*, that *deſcent* may partake of *deſert*. Now, there bee three eſpeciall objects, upon which they are to reflect: *Charity*, *Chaſtity*, *Humility*. *Honour.* *Epiſtet.*

An *honourable* minde is beſt ſhowne in her *Liberall* and *compaſſionate* exhibition to ſuch, whoſe neceſſities require reliefe. Yea, ſhee loves thoſe beſt, to whom theſe arguments of bounty are in higheſt meaſure expreſt. Shee averts not her eare from the needy beggar, ſhee will ſhew him all favour for his image or feature. Shee holds it an unbeſeeming ſtate, to entertaine a ſowre looke, where noble pitty ſhould beget in her a compaſſionate love. Shee is ſo daily and duely inured to *workes* of *mercy*, as ſhee joyes in no object more than occaſion of bounty. Shee conſiders (and this ſhee Divinely applies unto her ſelfe) how nought but vanity is to bee attributed to them, reteine they never ſo much earthly glory on them, who dwell in houſes of clay, whoſe *foundation* is in the *duſt*, which are *cruſhed* before the *Moath*. Silken vanity cannot delude her, nor any opinionate conceit of her owne eſtate tranſport her. Her minde is not ſubject to wavering, nor her walke to wandring. Bee her life long, her goodneſſe becomes improved; bee it ſhort, her deſires are crowned. Neither reſerves ſhee the gleanings for him, that is Maſter of the Harveſt. Poverty, appeare it never ſo deſpicable to her *eye*, it conveyes compaſſion to her *heart*. Shee gives Almes of the beſt, for his ſake whom ſhee loves beſt. Her piety is ſuch, as ſhee prefers her Almes-basket before her Cabinet. A miſerable minde ſhee hates; for ſhee conceives how nothing can bee better worth enjoying, than a liberall deſire of diſpoſing: which ſhee expreſſeth with that cheerefull alacrity, as it inhanceth the value of her bounty. Thus ſhee lives in a free and abſolute command of what ſhee enjoyes; with an *hand* no leſſe open than her *heart*; that *action* might ſecond her pious *intention*. Iob. 4. 19.

Neither is the true Nobility of her minde leſſe diſcerned by her love to *Chaſtity*. Pure bee her thoughts, and unſtained. The Sanctuary of her heart is ſolely dedicated to her Maker; it can find no roome for an inordinate affection to lodge in. Shee knowes not how to throw out her love-attracting Lures; nor to expoſe the glorious beauty of her ſoule to ſhame. A moments ſtaine muſt not blemiſh her ſtate. Shee will not there-

Honour.

therefore give her eye leave to wander, leſt it ſhould betray her *Honour* to a treacherous intruder. How weak prove thoſe aſſaults, which her home-bred enemies prepare againſt her? Her *looke* muſt bee ſet on a purer Object than vanity: Shee will not eye it, leſt ſhee ſhould bee taken by it. Her *Diſcourſe* muſt bee of a better ſubject than vanity: Shee will not treat of it, leſt ſhee ſhould bee engaged to it. Her *thoughts* are not admitted to entertaine vanity: They muſt not conceit it, leſt they ſhould bee deceived by it. Occaſions wiſely ſhee foreſees, timely prevents, and conſequently enjoyes true freedome of minde. You ſhall not ſee her conſume the precious oyle of her Lampe, the light of her life, in unſeaſonable reere-bankets, unprofitable viſits, or wanton treaties. Thoſe will ſhee not admit of for companions, who are prodigall of their *Honour*. Theſe ſhee reproves with a milde ſpirit, labouring to reclaime them with an ingenuous tender of her vertuous compaſſion towards them. None ſhee more diſtaſtes than theſe Brokers or Breakers of licentious bargaines: Shee excludes them the Liſt of all civill ſociety. How cautelous ſhee is, leſt ſuſpition ſhould tax her? Outwardly, therefore, ſhee expreſſeth, what ſhee inwardly profeſſeth. That *honourable blood* which ſhee from her Predeceſſors received, till death ſurprize her, will ſhee leave untainted.

Neither is there ought ſhee hates more than *pride*, nor ſcornes more than *diſdaine*. Shee rightly conſiders how her daies are *menſurable*, being but a *ſpan long*, which implies her brevity; and *miſerable*, being *altogether vanity*. Shee diſclaymes that ſtate which conſiſts in ſcornefull lookes; A ſweet and affable Countenance ſhee ever beares: The *honour* ſhee enjoyes makes her humbler; and the prayſes which are given her, work in her thoughts no diſtemper. So farre is ſhee from affecting the pompe of this world, as it growes contemptible to her higher-mounting thoughts. A faire and well-ſeeming retinue ſhee ever keepes about her: but none of theſe muſt bee Sycophants, with their oylie tongues to delude her; neither muſt any, who cloaths his Countenance with ſcorne, attend her. Shee obſerves on what ſteepe and dangerous grounds ambition walketh. Her ſleepes are ſweeter, her content higher, her thoughts heavenlier. It is one of her greateſt wonders, that any one ſhould bee ſo reft of underſtanding, as to forget what infirme ground hee ſtands on. The pureſt Creature, bee ſhee never ſo abſolute in her feature, is of no richer temper than *Earth*, our Common-mother. Shee is wiſer than to preferre a poore handfull of *red Earth* before her choyceſt treaſure. Though her deſerts merit *honour*, ſhee diſ-eſteemes her owne deſervings: being highly valued by all but her ſelfe. Thus ſhee prepares her ſelfe daily for what ſhee muſt goe to. Her laſt day is her every dayes memoriall. Lower may her body bee, when interred; but lower cannot her mind bee, than at this inſtant. So well hath ſhee attained the *Knowledge of her ſelfe*, as ſhee acknowledgeth all to bee fraile, but none frailer than her ſelfe.

Here, *Gentlewomen*, have yee heard in what eſpeciall Objects you are to bee *Honourable Preſidents*. You ſhine brighter in your Orbe than leſſer Starres. The beames of your reflecting vertues muſt admit of no Eclipſe. A thouſand eyes will gaze on you, ſhould they obſerve this in you. Choyce and ſelect are the ſocieties you frequent; where you ſee variety of faſhions: imitate not the *newſt*, but *neateſt*.

Let

Let not an action proceed from you, which is not exemplary good. Theſe that are followers of your *perſons*, will bee followers likewiſe of your *lives*. You may weane them from vice, winne them to vertue, and make them your conſtant followers in the ſerious practiſe of piety. Let your *vertues* cloath them within, as their *veiles* doe without. They deſerve not their *wages*, who deſiſt from imitating you in actions of *worth*. Your private family is a familiar Nurſery; Plants of all ſorts are there beſtowed. Cheere & cheriſh thoſe that be tender; but curbe and correct thoſe that bee of wilder temper. Free and fruitfull Scions cannot bee improved, till the luxurious branches bee pruned. But above all things, take eſpeciall care that thoſe vices ſpread not in you, which are cenſured by you. You are Soveraigneſſes in your families: neither extend your hand too much to rigour; neither contract it by ſhewing too much remiſſneſſe or favour. Let neither vertue paſſe unrewarded, nor vice, if it grow domineering, paſſe unreproved. Foule enormities muſt admit of no Priviledges. No; ſhould you, by a due examination of your ſelves, finde any *baſeborne ſinne* ſecretly lurking, any ſubtill *familiar* privately incroaching, any diſtempred *affection* dangerouſly mutining; bee your owne *Cenſors*. Bee not too indulgent in the favouring of your ſelves. Proficients you cannot bee in the Schoole of vertue, unleſſe you timely prevent the over-ſpreading growth of vice. Let not your *Sunne*, the light of your ſoule bee darkned; let not your *Spring*, the fount of your vertues bee troubled; Let not your *Fame*, the perfume of your *Honour* bee impaired. As you are *generous* by *deſcent*, bee *gracious* by *deſert*. *Preſidents* are more powerfull than *Precepts*: Theſe onely *lead*, thoſe *draw*. Bee examples of *goodneſſe*, that you may be heires of *happineſſe*. The *ſtyle* you enjoy, the *ſtate* you receive, the *ſtatues* which after you may remaine, are but glorious trophies of fading frailty. Vertues are more permanent Monuments than all theſe; theſe are thoſe ſweet flowers that ſhall adorne you living, impall you dying, and crowne you with comfort at your departing. Laſtly, as you were *honourable Perſonages* on Earth, where you were *Preſidents* of *goodneſſe*; ſo ſhall you bee glorious Citizens in heaven, where you are to bee Participants of all happineſſe.

Honour.

WHere *Vertue* is ſowne in a noble Seed-plot, manured and fructified by good Diſcipline, ſtrengthened by Example, and adorned with thoſe more gracefull parts, which accompliſh the ſubject wherein *vertue* is ſeated; what bicktrings of fortune will it ſuſtaine? What conflicts in the neceſſities of nature will it cheerefully encounter? Her ſpirit is raiſed above any inferiour pitch: Yea, the habit of goodneſſe hath wrought ſuch divine *impreſſions* in her ſoule who is thus diſpoſed; as ſociety may improve her, but cannot corrupt her; becauſe a zealous affection to *vertue* doth poſſeſſe her.

Vertue or *vice* whetherſoever takes hold firſt, reteines a deeper impreſſion in *honour*, than any lower ſubject.

You ſhall ever obſerve theſe, whom Nobility of blood hath advanced, to reteine ſome ſeeds or reſemblances of their progenitors; which are ſo impreſſive in them, as no occurrent, bee it never ſo violent, can eſtrange theſe from them. Here you ſhall ſee a native affability, or ſingular art of winning affection, to one naturally derived. There in another ſuch a rough and unſeaſonable auſterity, as her very countenance is the reſemblance

Honour.

blance of a *Malevola*. Some from their infancy have reteined ſuch a ſweet and pleaſing candor, as they could cover anger with a cheerefull ſmile, and attemper paſſion with a graceſull bluſh. Beſides, they had the gift to expoſtulate with their diſcontents, and by applying ſeaſonable receits to their wounds, free themſelves from falling into any deſperate extreames. Others would rather dye, then ſuffer the *expreſſions* of their *Paſſions* to dye. For affronts, as their ſpirits could not beare them, ſo did their actions diſcover them, and make them objects of deriſion to ſuch as obſerv'd them. And whence proceeds all this? Surely, from the very firſt reliſh of our humours; when that *unwrought Table* of *youth* becomes furniſhed with choice characters; and the *Subject* begins to affect what is engraven in them; by continuance of time they become ſo habituate, as no art can make them adulterate. *Sempronia* was too light in her *youth*, to bee ſtaid in her *age*. *Fulvia* gave too much way to her paſſion in her *youth*, to attemper it in her age. *Xantippe* was too ſhrewd a maid, to become a quiet wife. What *Nature* hath not effected in us, may by induſtry bee facilitated in us, ſo wee begin to worke while the waxe is ſoft. O *Gentlewomen*, how many, whoſe excellent endowments deſerve admiration, either by ſelfe-opinion have become tranſported, or by giving looſe reines to paſſion, have miſerably wandred, or by inveying againſt others more deſerving parts, have wittingly tranſgreſſed? By which meanes, they become ſpectacles of contempt, who otherwiſe by their conceiving diſcourſe might have given occaſion of content. It is too true, that the liberty of *greatneſſe* is ſuch, as it is more apt to finde fewell to feede the humour of *vice*, then to miniſter any uſefull ingredience for the recovery of *vertue*. Great minded are many times ſicke of great maladies, which by ſoothing parafites become inſenſible, and conſequently incurable. *Vice* in a poore habit never reteines that majeſty, which it diſplayes in a richer robe. Is it ſo? Reflect then upon your ſelves; if *vice* ſeeme ſo ſpecious, what will *vertue* do: (though all your *vertues* bee but indeed ſpecious *vices*.) Beleeve it, if you cheriſh *vertue* in your minority, ſhee will performe the office of a faithfull guardian. The widowes teares ſhall bee very few, for ſhee will finde *juſtice* to redreſſe her: the Orphans cryes ſhall not bee ſo loud, ſhee will finde *compaſſion* to cheere her. The State ſhall not exclaime of ſurfeits, for *temperance* ſhall ſhield her: nor the Church of coldneſſe, for *zeale* ſhall inflame her: What a ſweet *conſort* is an *uniſon* of *vertues* to the eare of a divine ſoule! All other Muſicke is diſ-relliſhing, becauſe it workes not on the affection.

Ariſtot. 3. de anima.

Now would you know whence it comes, that *vertue* or *vice*, whether-ſoever takes hold firſt, *reteines* a *deeper impreſſion* in *Honour*, than in any *lower ſubject*? The reaſon is evident: As in their ſtate or condition they are more eminent, ſo is their repreſentative example in others more inherent. Doe theſe *honourable perſonages* then love *vertue*? they are *vertuous molds* unto their followers: they ſhall finde in their *ſhadowes* what they expreſſe in *themſelves*. *Julia* could not bee *looſe*, when *Lucretia* was ſo *chaſte*: ſhee ſaw that in her Miſtreſſe which deſerv'd love, and to that ſhee conform'd the line of her life. To ſorfort at unſeaſonable houres with looſe lovers, or to entertaine light diſcourſe to beguile time, was no authenticke doctrine in her Miſtreſſe family: no day was without her taske, no night without her peculiar employment. There is no

queſtion

queſtion, but the prime yeeres of this noble Lady were ſeaſoned with ſuch exquiſite inſtructions, as what her *youth* had received, were not in her riper *yeares* to bee aboliſhed. Firſt motions have *deepe impreſſions:* eſpecially, when they become ſeconded by examples of authority, whoſe very perſons impoſe on their Pupils a reſiſtleſſe neceſſity. The eſtimate of *Honour*, with thoſe who are truly *honourable*, is at too high a rate to ingage it ſelfe to the hazard of diſgrace, for any temporary *profit* or *delight*. Their onely *profit* is to become *proficients* in the practice of *Vertue*; Their higheſt *delight*, to ſubdue their delights to the obedience of reaſon, for the love of *vertue*. Such as theſe, are to bee accounted onely *Noble*; for their *deſires* are ſo, which they ever ennoble with deſerving actions. For tell me, can any one whoſe judgement is not blinded, or inward light not wholly blemiſhed, eſteeme that *Perſon* for *honourable*, whoſe *Outſide* onely magnifies it ſelfe in a *ſnake* head, a *poland* ſleeve, and a *Protean* body? No; theſe are but outward badges of their inward vanity. Theſe have too much coare at their heart, to bee of ſound health. If they have no other expreſſions to deblaze their *Honour*, they are rather objects of *Contempt* than *State*, bee they never ſo glorious to the eye of our vulgar. *Honour.*

It hath beene (and I could wiſh it were not to this day continued) an uſuall forme of breeding, with ſome more eminent Perſons, to have their Children practiſe a kinde of ſtate from their infancy; which, indeed, being truly defined, was a phantaſticke ſupercilious garbe, which diſcovered more pride than deſerved *prayſe*. Neither could theſe ſo eaſily relinquiſh in their *age*, what was commended to them in their *youth*. For ſuch as commonly attended their perſons, extolled whatſoever they ſaw by them, or in them expreſſed; ſuch is the miſery of *greatneſſe* that if it be not an exact Cenſor and reprover of her owne vanity; They ſhall finde approvers of it by thoſe odious profeſſors of ſycophancy, whoſe glozing condition hath beene the ruine of many a noble family. For what may bee the uſuall dialect of theſe *Tame-Beaſts* to their bounteous Benefactors, thoſe prodigall diſburſers of their fathers providence, but this paraſiticall parley? "It would well become you, to bee rarely ſeene, "reſervedly affable; to reteine ſtate in your pace, awe in your face, ſcorne "in your eye, a ſtorme in your brow, with a graceſull contempt in all "your carriage. An excellent direction to purchaſe hate! Theſe *followers* are not for your *Honour*. The way to divert their ſtraine, is to affect what they diſtaſte. You cannot want vitious Libertines to ſecond you in a ſenſuall courſe, if your owne diſpoſition ſtand ſo affected. *Calphurnia* could not bee good, when *Meſſalina* was ſo naught. Your *lives*, as they are *lines* to your ſelves, ſo ſhould they bee *lights* unto others. Are you modeſt? It will beget a love of modeſty through all your family. Not one who owes their obſervance to you, but will admire this *vertue* in you, and practiſe it in themſelves, becauſe they ſee it ſo highly valued by you. Againe, Lightneſſe, or any irregularity in you whatſoever, will not redound onely to your owne, but your whole families diſhonour. Which opinion once poſſeſt, your *honour* receives ſuch a mortall wound, as no continuation of time (ſo laſting is the record of infamy) may perfectly cure it: which ſeemes confirmed by our moderne Poet:

Search

Honour.

Search all thy bookes, and thou ſhalt find therein,
That Honour *is more hard to hold than win.*

How cautelous then ought you to bee of that, which preſerves your well being? Many nobly deſcended, are ſufficiently inſtructed, how to retcine their ſtate, what place to take, by remembring whence they came; meane time, they forget whence they came firſt. O conſider how this *Speciofior pulvis*, this more ſpecious or ſeemingly precious duſt of yours, is but duſt! *Vice* will but *varniſh* it; it is *vertue* that will richly *enammell* it. Your *birth* rather reſtraines than improves your liberty; your ſexe ſhould dettact from it ſelfe, were it eſtrang'd from modeſty; your beauty, honour, and all, are ſervants to time; or worſe, if beſtow'd on vanity. Let *vertue* reteine ſuch *deepe impreſſion* in you, as no vicious affection may ſeize on you. Occaſions are dangerous perſwaſions: prevent therefore the meane, that you may attaine a more glorious end. That onely deſerves your love, which ſhall make you for ever live. *Vertue*, if you love her and live with her, by becomming your *ſurvivor*, will crowne your happy memory with ſucceeding *honour*.

That vertue may receive the firſt impreſſion by meanes of an in-bred noble diſpoſition, ſeconded by helps of Education.

These are deſcribed to life in the perſon of an humorous fantaſticke, in this pleaſant Epigram:
She that muſt eat her breakfaſt in her bed,
And till noon in trimming of her head,
And ſits at table like a maiden-Bride,
And talkes all day of nothing but of pride:
"God may doe
"much in mer-
"cy for to ſave
"her,
"But what a
"caſe is he in
"that ſhall
"have her?

IT is uſually obſerv'd, that *Hawkes* of one *Ayrie*, are not of one *nature*; Some are more metall'd, others more lazy. As in *Birds*, ſo in all other *Creatures*. *Livia* and *Julia*, *Auguſtus* his daughters, were ſiſters, but of different natures. Some there are, who even from their infancy have ſuch excellent ſeeds of native goodneſſe ſowne in them, as their *diſpoſitions* cannot relliſh ought that is irregular. In arguments of diſcourſe, they are moderate; in Company temperate; in their reſolves conſtant; in their deſires continent; in their whole courſe or carriage abſolute. Others naturally ſo perverſe, that, like our * *humorous Ladies*, they can affect nought that others love, nor relliſh ought that others like. The byas of their fancy runnes ſtill on the faſhion; their tongue a voluble Engine of feminine paſſion; their reſolves full of uncertainty and alteration. The whole Enterlude of their life a continued Act of femall-follies. It were hard to winne *theſe* to the love of *vertue*, or *thoſe* to delight in *vice*. This might eaſily bee illuſtrated by divers memorable inſtances, perſonated in ſuch, who, from their very Cradle, became ſeriouſly devoted to a religious privacy, ſupplying their want of bookes, wherein they were meerely ignorant, with a devout and conſtant meditation of Gods works, wherein they employed their whole ſtudy.

Induſtrious were their hands in labouring, and bounteous were they in beſtowing. A native compaſſion lodged in their hearts, which they expreſſed in their charitable workes. Hoſpitality to the ſtranger and needy beggar, was their higheſt *honour*. Suffer they would the height of all extremes, ere they would ſuffer the deſolate to want reliefe. So ſtrongly were their affections fortifi'd againſt the aſſaults of an imperious Lover; as death was to them a cheerefull object to preſerve their high-priz'd *honour*. Such ſingular effects as theſe, have beene uſually produced by an *innate noble diſpoſition*; ſo as, ſome of theſe whom wee have

have here curſorily ſhadowed, were endowed with ſuch virile ſpirits, as they ſtickt not to ſpit in the face of tyranny; others were not abaſh'd to * disfigure their owne beauty, leſt it ſhould become an adulterers booty. In theſe had *vertue* taken ſuch *deepe impreſſion*, as nothing could deepely touch them, but what trenched on their *reputation*. Though by nature they were timorous, and inconſtant, reſolution had ſo prepar'd them, as they became diſcreetly valiant; looking death in the face without feare, and embracing her ſtroke as a favour. Doe you admire this in them? Imitate them, and you ſhall bee no leſſe by ſucceeding times honoured, than theſe in ours admired. Conceive your life to bee an intricate Labyrinth of affliction; the very anvill, whereon the heavy hammer of miſery inceſſantly beateth. Reflect on your *birth*; and you ſhall perceive how you give the world a good morrow with griefe; Looke at your *death*; how you bid the world good night with a groane. Ioy then cannot bee long laſting, when you are daily taking leave of the place where you live; which now, though living, you are leaving. Beſides, no continued hope of comfort can bee expected, where *feare* preſents her ſelfe an inſeparable attendant.

Honour.

* This was formerly inſtanced in that memorable example of *Sputinia.*

Feare has command o're ſubject and o're King,
Feare has no Phere, feare's an imperious thing.

To allay which *feare*, addreſſe your ſelves to *that* moſt, which may give you occaſion of fearing leaſt. And what may that *receipt* be? A minde purely refin'd from the corruption of this infectious time. Meditate therefore of that never fading beauty that is within you. Labour to preſerve it from the injury of all incroaching Aſſailants. If your *fleſh* with any painted flouriſh of light Rhetoricke wooe her, timely prevent her before ſhee winne her. If the *world* with her Lure of *honour*, command, or the like, ſeeke to draw her; reclaime her, leſt vanity ſurprize her. If her *profeſt Enemy* labour to undermine her, make knowne his long-profeſt enmity unto her, that a vigilant circumſpection may arme her. Admit your *diſpoſitions* become ſometimes averſe from the practice of that which you ſhould moſt affect; divert the Current of them. You love *liberty*; confine it to moderate reſtraint. You affect *honour*, curbe it with a ſerious meditation of your owne frailty. You deſire to *gather*; ſowe your bread upon the *water*: Charity will bring you quickly to a better temper. You admire *gorgeous attire*; remember the occaſion how you firſt became cloathed: had not ſinne beene, theſe poore habiliments had never needed. Doth *delicate fare* delight you? Conſider how it is the greateſt miſery to pamper that delicately, or cheriſh it with delicacy that is your mortall and profeſt enemy. Doe *wanton conſorts* worke on your fancy? Cure, betime, this dangerous phrenzy. Avert your *eye*, leſt it infect your *heart*: Converſe with *reaſon*, and avoid nothing more than *occaſion*. Doe you finde your *affections* troubled, or to *paſſion* ſtirred? Retire a little from your ſelves; attemper that boyling heat which workes ſo violently on you: and in the end, reſolve thus; "It will redound more "to our *honour* to bridle *anger*, than to engage our diſcretions by gi- "ving reynes to our diſtemper. Can you not ſee your Neighbours field flouriſh without an *Envious Eye*? Of all others, expulſe this ſooneſt; becauſe of all others, it partakes of the Divell the neareſt. As you are

Honour.

commanded to love him as your ſelves, ſo wiſh not that evill unto him, which you would not have to fall upon your ſelves. Laſtly, doe you finde a *remiſneſſe* in you to any employment that is good? Shake off this naturall dulneſſe, and inflame your affections with a Divine ferventneſſe. You have hitherto beene ſlow in doing good, ſhew that in doing ill. Meane time, with the wings of holy and heavenly deſires, mount from earth to heaven; plant your affections above, though your pilgrim dimenſions bee here below. Which the better to facilitate, reteine ever in your memory this devout Memoriall or Meditation: "Think whence "you came, and bee aſhamed; where you are, and bee aggrieved; where "you goe to, and bee affrighted.

Tob. 4. 15.

Bern.

Every way wherein you walke, as it is full of *ſnares*, ſo ſhould it bee full of *eyes*. Thoſe two roots of *inordinate feare*, and *inordinate love*, have brought many to the brinke of miſery, by plunging their mindes in the puddles of vanity. Looke about you; *ſnares* you ſhall finde within you, *ſnares* without you. *Snares* on your *right hand*, and thoſe deceitfull; Proſperity in affaires temporall. In which, ſuch perſons are uſually taken and ſurprized, by whom the benefits of God are abuſed. As the *Rich*, when hee beſtowes his wealth in attiring himſelfe ſumptuouſly; the *Mighty*, in oppreſſing the needy; the *Amorous* or *Lovely*, in giving others occaſion to bee taken with their beauty: Whence the Lord by the mouth of his Prophet: *Thou haſt made thy beauty abhominable. Snares* likewiſe on your *Left hand*, and thoſe fearefull; Adverſity in affaires temporall. In which the poore, infirme and afflicted are intangled and miſerably inthralled: who by ſuffering affliction impatiently, curſe God, their Neighbors, and themſelves in their adverſity: Whence that Divine and devout Father ſaith: "In affliction the wicked deteſt God, "and blaſpheme him; but the godly pray unto him, and prayſe him.

Aug. lib. 1. de Civit. Dei.

Now, vertuous *Gentlewomen*, whoſe titles doe not ſo much tranſport you as your love to goodneſſe doth inflame you; may you hence obſerve, how *noble* and *generous diſpoſitions*, which, indeed, are properly defined equall or temperate diſpoſers of the affections, have and doe ever receive the *firſt impreſſions* of *vertue*; which are with conſtancy reteined, as they were cheerefully received. Expreſſe then this *Nobility* of your well-diſpoſed natures in affecting what is good. *Vice* throwes her aſperſions on no ſubject ſo much as on *Honour*. Relinquiſh then rather all *ſtate*, than it ſhould reteine the leaſt *ſtaine*. Much is promiſed by your *diſpoſition*; and no leſſe by your *Diſcipline* or *Education*. Your well-ſeaſoned youth was never knowne to that rudeneſſe, which more rurall or ſervile ſtates were bred in. Second theſe riſing hopes of inward happineſſe. You are fruitleſly great, if you bee not fruitfully good. Every moment wafts you nearer your haven; let every action draw you nearer heaven. If you feare at any time to wander, *Religious feare* will bee your *Conductor*. If you doubt the iſſue of your Encounter, *ſtedfaſt patience* will bee your *Encourager*. If you diſtruſt your owne ſtrength, you are ſecurer; *humility* will crowne you with *honour*, and direct you to an *happy harbour*. As *inbred noble diſpoſitions* have then enrich'd you, which by *helpes* of *Education* are *ſeconded* in you, profeſſe your ſelves lovers of *vertue* by your affections, advancers of *vertue* by your actions, that as *honour* attends your perſons, fame may crowne your names, felicity your ſoules.

What

Honour.

VVHat remaines then, to perfit this abſolute Maſter-piece of *honour*; but that yee reduce to *habit*, and conſequently to their beſt improvement, theſe initiate ſeeds of goodneſſe ſowne in your native *diſpoſition*, growne by *ſucceſſion*, and ripened through *Education*? Now are yee in the way, and daily nearer the end of your worke. Your unconfined ſoules muſt ever bee *aſpiring*, till they come to their *perfection*: There is nothing under heaven, that can ſatisfie a ſoule created for heaven. Are you *Virgins*? Let your *Virgin-Lamps* bee fed with the *Oyle* of *Charity*. Bee ready before the *Bridegroome* call you; yea, call on *him* before hee call you. Let not your *Virgin-vayles* bee *vayles* for *vices*. Entertaine not a *light thought*, leſt by degrees it ſpread to a *ſinne*. In ſuffering *Iſmael* to play with you, though her ſport ſeeme in jeſt, your ruine will prove in earneſt. Eye not that *Object*, which may enthrall you; heare not that *Subject*, which may corrupt you; relliſh not that *Delight*, which may deprave you; admit not of that *Conceit*, which may delude you.

Vertue reduc'd to *habit*, aſpires to *perfection*.

Retort a light diſcourſe with a *Maiden-bluſh*; it argues a ſpotleſſe ſoule. Hee well deſcribed a Virgins prime beauty, who diſplay'd it in ſhamefaſte modeſty. Let your good name bee ſuch a *precious oyntment* as you would not ſpill it for a world.

Candida virgineis miſcuit ora roſis:

Are you *Matrons*? Enlarge your ſelves by inſtruction unto the younger; this is the office of a Reverend Mother. Derive ſome portion of that knowledge unto others, which you fruitfully received from others. Your *lives* muſt bee their *lines*. Every *action* of yours is *exemplar*; take heed then, it lead not into *error*. As you are *ripe* in *yeares*, ſo appeare *rich* in *houres*. Remember not a *ſinne* without a *ſigh*; nor a *toy* without a *teare*. There is no ſinne more odious, becauſe none more inſolently glorious, than to remember ſinnes committed with joy, and apprehend them with delight. Your *families* ſhould bee *vertues Nurſeries*, wherein your ſelves are to bee *Governeſſes* and *Preſidents* of *goodneſſe*. Here you are to *teach your children in the trade of their wayes*, that when *they are old, they may not depart from them*.

Aug. in Epiſt.

Prov. 22. 6.

Briefly, Are you *young* or *old*? Eſteeme no life ſweeter, then when every day improves you and makes you better: Then when every Taske taſtes of goodneſſe, to advance your *Honour*. Delights, as they may moderately cheere you, ſo let them not play too much on your fancy, leſt they take you: Bee not commanded by them, but command them. The onely meanes to weane you from them, or make you more indifferent for them, is to fixe your affections on *thoſe* which doe infinitely ſurpaſſe them. There is no compariſon betwixt a *Palace* and a *Priſon*: neither betwixt *finite* and *infinite* is there any *Proportion*. " O how happy were you, if with " ſpirituall eyes you might once behold, how the *Princes goe before, joyning* " *with the Singers, and in the midſt, young Damſels dancing*!

The way to *contemplate* theſe, and *conſort* with theſe, is to meditate of *heaven*, which enjoyeth all theſe. Here no *pleaſure*, bee it never ſo promiſing; no *delight*, bee it never ſo reliſhing; no *recreation*, bee it never ſo refreſhing; but, though it cheere you in the beginning, it cloyes you in the end. Laſt day, you were at *Court*; where revels, reere-bankets, ſhowes, and ſolemnities, were objects to your *Eyes*, *Eares*, and *Taſtes*: but all theſe are vaniſhed. This day, you Coach to th' *Exchange*; where you ſee all kinde of vanities ſet at *ſale*, that may any way *ſoile* a deluded *ſoule*: but

Honour.

the night clozeth the day, which makes them ſhut up ſhop, and then all thoſe vanities are ſhrouded. Next day, you goe to a *Play*; wherein you expect ſome new Scene of mirth, or ſome *State-action* lively preſented: but the laſt *Exit*, your impreze of frailty, diſmiſſeth you, and then all thoſe artfull preſentments, which gave ſo much content, are removed. Thus you runne in a maze, while you lay the *Scene* of your *Mirth* on *Earth*. Recollect then your divided thoughts; ſeat there the delight of your *minde*, where you may find a continued *Mirth*. Earth is too low a *Stage* for an *Act* of that Majeſty; and too ſtraight to give your *beſt gueſt* content within her Mud-wals of miſery. Let not one houre paſſe by you, which is not well paſt. Every *day* requires his *due*; every *houre* her proper *hire*.

Conſider, how the eyes of heaven are upon you; how that *generous* ſtemme, from whence you were derived, expects much from you. The *former* injoynes you, upon hope of a future reward, to bee more cautelous; The *latter*, as you tender the *honour* of your *houſe*, to bee vertuous. Beſides, know (*Noble Ladies*) that all the port or ſtate-magnificence which this inferior Globe can afford you, clozeth ever with more diſcomfort than content, bee your perſons never ſo ſeemingly happy, nor happily ſecure, that doe enjoy them. Yea, how happy had many Eminent perſonages beene, had they never beene taken with this *Shadow* of happineſſe? Conclude then, for this concluſion will beſeeme you, and in your higheſt aſcent of *honour* incomparably ſecure you:

> Honour *is* vertues harbour; *only thoſe*
> *Styl'd* great, *are* vertues *friends*, *and* vices *foes*.

That glorious Light of the Church, an induſtrious Searcher and judicious Cenſor of Antiquities, S. *Auguſtine*, ſaith, That anciently the *Romans* worſhipped *Vertue* and *Honour* for gods. Whence it was, that they built two Temples, which were ſo ſeated, as none could enter the Temple of *Honour*, unleſſe hee had firſt paſſed through the Temple of *Vertue*: to ſignifie that none was to bee *honoured*, unleſſe by ſome *Vertue* he had firſt deſerved it. The *Morall* admits no other expoſition than its owne expreſſion. For *Honour*, none ſhould bee ſo daring bold as to wooe her, till by paſſing thorow *Vertues* Temple, hee get admittance unto her.

If you deſire to bee *great*, let it bee your height of ambition to *aſpire to honour* in the *Court* of *Vertue*. Where the loweſt cannot bee leſſe than a *Lady of Honour*, becauſe the loweſt of her actions correſpond with *Honour*. Such a *ſervice* were no *ſervitude* but a *ſolace*. Admit, that ſometimes you affected forraine *faſhions*, now let forraine *Nations* admire your *vertues*. Perchance, the delicacy of your nature, or miſery of a long preſcribed cuſtome will not ſo eaſily at the firſt bee wholly weaned, from what it hath for ſo many yeares affected. Vſe than an eaſie reſtraint at the firſt; withdraw your affections from *vanity* by degrees; reſerve ſome ſelect houres for private Devotion; check your fancies when they dote on ought that may diſtract you. The firſt Encounter will bee hardeſt; Time will bring you to that abſolute ſoveraignty over your paſſions, as you ſhall finde a ſingular calmeneſſe in your affections. For the *Winds* of your *paſſions* ſhall no ſooner ceaſe, then that vaſt boundleſſe *Sea* of your diſtemper'd affections ſhall become calme. What a brave *Salique* State

ſhall

ſhall you then enjoy within your owne Common-wealth? *Vigilancy* becomes *Warden* of your *Cinque Ports*; not an invaſive forrainer dare approach, while ſhee with watchfull eyes waits at the Port. All your *followers*, are vertues *favorites*. *Piety* guides you in your *wayes*; *Charity* in your *workes*. Your Progenitors deſerved due praiſe, but you ſurpaſſe them all. Thus ſhall you revive the aſhes of your families, and conferre on them ſurviving memories. But, it is the evening crownes the day; ſufficient it is not to diffuſe ſome few reflecting beamelings of your *vertues*, at your firſt *riſing*, and darken them with a cloud of *vices* at your *ſetting*. As your daies are more in number, ſo muſt they bee every day better. What availes it the *Mariner* to have taken his Compaſſe wiſely, to have ſhunned rockes and places of danger warily, and at laſt to runne on ſome ſhelfe, when hee ſhould now arrive at the Bay where hee would bee? Rockes are ever neareſt the *ſhore*, and moſt tentations neareſt your *end*. If you reſolve then to come off fairely, prepare your ſelves for ſome encounter daily; obſerve your exerciſe of devotion duely; reſiſt aſſaults conſtantly; that you may gain a glorious victory. This is all the *Combat* that is of you deſired; wherein many of your *Sexe* have nobly deſerved. Stoutly have they *combated*, and ſweetly have they *conquered*. Emulate their *vertues*, imitate their *lives*, and enjoy their *loves*. So may you with that *Patterne of patience dye in your owne Neſts, and multiply your dayes as the Sand:* So may your *vertues*, which ſhone ſo brightly in theſe Courts of Earth, appeare moſt glorious in thoſe Courts of Heaven. So may theſe ſcattered flowers of your fading beauty, bee ſupplied with freſh flowers of an incorruptible beauty: yea, the *King* himſelfe ſhall *take pleaſure in your beauty*; who will come like a *glorious Prince* out of his *Palace* of *royall honour*, to grace you; like a *Specious Spouſe* out of his *Nuptiall Chamber*, to embrace you. Meane time, feare not *death*, but ſmile on him in his entry; for hee is a *guide* to the *good*, to conduct them to glory. Conclude your reſolves with that bleſſed Saint; in *hope* no leſſe *confident*, than in *heart penitent*: "*Wee have not lived ſo in the world, that wee are aſhamed to live longer* *Ambroſ.*
"*to pleaſe God: and yet againe, wee are not afraid to dye, becauſe wee have a*
"*good Lord.* Short is your *race*, neare is your *reſt*: Onely, let the *loſſe* of *earth* bee your *gaine*, the *love* of *God* your *goale*; and *Angelicall perfection*, to which your conſtant practice of piety and all Chriſtian duties have ſo long aſpired, your *Crowne*.

Honour.

The feare of the Lord is a pleaſant Garden of bleſſing, there is nothing ſo beautifull as it is, Eccleſ. 40. 27.

Trin-uni Deo omnis gloria.

A Gentle-

A Gentlewoman,

IS her owne *Tyrewsman*; one that weares her owne *face*; and whose *complexion* is her owne. Her Iournals lie not for th'*Exchange*, needlesse visits, nor Reere-bankets. Showes and presentments shee viewes with a civill admiration; wherein her harmlesse desire is, rather to see than bee seene. Shee hates nothing so much as entring parly with an immodest Suitor. Retire from occasions drawes her to her Arbour: where the sole object of her thoughts is her Maker. Her eyes shee holds her profest foes, if they send forth one loose looke; teares must sue out their pardon, or no hope of reconciliation. Her resort to the *Court*, is for *occasion*, not *fashion*: where her demeanour ever gives augmentation to her honour. Her winning modesty becomes so powerfull a Petitioner, as shee ever returnes a prevailing Suiter. During her abode in the *City*, shee neither weares the Street, nor wearies her selfe with her Coach: Her Chamber is her Tyring-roome, where shee bethinks her how shee may play her part on the worlds Theatre; that shee may gaine applause of her heavenly Spectators. Her constant reside is in the *Country*; where hospitality proclaimes her in-bred affection to workes of piety. All which shee exerciseth with that privacy, as they will witnesse for her, shee feares nothing more than vaine-glory. In her house shee performes the office of a Mistris, no imperious Governesse. Shee knowes when to put on a smooth brow, and to cherish industry with moderate bounty. Her discreet providence makes her family look with a cheerefull countenance: Her posterity cannot chuse but prosper, being nurs'd by so naturall a mother. The open field she makes her Gallery; her Labourers, her living Pictures; which, though shee finds *meere Pictures*, hanging on, rather than labouring, Passion transports her not above her selfe, nor forceth her to the least expression unworthy of her selfe: shee passeth by them with a modest reproofe, which workes in them a deeper impression, than any fiery or furious passion: Her Neighbors shee daily wooes and winnes: which shee effects with such innocent affability, as none can justly tax her of flattery. An *Over-seer* for the *poore* shee appoints her selfe, wherein shee exceeds all those that are chosen by the *Parish*. Shee takes a Survey daily and duly of them, and, without any charge to the *Hamlet*, relieves them.

She

Character.

She desires not to have the esteeme of any *She-clarke*; shee had rather bee approv'd by her *living*, than *learning*: And hath ever preferr'd a sound professant before a profound disputant. A president of piety shee expresseth her selfe in her family, which shee so instructs by her owne life, as vertue becomes the object of their love. Her taske shee sets her selfe daily, which shee performes duely: Her owne remisnesse, (if any such be) shee reproves by so much more than others, as she knowes her owne life to bee more exemplary than others. Some Bookes shee reads, and those powerfull to stirre up devotion and fervour to prayer; others shee reads, and those usefull for direction of her houshold affaires. Herbals shee peruseth, which shee seconds with conference: and by degrees so improves her knowledge, as her cautelous care perfits many a dangerous cure. In all which, shee turnes her eare from her owne praise: humbling her selfe lowest in heart, though *descent* ranke her highest in place. She affects nothing more than mildnesse; distastes nothing more than harshnesse. Prosperity could never worke so upon her thoughts, as to transport her; nor adversity so weaken her well-resolved temper, as to amate her. Though shee tender her family; extend her care to her posterity; her highest ayme is the practise of piety. Her discretion hath enabled her to distinguish of times: whereby shee informes her selfe when shee should bee provident and frugall, when bounteous and liberall. Her *gate* is not more open than is her *heart*; where shee holds the poorest her richest guests. Shee thinkes that day wholly lost, wherein shee doth not one good worke at least. She is no *busie-body*, nor was ever, unlesse it were about her family, needle, or Sampler. She holds that day the sweetest, which in actions of goodnesse is the fruitfull'st. Like a good Merchant, shee brings her merchandize afarre, and yet shee travels not farre for it; Shee sits at the *Sterne*, steeres the Rudder of her state, and frees it from hazard when driven to a strait. Her *Husband* shee acknowledgeth her *head*; whom to oppose, were to mutine against her *Leader*, and consequently shew her selfe an *unruly member*. If hee bee *intemperate*, shee wooes and winnes him with *love*; and, in time, weanes and reclaimes him from his *irregular life*. So conformable is shee to his opinion, both in points of Religion, and arguments of providence; as the *Exchequer* must bee no *Sponge* to her husbands purse through her conscience. Yet makes shee *Conscience* her *guide*, *Heaven* her *goale*. Her *houshold* shee makes her *Common-weale*; wherein not any from the highest to the lowest of her *feminine government*, but knowes their peculiar office and employment: to which they addresse themselves (so highly they honour her they serve) with more *love* than *feare*. Shee becomes *Promoter*, I meane of no office to wrong her Countrey, but the tender care of a mother in behalfe of her well-educated progeny; to which the world no sooner gives entertainment, than shee begins to enable them for their advancement. Markets shee seldome visits, nor any place of freer Concourse: for shee findes when her *eyes* are abroad, her thoughts are estrang'd from home. Would you take a fuller view of her? Draw nearer; *Observe* her even in *these* which some of her sexe esteeme least, with how *generous* a beauty shee adornes her selfe most.

Apparell shee weares; and sighes when shee remembers her Sexe. She wonders how that *fig-leafe*, Habit, should bee so strangely altered. How this *Ensigne* of originall sinne should bee so quaintly slasht, and indented.

dented. What *paines* ſinne takes to diſplay her ſhame! Her garment is of another cut. Though ſhee cannot rectifie this broad-ſpreading malady, the corruption of this age muſt not draw her to that vanity. Shee knowes the uſe of APPARELL, which ſhee would bee loath to invert. Ordain'd it was, to keepe in naturall heat, and to keepe out cold: this ſhee obſerves with a gracefull preſence, making this her Impreze: *Comely, not Gaudy.* Character.

BEHAVIOUR ſhee ſets out with a civill expreſſion, without much art or affectation. There is nothing which doth not infinitely become her. In places of reſort, ſhee is ſo highly admir'd, as thoſe which obſerve her, could bee well content to ſerve her. She is *generous* in all; Not a Look but gives Life to Love; and that ſo vertuouſly diſpos'd, as not a light thought can diſtract it. Her very motion is a moving direction; Shee never learned to *tinkle* with her *feet*, to *wander* with her *eyes*, to *ſtaine* her ſpotleſſe honour with a *painted bluſh*. All ſhee doth is her owne; All her owne doth incomparably pleaſe; which ſhee clozeth with this impreze: *Loving Modeſty is a Living Beauty.*

COMPLEMENT ſhee admits, but not that which this Age affects; ſhee preferres *Subſtance* before meere *Formality*. *Pith* before the *Rinde*, *Performance* before *Ceremony*. Shee diſtaſtes nothing ſo much as that Court fuſtian; which, in her eſteeme, is quite out of faſhion, *your Servants Servant*. Shee cannot proteſt in jeſt, nor profeſſe what ſhee meanes not in earneſt. Shee cares not for this Rhetoricall varniſh, it makes a good cauſe ſuſpitious; her deſire is to expreſſe her ſelfe in *action* more than *diſcourſe*. That COMPLIMENT which conſiſts in congies, cringies, and ſalutes, diſ-reliſheth her palate moſt: it taſtes too much of the Caske; for the reſt ſhee is ſecure, ſo her actions bee really pure; her ſelfe *completely* honeſt. Thus ſhee ſummes up her dayes, makes *vertue* her praiſe, this her Impreze: *Civill Complement, my beſt Accompliſhment.*

DECENCY is her native Livery; though ſhee make no ſhadow of it, her owne ſhadow is not more individuate. In her attire ſhee is not ſo ſumptuous as ſeemely, not ſo coſtly as comely; in her diſcourſe ſhee delivers her mind not ſo amply as fully, nor ſo quickly as freely; in her whole courſe ſhee expreſſeth her inward beauty. Her Glaſſe is not halfe ſo uſefull to her ſelfe, as the glaſſe of her life is to others. Whatſoever is worne by her, receives a ſingular grace from her. Her faſhion is never out of requeſt; though more conſtant in it, than the Age would admit. Shee lives to bring *time* into ſome better *tune:* this is her taske in every place; this is that which crownes her with peace; while ſhee deviſeth this for her impreze: *Virgin-Decency is Vertues Livery.*

ESTIMATION is that precious *odour* which gives ſweetneſſe to her *honour*. Dye had ſhee rather with it, than enjoy an Empire and live without it. It is the Goale of all her Actions. The Crowne of all her Labours. Poverty ſhee holds an incomparable bleſſing, ſo her name bee inriched by ESTIMATION: No *dead Fly* can corrupt that *Ointment*. Happy needs muſt be her *State*, that preſerves this without *Staine*. This ſhee feeds not with the juyce of vain-glory; nor ſeeks to augment it with a fabulous ſtory. Many have purchas'd praiſe in Oylie lines, that never merited applauſe all their lives. Her deſire is to *be*, rather than *ſeeme*; leſt *ſeeming* to *bee* what ſhee *is not*, ſhee gull the world; but her ſelfe moſt, by

Character. playing the counterfeit. Reſolute is ſhee in this her Impreze: *My prize is her owne prayſe.*

FANCY ſhe entertaines with a cheereſull but chaſte boſome. Though Love be blind, her love has eyes. No leſſe faithfull is ſhee in reteining, than doubtfull in entertaining. Proteſts are dangerous Lures to credulous Lovers, but her FANCY is too ſtaid to ſtoope unto them. Shee can love well, but leſt ſhee ſhould repent ſoone, and that too late, ſhee will *try* before ſhee *truſt*, have ſome reaſon to *like* before ſhee *love*. Shee holds that FANCY a *Frenzy*, which is onely led by *Senſe*. Shee makes *Reaſon* her *Guide*, that *Content* may bee her *Goale*. Long time ſhee debates with *Love*, before ever ſhe give *Love* her *heart*; which done, ſhee confirmes the bargaine with her hand. Her Conſtancy ſhee diſplayes in this Impreze: *My Choyce admits no change.*

GENTILITY is not her boaſt, but that which dignifies that title moſt. Titles from Anceſtors derived, and by their Succeſſors actions not revived, Shee holds degenerouſly uſurped. Vertue is her ſoveraigneſſe; in whoſe ſervice to live and die ſhee holds the abſoluteſt happineſſe. Gentry ſhee thinkes beſt graced by affability: To bee ſurly, derogates as much from her worth, as baſeneſſe from Nobility of birth. Her *Linage* is beſt diſtinguiſh'd by her *Creſt*, her *worth* by *her ſelfe*. Her *deſert* gives life to her *deſcent*. Not an action comes from her, but excellently becomes her. Shee ever reflects on the *Houſe* from whence ſhee came, whoſe antiquity ſhee ennobles with numerous expreſſions of piety; from the riſing height of which increaſe, ſhee drawes this Chriſtian Impreze: *Deſert Crownes Deſcent.*

HONOUR ſhee *deſerves* more than *deſires*; This ſhee may *admit*, but not *admire*. Weake ſhee holds that foundation of HONOUR, where *vertue* is not a ſupporter. That antick portrature of State muſt needes decline, where *piety* beares not up the traine. The more HONOUR that is conferr'd on her, makes her the humbler; ſhee cloathes not her Looke with a diſdainfull ſcorne, nor clouds her brow with an imperious frowne. Farre more eſteemes ſhee the title of *goodneſſe* than *greatneſſe*. Shee holds nothing more worthy of her approving, than a daily drawing nearer to *Perfection*, by her vertuous living. Her whole Pilgrimage is nothing elſe than to ſhew unto the world what is moſt requiſite for a great Perſonage. In a word, ſhall wee take a re-view of her Noble carriage in each of our *Obſervances*? For the *firſt*, ſhe is faſhionably neat; for the *ſecond*, formally diſcreet; for the *third*, civilly complete; for the *fourth*, amiably decent; for the *fifth*, precious in repute; for the *ſixth*, affectionately conſtant; for the *ſeventh*, *generouſly* accommodated; for the *eighth*, *honourably* accompliſhed. Whence it is, that ſhee impalls her diurnall race with this imperiall Impreze: *Honour is Vertues Harbour.*

Goe on, then, ſhee may with *Honour*, ſeeing the *King* in her *beauty* takes ſuch *pleaſure*. A Divine preſage of promiſing goodneſſe was her infancy; A continuate practice of piety was her youth and maturity; The cloze of her Pilgrimage a calme paſſage from frailty to felicity. Longer would the earth keepe her, but ſo ſhould ſhee bee kept from that which ſhee values farre better. Her Husband cannot ſtay long behind, ſeeing his *better part* is gone before.

FINIS.

AP-

APPENDIX
VPON A FORMER
Supposed Impression of this TITLE.

DUring my late and long abode in the Countrey, I was advertised by a friend from the Universitie, that my *ENGLISH GENTLEMAN* was *matched* in the Citie. Which report did not a little perplexe me; that one so tenderly nursed, carefully nurtured, and by the testimony of all such as did judiciously know him, absolutely accomplished, should without his Fathers consent, become tide, whom a *generous* Liberty had made free. Besides all this, I was infinitely troubled with the feare of his *Choice*. For, thought I, should he now bee married to some *Young-roisting-minx*, who ne're knew what providence meant, but intended more the tricking and trimming of her selfe, than decking or dressing of her Soule; who makes it her sole taske, to sacrifice the *Morning* to her *Glasse*, the *Mid-day* to the *Stage*, the *Evening* to a *Light Consort* or *reere-banket*; and so spin out her time in a sensuall surfeit; how would this distemper him, and consequently dis-rellish them, who treasured up their hopes in him! This begot in me diverse resolves, which were seconded with a fresh sally of doubts and feares. Sometimes I resolved, if the Match were not already concluded, nor the rites solemnized, to forbid the baines lest it should bee his *bane*, so rashly to contract, before hee had his parents consent.

But I feared, leſt this might have the ſelfe-ſame iſſue, which that caſhiered Souldier had, who having beſtowed ſeven yeares and more in ſervice with the *States*; and now returning home; and comming on a Holiday to the Pariſh church where hee was borne, hee might heare the baines of matrimony publiſhed betwixt one who bare his owne wives name, and another, to whom ſhee was to bee eſpouſed, as hee rightly conceived. So as, impatient of farther delay, hee forbad the baines; but to no purpoſe; for though ſhee bare her name, ſhee was not his wife whom hee heard publiſhed; for his owne wife was long before, to the Curate of the Pariſh ſolemnly contracted. All this while recollecting my ſenſes, and adding ſpirit to my reſolves, I began a freſh thus to expoſtulate with my ſelfe: Admit this *Young Gentleman* were married, and by his *Choice* diſparaged; were it not in the compaſſe of our Lawes to redreſſe it? Yes; for, thought I, her carriage will not bee ſo faire, but one may take advantage of it; and conſequently procure a *divorce* by it. Or, ſhould her circumſpect levity bee ſuch, as none could diſcover it, nor taxe her demeanure for it, yet preſumptions and Probabilities, exemplified with fat fees, would bring her to a diſcovery, and in ſhort time produce a *Nullity*. Records upon due ſearch, (had they not of late either *ſubtilely* or *tumultuouſly* beene defaced) I needed little doubt, but they would furniſh me with *Eminent inſtances* of this kind; which being *feelingly* preſſed, would become very prevalent before a *Conceiving* Court. Beſides, I might juſtly inſert this in the courſe of my pleading, as a ſufficient ground or motive to *Separation*; pregnant proofe I have of a precontract betwixt this *ENGLISH GENTLEWOMAN* and HIM; which marriage, though it were not ſolemnized with an externall rite, yet by mutuall conſent was it confirmed, and reciprocally plighted with a ceremonious entergage of hand and heart. But I held it fitteſt, to addreſſe my courſe to the place, before I reſolved of the materiall points of my pleas. And firſt to conferre with my *Gentleman* himſelfe, that I might underſtand by him how hee ſtood affected; and whether his owne relation would confirme, what erring report had ſo conſtantly bruited. But to my comfort, as I left him, ſo I found him; of too diſcreet a temper, to bee taken with any ſuch counterfeit Creature. Such reports, hee ingenuouſly confeſs'd, there were diſperſed; "But what am I (ſaid hee) "by theſe diſparaged? My untainted honour is neither im- "prov'd nor impeach'd by rumour. Hee builds weakely, who "reares his foundation on the opinion of the vulgar. Have you "ever ſeene me ſo lightly enamoured, as to preferre either

"face

" *face* or *habit*, before a *deſerving Spirit*. Did you ever injoyne
" mee that morall Embaſſie, which I have not faithfully per-
" formed? Or impoſed on mee that taske, being noble and
" generous, which I have not carefully diſcharged? Were
" your eyes ever witneſſes of any looſe or light affection, to
" which I too pliably inclined? Or have you at any time ob-
" ſerved mee ſo lightly credulous, as conſtantly to affect
" what was tranſitively commended? Have you ever knowne
" me ſacrifice my Lampe to the Idoll of an undeſerving love?
" Or melted into paſſion, to diſplay the leaſt impreſſion of
" that love? Or flattered that Love with any forced hy-
" perbole, or paſſionate line? Or with folded armes paſt over
" a tedious houre, with an amorous redoubling of *A Mees*?
" How fares it then, you ſhould ſo raſhly conceit, what pre-
" judicate report had ſo lightly diſperſed? No, believe it;
" had it beene my unhappy fate, to have engag'd my faith
" to ſuch a ſtaine; or darkened my diſcretion with ſuch a
" foile; or interchang'd my preſent happy eſtate, with ſuch
" a blemiſh of her Sexe; I would have razed out my *TITLE*,
" and expos'd my ſelfe a contemptible Subject to all people.
" Beſides all this, I verily thinke, I ſhould have turn'd true
" Courtier, and made it my perpetuall *Progreſſe*, never to lye
" with her.

This did not a little revive me, to heare him ſo conſtantly expreſſe himſelfe: Being therefore thus freed, from what I feared, I deſired nothing more than to ſearch out the occaſion of this feare. Where I perceived, that a Mercenarie * *Meretrician*, who had taken upon her the ſtate and ſtile of *Gentlewoman*, with more impudence than became her ſexe, had challenged acquaintance of my *Gentleman*; which, though his Modeſty did diſtaſte, his Civility would not altogether reject, but permitted her like a thing of Sale, to lye apart from him on the open Stall. This propinquity of lying, or contiguity of lodging, begot a groundleſſe probability of their Loving. But how farre his affection was eſtranged from her, ſhall appeare by the entertainment hee gave to this *Gentlewoman*, whom wee here tender; upon whoſe arrivall, hee expreſſed the true ground of his affection, after this manner:

" With a chaſt Embrace of true Conjugall love, you are
" welcome. Let it not amate you, nor leſſen my former
" eſteeme with you, in that *Report* hath blaz'd me forget-
" full of you, by preferring an undeſerving *Choice* before
" you. Fame were not her ſelfe, if all the grounds of her
" reports

* A Friſking *Fro*, freighted hither in a *Florentine* Frigot.

" reports were truth. Indeed, if either *Titles* could have
" drawne me, or *Mercenarie* reſpects ſeaz'd on me, I had bin
" neither yours nor mine owne; for in being leſſe than yours,
" I could not poſſibly have beene mine owne. But tell me,
" my vertuous *Choice*, did you ever know me either taken
" with *Titles*, or deluded with *Showes*? Here is *one* indeed, who
" intruſively, and with leſſe modeſty than became her Sexe,
" preſſed my acquaintance; but could her forwardneſſe worke
" upon my affection, or leave with it the leaſt retentive impreſ-
" ſion? No; ſhould I chuſe againe, as now my *Choice* admits
" no *Change*, I ſhould equally prize the love of a Wench too
" *forward*, and of one too *froward*: and entertaine them both
" with that indifferent reſpect, as neither the *forwardneſſe* of
" the one, ſhould beget in mee a deſire of *winning*, nor the
" *frowardneſſe* of the other, move me to *ſpin* out my time in
" fruitleſſe *wooing*. Indeed, I was ſeated in a warmer clime
" than where you reſided. The South was my ſeate, while the
" North was your neſt; yet could not that Clime make me
" diſcontinue my claime. Coole is that love which either
" ayre can diſtemper, or diſtance of place diſſever, or any
" diſaſtrous occurrent alter. You know what pledge I left
" you; nor did I ever ſince, engage it to any but you. Never
" ſhall you find me any ſuch *Paphlagonian Partridge*, as to have
" two hearts. It is not *title* but *ſubſtance*, I affect. Your *Ver-*
" *tues* were my firſt motives of affection; I did not eye your
" *Deſcent*, though nobly eminent; nor thoſe *outward accom-*
" *pliſhments* of yours incomparably excellent; nor your *For-*
" *tunes*, in a worldings eye highly conſequent. Theſe I con-
" feſſe, might produce rare effects, in ſuch, whoſe conceits
" onely worke on outward objects. Mine eye was fixed in
" an higher Spheere; Spheered in a more glorious Orbe.
" What I obſerved in you, did ſo enamour me, as I pre-
" ferred that *inward faire*, which did ſo truely grace you,
" farre above thoſe *outward ornaments* which did ſuperfi-
" cially adorn you. Could you imagine then, that a for-
" raine beauty could engage me, or a ſimpring civilized thing,
" whoſe beſt habilliments were borrowed, and whoſe very
" complexion, like a Bee in a box, preſerved, ſhould ſo weane
" me from what I deſervingly fancied; as to become affi-
" anced to her, whoſe expoſed liberty had made her publickly
" ſuſpected? No; I never diſtinguiſhed true merit by any of
" theſe: Being ſuch weake ſupports, as ſhould any one relye on
" them, they would faile them, if not fall under them. But mild-
" ly tempered ſhall my conſtruction be of my deare Loves ſu-

" ſpect

" ſpect. I perſwade my ſelfe, it was a ſurpaſſing affection that " firſt begot this Conceit: which now ſweetly allayed and " attempered by reaſon, will admit of no ſuch feare; ſeeing " diſcreet fancie cannot diſpence with faith, nor that faith " incline to any ſeparation, till enforced by an inevitable " fate.

With theſe and ſuch like amorous regreets, mixt with other variety of choice diſcourſe, they entertained time; while ſhee, now ſafely ſeaz'd of him ſhee ſolely lov'd, and in whom her deſires were fully cloz'd; importunatly ſought rather, out of an apprehenſion of *love* than *feare*, (as what Creature more impatient of a Corrivall, or more ſolicitous of revenge in the queſt of love than a woman) to know the true ground of that report, which rumor had diſperſed, that any other ſhould bee intereſſed in his love, whom ſo conſtant and continuate an affection had confirmed hers. Wherein hee fully reſolved her, by relating unto her, how amongſt other impertinent *Paſquils*, uſually foiſted, and wherewith publick *Preſſes* are frequently farced, which begets in our age ſuch a ſurfeite, as more learned labours become diſ-relliſhed, and the ſurquedry of wit onely affected; a *young Gentlewoman*, whoſe ungenerous parts ſcarcely deſerved that *title*, had by a ſecret or ſurreptitious claime made challenge unto him, but never durſt to that day profeſſe any ſuch thing publikely before him; which hee ſo ſleighted, as his thoughts never deigned to ſtoope to ſo low a lure; having long before, on a purer Object fixed his love, and to her ſacred ſhrine ſacrificed the remaines of his life.

This relation ſo cleared her from the leaſt thought of ſuſpicion, as it added now ſtrength to her already-ſufficiently ſtrengthened affection. Equally communicated became their joyes, ſociably attempered became their griefes: No ſorrow could worke ſo violently, nor breake forth ſo paſſionately, which the ſweet union and communion of their concording mindes, could not qualifie; No *Solace* could tranſport them ſo highly, nor ſeaze on them ſo hotly, wherein with joynt affections they did not partake mutually, and which, with a vertuous temper they allayed not mildly. Thus were they individually plighted, thus are they inſeparably placed, mutually pleaſed, immutably planted, equally ſolaced, and now to the publike view of the world, ſolemnely united.

Imagine then, if at any time you encounter with the *Impreſſion* of any former Labour bearing this *TITLE*, that'tis but the *Embrio* of his braine, whoſe Mercenarie profeſſion it is to divulge

vulge any Corkie Subject, that may promiſe but the leaſt hope of profit; reſembling that ancient *Pantotipe* of *Amſterdam*, who publikely proteſted, that hee could bee well contented, that the *Turkiſh Alcaron* were Univerſally profeſſed, ſo the priviledge of it might bee to him and his Aſſignes ſolely granted.

For this *Appendix*, it was occaſionally writ upon the report of publiſhing a *Subject* bearing this *Title*: which, belike, hearing of the coming forth of a more *Deſerving Conſort*, hath beene diſcreetly ſilenced, or by neglect of Time, in obſcure privacy retyred. Now if any ſuch *Amphibium*, after ſo long *diving* ſhall appeare *venting*, let it receive what it deſerves to have, timely ſuppreſſion.

For ſuch *Readers*, as are rather taken with *Titles* than *Subſtance*, and become miſerably enamoured on a beauteous *Frontiſpice*; I would requeſt of them this favour, to ſpare their labour of peruſing more than the *Title-Page*, which will ſerve well enough for their Claſſick diſcourſe of Authors; for theſe, it is their higheſt honour, to furniſh their uſeleſſe memories, with Scholies and Catalogues of unread Authors, and to taxe them too of ſome egregious errors, although theſe Subjects mount farre above the pitch of their Critick Cenſures. In a word, let our *Gentleman* with this his incomparable *Choice* be compared, and you ſhall find them equally matched, affectionately mated, and both for *Ornament* and *Subſtance* compleatly graced.

So I commend you to the Peruſall and Parallel of theſe; which if you truely imitate, bee yee of what Sexe or ſtate ſoever, they will make you truely commendable, and crowne your ripened age with honour.

EMBLEME.

Some hold theſe Obſervations *to bee long,*
Some more judicious, hold them to be ſhort,
Thus are they cenſur'd bee they right or wrong;
What ſhould wee then make Cenſure *but a ſport,*
Since good or bad, wee're ne're the better for't?
Which to attemper, I ſhould thinke it beſt,
" Vertue *were* Cenſor *in each* Authors *breſt.*

A Com-

A Compendious Table; wherein the Principall points contained in this Booke, are with no leſſe *Brevity than Perſpicuity, Propriety than Facility couched.*

APPARELL. *Obſervat.* 1.



OF the neceſſity of Apparell. Pag. 271.

Primitive purity exempted us from theſe neceſſities; Originall impurity ſubjected us to theſe neceſſities pag. 273.

Apparell *keepes the body warme two wayes: firſt by keeping in the naturall heate: 2. By keeping out accidentall cold.* pag. 272.

Theſe beneſits are inverted by phantaſticke Faſhions late introduc'd: where attires are not made to keepe cold out, but to bring cold in. pag. 272. & 273.

Of the uſe of *Apparell.* 273.

To makes this uſe good, Modeſty muſt bee our guide, Vertuous thoughts our guard; ſo ſhall Heaven bee our goale. ibid.

A memorable inſtance of a Religious woman; expreſſing what Divine uſe ſhee made in the eying *of her* Apparell. ibid.

The habite of the minde may bee beſt diſcerned by the carriage of the body; the Diſpoſition of the body, by the habite. pag. 274.

The Conſtancy of the Heathen, in reteining their ancient Countrey faſhion; and immutably obſerving the habite of their owne Nation. ibid.

Habite is to bee uſed as an Ornament of decencie; without the leaſt Border or Edging of Vanitie. pag. 275.

Directions, how to diſpoſe the Senſes; *and that* Reaſon *muſt keepe Sentinell, leſt they become Senſuall.* ibid.

The preciouſneſſe of time; whereof, a Moment is our portion; nor hath the Commandingſt Emperour a larger proportion. ibid.

How contemptible a thing is Man, if hee erect not his thoughts above man! ibid.

Of the abuſe of *Apparell.* ibid.

More time ſpent how to abuſe *time, and corupt licentious youth; then how to addreſſe employment to qualifie the diſtractions of the one, or to rectifie the diſtempers of the other.* pag. 276.

This illuſtrated by inſtances in three ſeverall places. Citty, Court, *and* Countrey: *And accommodated, with Obſervations proper to every Subject.* ibid.

The Taske of a vertuous Mirror, and a true Lady of Honour, *expreſſed; and to all Ladies, as a Preſident of goodneſſe, zealouſly recommended.* pag. 277.

The life of a meere Libertine inſtanced and diſplayed with a relation of thoſe deſperate Concluſions to which ſhee adhered. ibid.

How the uſe of Apparell *may bee inverted to* abuſe: *either by* Delicacy, *or* Superfluity. pag. 277.

Reproofe touching Apparell, *originally occaſioned from foure reſpects:*

1. Sumptuouſneſſe.
2. Softneſſe.
3. Strangeneſſe.
4. Superfluouſneſſe.

} *And that confirmed by a memorable example.*

} *And that reproveable in theſe 3. particulars:*

Variety.
Immenſity.
Vanity.

} ibid.

All which are interveined with ſundry inſtances of various delight. pag. 277. & 278 &c.

A diſſwaſion from Delicacy of Apparell, *by*

by reflecting on the Embleme of humane frailty, the modell of our mortality. Which continuate Subject is ſtored with a ſelect variety of divine and humane obſervations. pag. 279. & 280.

Superfluity of Apparell *condemned; the* Faſhion-mongers *anſwered: clozing that Branch, with a devout Admonition and perſonall application from divine* BASILE *extracted, and uſefully applyed.* pag. 281. & 282.

That Apparell *moſt comely, which conferres on the* wearer, *moſt native* beauty, *and moſt honour on her* Countrey. pag. 283.

Habit *is a* cuſtome; *yet it is our* cuſtome *to change our* Habit. ibid.

Each Countrey reteines a faſhion of her owne, ſave our owne. ibid.

Ours an extraction or confection of all, which makes us Ieered *at by all.* ibid.

Gregory the Great being highly taken with the comely feature of the Engliſh; ſaid, It was great pitty that thoſe Angles *ſhould not, in diſpoſition as well as proportion, reſemble* Angels. ibid.

Phantaſticke faſhions are no motives of affection to diſcreet Lovers. pag. 284.

Diſcretion will bee more taken with Modeſty, *than* Vanity; *and* Humility, *than* Vaine-glory. ibid.

The World *is our* Stage, *our* Life *an* Act; *The* Tyring-houſe, *where wee beſtow'd ſuch care, coſt and curioſity, muſt bee ſhut up, when our Night approacheth, and ſtrips us of theſe robes of our mortality. Without Vertue, all humane glory is a vading beauty* ibid.

BEHAVIOUR. *Obſervat.* 2.

BEhaviour *reflects on three particulars.* Action. Affection. Paſſion. } Pag. 286.

Vertue is the life of Action, Action *the life of man.* ibid.

In this Subject ſome are employed (but remiſſely) to the purpoſe. Others are employed to no purpoſe. Others ſleepe out their mind in ſecurity. Others creepe and cringe into an Apiſh formality. None of theſe direct the bent of their actions, to the Object of true Glory. ibid.

A womans honour is of higher eſteeme than to bee thus diſvalued. Light occaſions are many times grounds of deepe aſperſions. Actions are to be ſeaſoned with diſcretion, ſeconded by direction, ſtrengthened with inſtruction, leſt too much raſhneſſe bring the undertaker to deſtruction. ibid.

A briefe Commemoration of divers noble women, who as they were honourable by deſcent, ſo were they memorable for deſert. Parallels to the beſt men for converſation, though weake in ſexe, nature and condition. pag. 287.

An exhortation to young Gentlewomen, to conforme themſelves to ſuch imitable paternes: concluding with that excellent inſtruction addreſſed by St. HIEROM *to that holy Virgin* DEMETRIAS; *commending nothing ſo much unto her as induſtry, the better to inure her in the practiſe of Pietie.* Hier. ad Demet. ibid.

Nothing requires more diſcretion than affection. pag. 288.

One can never truely love and not bee wiſe: which directly oppoſeth PLATO'S *opinion.* ibid.

Nothing more impatient of delay than Love: Nothing of more different paſſion: with an exact relation of their diſtinct operation. ibid.

Love is neither to bee too ſubtilly coloured, nor too ſimply diſcovered. If too hot, the violence of it is beſt rebated by abſence; if too coole it is to bee quickned with more frequent conference, and aſſiduate preſence. pag. 289.

Paſſion *never workes more fearefull effects, then when it ſtreames from Iealouſie: verified by a tragicke Example in our owne Ile and time occurring, and to ſucceeding times ſurviving.* ibid.

Remedies to appeaſe anger, and every paſſionate diſtemper. pag. 290. & 291.

* *The diſcommodities which ariſe from Paſſion; the benefits which redound from attempering it.* *Greg. Moral. lib. 5. cap. 31. ibid. &c.

An

An uſefull Exhortation, to this temperate Moderation. pag.292
How a Gentlewoman *is to behave her ſelfe in* Company. ibid.
Modeſty and Mildneſſe hold ſweeteſt correſpondence in all ſocieties. pag.293
Chaſtity is an incloſed Garden; *and by no licentious foote to bee entred.* ibid.
Other vices are diſcomfited by fight, *Luſt onely defeated by flight.* Aug. lib. de honeſtate mulieris. pag.294
We may be in ſecurity, *ſo long as we are ſequeſtred from* ſociety. ibid.
We are to ſubject affection *to the ſoveraigntie of* reaſon. ibid.
How a Gentlewoman *is to behave her ſelfe in* Privacie. ibid.
Patternes of ſingular devotion recommended to her imitation. pag.295,& 296.
Meditation being a Key *to open the* Morning, *a* locke *to cloſe the* Evening, *ſhould be a Gentlewomans boſome companion.* ibid.
Gentlewomen, without much reſervancie, are not to frequent publike places of Society. pag.297
Inſtances of ſuch, as being diſcreetly reſerved, accommodated their perſons to publike affaires, and became improved by them. pag.298
A judicious recollection of ſuch who intend time, and ſuch who miſpend time: clozing with the relation of ſundry fearefull Examples, to deterre looſe livers from the like ſecureneſſe. pag.299 & 300
That Behaviour *moſt approved, which is cleareſt from* affectation *freed.* ibid.
Vertues Habit *and* Behaviour *is free and not affected; native and not traduced.* pag. 301
An accurate diſtinction or dijudication betwixt an enforced and unaffected Behaviour. ibid.
A Gentlewoman *is ſo to* behave *her ſelfe, that too much curioſity taxe her not of pride, nor too much Majeſty of State.* pag. 302

COMPLEMENT. *Obſerv.* 3.

COmplement *defined.* Pag. 303
With what conſtancy the Ancient *retained their forme of* Complement. ibid. & 304
Different garbes proper to diſtinct places. ibid.
A diſtinction betwixt reall and formall Complement. ibid.
A deſerving commendation of ſundry Engliſh Ladies, in their unaffected way of Complement. ibid. & 305.
How Complement *may be corrupted.* ibid.
A deſcription of amorous poems, with a juſt reproofe of their inforced Hyperbolees. pag.306
The Complement *uſed by ſome* great ones, *were but meere* Canting *among* Beggars. pag.307
How Complement *may be refined.* ibid.
Civility is the beſt and moſt refined Complement *that may be.* pag.308
Civility is never out of faſhion: ever deſerving admiration. pag.309
It is Society *that gives us, or takes from us our* Security. pag.307
Wherein Complement *may be admitted, as mainely conſequent.* pag.309
The Court *is the* Beacon *of the* State; *the* Seate *or* Schoole *of* Complement. ibid.
As Courtiers *are* Objects *to many* Eyes; *ſo ſhould their* Actions *be Platformes to many* Lives. pag.310
Corrivalſhip in a light Curtezans love, hath deprived many a hopefull Gentleman of his deareſt life. ibid.
In Conteſts of love, it is hard to determine whether the Agent *or* Patient *ſuffer more.* ibid.
Wherein Complement *may be omitted, as meerely impertinent.* pag.311
Apiſh formaliſts, or Complemental actors diſ-eſteeme thoſe three principall faculties of the Vnderſtanding.
Diſcourſe.
Diſtinction.
Election.
Singular Directions, how to accommodate them

them in all theſe. ibid. & 312.
What Complement *gives beſt* accompliſhment. ibid.
Senſuall Curtezans are their owne Furies. pag. 313.
A good Chriſtian *the compleateſt Courtier:* Vertue *the* Ornament, *which gives* Complement *the beſt* accompliſhment. ibid.

DECENCY. *Obſervat.* 4.

DEcency *recommended as requiſite, in foure diſtinct Subjects:*
Gate. Looke. Speech. Habit. } Pag. 315.

GATE.

It is no hard thing to gather the diſpoſition *of our* heart, *by the* dimenſion *of our* Gate. ibid.
Though our Feet *bee here below, our* Faith *ſhould be above.* pag. 317.
No path *of pleaſure ſhould draw us from thoſe joyes which laſt for ever.* ibid.

LOOKE.

A wanton Eye *is the trueſt Evidence of a wandring mind: Our* Eye *becomes the* ſenſe *of* ſorrow, *becauſe the* ſenſe *of* ſinne. ibid.
An Vncleane Eye *the* Meſſenger *of an* uncleane heart. ibid.
Diſtinct Objects propoſed to Eyes *diverſly affected.* ibid.
By looking upward, the more wee looke, *we ſhall* like; *the longer we live, we ſhall love.* pag. 318.

SPEECH.

Without Speech *can no ſociety ſubſiſt.* ibid.
Excellent rules for propriety of diſcourſe. pag. 319. & 320.
A deliberate apprehenſion begot by ſerious attention, is to goe ever before diſcourſe. ibid.
What Subject ſuites beſt for a Gentlewomans *diſcourſe.* ibid.
A pleaſant anſwer of melliſluous BERNARD, *applyed to all forward* Shee-church *diſcourſers.* ibid.
Silence in a Woman, is a moving Rhetoricke. ibid.

HABIT.

There is nothing which moves us more to pride it in ſinne, *than that which was firſt given us to cover our ſhame.* pag. 320.
Sumptuouſneſſe of the Habit *deſerves not ſo much reprehenſion, as Phantaſtickneſſe of the* Habit, *in reſpect of the forme or faſhion.* pag. 321.
Decency *is a civill* Gentlewomans *choyceſt livery, which ſets her forth before all embroidery.* ibid.
Time is too precious to be made a Pageant *or* Morrice *on.* ibid.
A briefe but moſt uſefull application of thoſe foure preceding Subjects. pag. 322.
Decency, *the attractiveſt motive of Affection.* ibid.
Nothing convayes more affection to the heart, than Decency *in the Object we affect.* ibid.
In this age, the beſt ſhot to be diſcharg'd is a Taverne reckoning, the beſt Alarum carouſing, and the moſt abſolute March reeling. ibid.
No Habit *ſo* decent, *as what is native and properly habituate.* pag. 323.
Where Vertue *is not directreſſe in our choyce, our inconſtant minds are ever prone to change.* ibid.
Nothing ſhould give us Content, *but what is* decent. ibid.
Decency *the ſmootheſt path that leades to* perfection. pag. 323.
The onely way to be Compleat, *is to be* decent. 324.
An adumbration of that glory, *reſerved for thoſe that affect* Decency. ibid.
A vertuous Exemplarie life crownes the Soule with eternall reſt. ibid.

ESTI-

ESTIMATION. *Obſerv.* 5.

ESTimation, *a* Gentlewomans *higheſt prize.* pag. 327.
The loſſe of Eſtimation *makes the richeſt Merchant an irreparable Bankrupt.* ibid.
Fame, *the ſweeteſt flower that ever grew neare the border of* Time. ibid.
A continuation of ſundry eminent perſonages; puiſſant in armes, continent in deſires; and abſolute Commanders of their owne affections. pag. 328, 329.
Greece *and* Rome *were no leſſe honoured for* PENELOPES *and* LUCRETIA'S *Conſtancie; than for* VLYSSES *wiſedome, or* COLLATINES *loyalty.* ibid.
Portion may woe a Wordling; Proportion a youthfull wanton; but it is vertue that wins the heart of diſcretion. pag. 329.
A ſelect improvement of our Albion *Ladies.* pag. 330.
How Eſtimation *may be diſcerned to be* reall. ibid.
Inſtructions of ſingular uſe for Maides, Wives, and Widowes: illuſtrated with proper inſtances in each kinde. The way to winne an Husband is not to woee him, but to be woo'd by him. pag. 330, 331.
Mothers the fitting ſt Nurſes of their owne children; ſeconded by examples in all ages. pag. 331, 332. &c.
A Miſtreſſe of a family many times taxed for her Handmaides delicacy: inſtanced and illuſtrated copiouſly. pag. 334
The lives of the dying, conſiſt in the memory of the living. ibid.
How Eſtimation *may be diſcerned to be* ſuperficiall. pag. 335.
Many deſire to appeare moſt to the eye, *what they are leaſt in* heart. ibid.
The firſt occaſion of kiſſing the lip: with a free reproofe of our late but too neate introduc'd cuſtome of kiſſing the cheeke, elegantly ſhadowed in a Sonnet. ibid.
Diſcretion cannot approve of that for good, which ſelfe-opinion or ſingularity onely makes good. ibid.
Thoſe who dedicate themſelves to the ſervice of Vertue, preferre the pith *before the* rinde, *ſubſtance before appearance.* pag. 336
A caution to wanton Women. ibid.
Sinnes may be without danger for a time, but never without feare. ibid.
Superficiall *Complementors, are hypocriticall Courtiers.* ibid.
Directions how to be gracious Courtiers in the higheſt Court. ibid.
How Eſtimation *may be impregnably preſerved.* pag. 337.
Of all arrowes, thoſe which are darted by the ſpirit of zeale, wound the enemy moſt, and procure the Archer beſt reſt: confirmed by ſundry notable examples. ibid. & 338
None can walke ſafely, that walkes not religiouſly. ibid.
A reflection upon the conſtancy and reſolution of Heathens, recommended to the imitation of Chriſtian women. ibid.
Vertue cannot exerciſe her owne ſtrength, nor expreſſe her owne worth without an Oppoſite. ibid.
An inſtance in a noble Lady. pag. 339
A direction in the cloze. ibid.
How Eſtimation *may be irreparably loſt.* ibid.
*The * Ivie while it is winding, decayes the* plant, *with which it is wreathing.* *Ilices hederæ, agiles horæ conficiunt. ibid.
An inſtance of a Citie-Virago. pag. 340
An uſe of this inſtance. ibid.
The abſolute end, *whereunto* Eſtimation *aſpires, and wherein it cheerefully reſts.* ibid.
This confirmed by ſundry examples; and one moſt remarkeable of our owne. ibid. & 341 &c.
An application to theſe Ladies of our owne. pag. 342.

FANCY. *Obſervat.* 6.

FAncy, *is to be with deliberation grounded.* pag. 343
The Eye *is* Fancies *harbinger, but the heart is her harbour.* ibid.
Directions for ſettling and diſpoſing our affection. pag. 344
Loves purity is to be diſcuſſed, before it be entertained. ibid.

Not

Not the rinde *but the minde is Diſcretions* Adamant. ibid.

The miſery of jealouſie *deblazoned and exemplified.* ibid.

Singular reſolves for a Conjugall State. pag. 345, & 346.

Fancy *is to be with conſtancy retained.* pag. 346

Two memorable Mottoes recommended. ibid.

The waywardneſſe of ſome women juſtly reproved, and how that humour may be rectified. pag. 347

The admirable puritie and efficacie of Love. ibid.

Memorable examples of Conjugall Conſtancy *and* Continency. *Which conſtancy or rather pertinacious Fancy might be inſtanced in that* Hartfordſhire *widow; who, though left deeply ingaged by her Husband, was ſtrongly ſollicited by ſundry eminent Suiters: all which ſhe rejected, making choice of a debaucht Spend-thrift; And, though much diſſwaided by her friends, ſhe declined not her affection, Saying ever,* He was good enough to lye in a Tayle; *which ſhe performe, for the very ſame day they were married, Her Bridegroome was arreſted and committed to Priſon, where ſhe accommodates him with all neceſſaries, but never to this houre admits him the enjoyment of her perſon.* pag. 348

An exhortation tending to the imitation of ſuch famous Preſidents. ibid.

Wanton Fancy *is a wandring* Frenzy. ibid.

Wanton Love, ſeldome or never promiſeth good ſucceſſe: Covertly ſhadowed in the inſtance of a wretchleſſe Lady; who, though an hoary dye had diſcoloured her haire, and ripenes of yeares had ſummoned her to her Grave, yet ſo farre was ſhe eſtrang'd from Grace, as her brothell-bed chafed with Elixir'd *broaths, became an harboureſſe to three libidinous Conſorts night by night. To this fury of looſe Fancy, as ſhe proſtituted her honour, ſo whereſoever ſhe ſtruck anchor, ill ſucceſſe did ever accompany her.* ibid.

The incendiaries or foments of this inordinate paſſion, to ſixe particulars reduced, all which are in one diſtich included. ibid.

The odious and inhumane effects in all ages derived from the violence of this Wanton fancie, *or* Wandring frenzie. pag. 349.

Soveraigne receipts to cure this deſperate maladie. pag. 350

What kind of affection deſerves a Gentlewomans election. ibid.

How Fancy *may be checked, if too* wilde; *confirmed by a Philoſophicall demonſtration or Phyſicall experiments.* ibid.

A pleaſant and pithy expoſtulation with fancy. ibid.

A diſſwaſion from too much credulity to the light proteſts of deceiving fancy: *confirmed by a moderne example.* pag. 351

A Gentlewoman may with more ſafety ſuſpect, than too raſhly affect. ibid.

A diſcreet reſolution upon tearmes of affection, ſeconded with the promiſe of an aſſured bleſſing. ibid.

The ſecret impreſſion, and paſſionate expreſſion of an unfortunate Lady in the relation of her miſery. ibid. & 352

It is not ſo hard to give comfortable counſell to the ſorrowfull, as to finde a fit ſeaſon when to give it. ibid.

Conſideration, a neceſſarie guide to affection. } Ibid.

Repentance comes too late at Marriage night. }

How Fancy *may bee cheered if too cold.* ibid.

The incomparable honour of a Virgin-condition. pag. 353

The hate of Inceſt with brute Beaſts. ibid.

The Bird of Love, *the Embleme of a Lovers heart.* pag. 354

Moneyes are inferiour pictures *to true Lovers.* ibid.

The abſolute end of a conjugall State. ibid.

An attemperament of both thoſe indiſpoſed Fancies *before mentioned.* pag. 355

The difference betwixt a wife *and* wilde *Love, conſiſts in this: the one ever deliberates before it love; the other loves before it deliberate.* ibid.

Neceſſarie Cautions for all kind-hearted *Gentlewomen.* ibid. & 356.

The

The like for all coy *or* coole-affected *Gentlewomen.* ibid.
A ſweet attemperament of both theſe humours: with an apt Emblem explained and properly applied, to ſuch, as are with either of theſe humours diſtempered. pag.357

GENTILITY. *Obſervat.* 7.

GEntility, *is derived from our Anceſtors to us, but ſoone blanched, if not revived by us.* pag 359
A perſwaſion to the imitation of our Anceſtors vertues. pag.360
There was nothing mortall about them but their bodies, and thoſe were too fraile Cabonets *for ſuch rich* eminences *to lodge in: whereas, there is nothing but frailties about ours, for looſe and licentious love to lie in.* ibid.
Thoſe Odours *deſerve higheſt* honours, *that beautifie us living, and preſerve our memory dying.* ibid.
To ſee a light Lady deſcending from a noble Family, is a Spectacle of more ſpreading infamy, than any Subject of inferiour quality. ibid.
Gentility, *is not to be meaſured by antiquity of time, but precedency in worth.* ibid.
The reaſon why generous deſcents *become ſo much corrupted; and vertuous Parents by vitious Children ſo frequently diſparged.* ibid. & 361
Mothers, the naturalleſt Nurſes: confirmed by precept, cuſtome, and example. pag. ibid.
* Supra pag. 331, & 332
An effectuall perſwaſion to that duty. ibid.
Vertue *the beſt* Coat. pag. 362
Heraldry proves vertues Coat *to be the beſt, becauſe deblazoned with leaſt charge.*
Vertue *is no admiring lover of ought that is below her.* pag.362
The miſery of this age, in ſumptuouſneſſe of attire. ibid.
A notable example of hypocriticall piety. pag.363.
Sinnes prevention, is to prevent the Occaſion. ibid.
A Shamefaſte red the beſt colour to deblazon vertues Coat. pag.365
Gentlewomen are *to reflect more on their inward* worth, *than on their outward* weare. pag.367
The honour of Humility. pag.368
A glorious approvall of modeſt Matrons. pag.369
It will not redound much to a Gentlewomans *honour, to have obſerved the* faſhions *of the time, but with a diſcreet Contempt or civill neglect of* faſhion, *to have redeemed her time.* pag.370
Living actions of true Gentility, *happy Precurſors to the State of* Glory. ibid.
There are native ſeeds *of goodneſſe, ſowne in* generous bloods *by lineall ſucceſſion: variouſly inſtanced.* ibid. & 371
Thoſe who are with the choyceſt vertues endowed, become oft times, moſt traduced. ibid.
There is no one vertue which makes a Gentlewoman *more gracious in the eye of her beholder, than* Modeſty, *the greateſt advancer of many ancient family.* ibid.
" *To be high borne and baſely minded, is to* " *ingraft baſtard ſlippes in a noble ſtocke.* pag.372
High and Heraicke vertues become great Houſes: confirmed by the reſolution of a noble Lady, in rejecting the powerfull ſolicitancy of a Senſuall Suiter. ibid.
Emulation of goodneſſe in great Perſons is honourable. ibid.
How theſe native ſeeds *of* goodneſſe *may be ripened by* inſtruction. pag.373
No Tutreſſes fitter to perfect this excellent worke in Gentlewomen, *than thoſe who were the ſecondarie inſtruments of their beeing: ſtrengthened by example and reaſon.* ibid.
A ſelect Choice and recommendation of ſundry bookes of inſtruction, *to the peruſall of our* Engliſh Gentlewoman. ibid.
A briefe enumeration, ſerious diſcuſſion, and judicious election of ſundry ancient Fathers, with other morall Authors. ibid. & 374 &c.
Engliſh tranſlations, the lights *of Ladies, but* Dampes *of Schollers.* pag.375
Private Nurſeries, houſhold Academies.

mies. ibid.
The first instruction *takes the* deepest Impression; *with an usefull application to every condition.* pag. 376.
Necessarie directions highly conducing to the good report and repute of Maides *and* Matrons. ibid.
The most precious things *have ever the most* pernicious Keepers. *Nothing more precious, than a Virgins honour; it were a shame for the Mother for any base lucre, to prove a treacherous Keeper.* ibid.
The whole progresse of a Gentlewomans *conversation should be a continued line of direction: to which line he confines his* observation. pag. 377

HONOUR. *Observat.* 8.

PRomotion discovers what men be, but true Honour *shewes what they should be.* pag. 379
Honour *is* painted, *when it is not with vertue* poudred. pag. 380
Morall Philosophy, nor Christian Theory, could ever hold that for deserving greatnesse, *which had not neare relation to* goodnesse. ibid.
Their memory cannot live long, who make Authority *a Sanctuary to wrong.* ibid.
Vertue *defined, and by it true* Gentility *with the* honour *of an ancient family expressed.* pag. 381
An accurate connexion with a personall application of the preceding Subjects, to all Gentlewomen. ibid. & 382
Be women never so eminent, they are but painted Trunkes, *if vertue be not resident.* ibid.
Vertue should not onely be resident *but* president *over all their actions.* ibid.
No Cloth takes such deepe tincture, *as the Cloth of* Honour. ibid.
No Pleasure can be constant, unlesse it afford inward content. ibid.
There is nothing asperseth a deeper staine upon the Cloth of Honour, *than too much attention unto Sycophants.* ibid.
Soveraigne receipts against the poison of flattery; *with a serious exhortation to the entertainement of humility, patience, constancy, and every generous vertue.* ibid. & 383
" *Violets, though they grow low and neare* " *the earth, smell sweetest: and* Honour *appeares the fullest of beauty, when shee is humblest.* ibid.
Honour, *if truly grounded, can looke in the face of terrour, and never be amated.* pag. 384
She that makes vertue *her* object, *cannot but make every earthly thing her* Subject. ibid.
Honours *imprezza and Pasture.* ibid.
Honours *compleat armour, dresse, and portraiture.* ibid.
HER Description, with motives to her imitation. ibid.
A briefe but usefull application. ibid.
Honourable Personages should be Presidents *of goodnesse.* ibid.
LANDMARKES are usually erected for direction of the Mariner, and Magistrates elected for instruction of the inferiour. ibid.
The world, a Maze of Misery, a vale of vanity.
Man, a story of calamity, a statue of infelicity. } Pag. 385
To be a Lady of Honour, *is more than* titular. ibid.
Three especiall Objects, upon which Honourable personages are to reflect:
Charitie.
Chastitie.
Humilitie. } Pag. ibid.
A most accurate and serious discourse on each particular Object. pag. 385, & 386
The very last day to an honourable Christian, is every dayes memoriall. ibid.
The actions of Noble Personages, like sweet odours, diffuse themselves by imitation to their followers. pag. 387
Those that are followers of their persons, *will bee followers likewise of their* lives. ibid.
Their private family is a familiar Nursery. ibid.

Foule

Foule enormities muſt admit of no Priviledges: Eminent Perſons are to be their owne Cenſors. ibid.

An excellent application, by way of Exhortation to all ſuch honourable Cenſors. ibid.

Vertues are more permanent Monuments, than Statues, ſtyles, trophees, or obeliskes. ibid.

Vertue *or* Vice, *whetherſoever takes hold firſt, reteines a deeper impreſſion in* honour, *than any lower Subject.* ibid.

In theſe, whom Nobility of bloud hath advanced, be ever ſome ſeeds or ſemblances of their Progenitors reteined. ibid.

This confirmed by Philoſophicall reaſon and example; Preſident and Precept. pag. 288

Great mindes are many times ſicke of great maladies: how this by timely prevention may be ſeaſonably cured. ibid.

The efficient cauſe, why Vertue *or* Vice, *whetherſoever takes hold firſt, reteines a* deeper impreſſion *in* Honour; *than in any lower Subject; illuſtrated by inſtance.* ibid.

Firſt Motions have deepe impreſſions; firſt Notions firme retentions. pag. 389

The greateſt profit *of Honourable perſonages, is to become* Proficients *in the practice of* vertue; *Their higheſt* delight, *to ſubdue their delights to the obedience of* reaſon, *for the love of* vertue. ibid.

The Corruption of time hath introduc'd that deformity of faſhion, as it aſperſeth on our formall imitators much imputation. ibid.

Where Youth *is initiated in affectation of State, it partakes in* age *of too much Pride.* ibid.

The humour, temper, and danger of our Tame-Beaſts, *or State-Paraſites.* ibid.

A reſervancy of State in Pace, face, & every Poſture, recommended by an inſinuating Faune, *to a Phantaſticke Gallant.* ibid.

Sycophancy the ruine of many a Noble family. ibid.

An election of honeſt and diſcreet followers. ibid.

Gentlewomens lives, *as they are* lives *to themſelves, ſo ſhould they bee* lights *unto others.* ibid.

For Popular honour, Vice *will but* varniſh *it; it is* Vertue *that will richly enammell it. Singular motives to Mortification.* pag. 390

That Vertue *may receive the firſt* impreſſion, *by meanes of an in-bred noble* diſpoſition, *ſeconded by helpes of* Education. ibid.

A pleaſant Epigram alluding to all humerous Ladies. Marg. pag. ibid.

A Choice recollection and expreſſion of ſuch vertues as ſort and ſuit with the condition of our nobleſt Ladies: with Cautions to attemper them in all extreames: by an uſefull reflection upon all the Senſes; and thoſe Commanding paſſions, *which domineere moſt over the Senſes.* ibid. & 391

A Singular Meditation for recollection of our affections. pag. 391 & 392.

Vice *throwes her aſperſions on no Subject, ſo much as on* Honour. ibid

A fruitfull application to all young Gentlewomen, for regulating their diſpoſitions, *and how to make them true inheritrices of* Honour. ibid.

Vertue *reduced to* habit, *aſpires to* perfection. pag. 393

There is nothing under heaven, that can ſatisfie a Soule created for heaven. ibid.

Exquiſite directions for Virgins, Wives, *and* Widowes. ibid. & 394

We are to eſteeme no life ſweeter, than when every day improves us and makes us better. ibid.

A divine Contemplation, reflecting upon our mutabilitie on Earth, our immortality in Heaven. ibid. & 395

A Review of our Ladies Court and Citty ſolace. ibid.

Recreations run a Maze, while they lay their Scene *of* Mirth *on Earth.* ibid.

A Twofold conſideration full of ſweet and ſelect conſolation. ibid.

How happy many Eminent Perſonages had beene, had they never beene taken with this Shadow *of happineſſe.* ibid.

No paſſage to the Temple of * Honour, *but through the Temple of* Vertue. * Ho-

NOR virtutis præmium; VIRTUS honoris pretium. ibid.

If Gentlewomen *desire to be great, let it be their height of ambition to* aspire to honour *in the* Court of vertue. ibid.

What a brave Salique State *shall* Gentlewomen *enjoy, when* vigilancy *becomes* Warden *of their* Cinque Ports? pag. 395

Perseverance is the Crowne of goodnesse. ibid.

A constant resolution, the Diadem of a Christian in her dissolution. ibid.

A Character, *entituled*; A Gentlewoman; *wherein such an One is described, whose* desert *answeres her* descent; *whose actions truely ennoble her selfe: with a briefe touch or review of all his* Observations; *Which are showne to bee Objects of her love, improvements of her life.*

An Appendix, *upon a former supposed impression of this* Title; *wherein the* Authors *feares are suggested, discussed, and resolved: and his coupleat* ENGLISH GENTLEWOMAN *to as compleat a* GENTLEMAN *espoused. Where they rejoyce, like two* tender Turtles, *in their mutuall triumph of* Love *and* Honour, *joyntly combined.*

FINIS.

WHat may be wish'd in *Widow, Wife* or *Maid*,
Is in our *Frontispice* to life portraid:
Who seekes for more, may thus much understand,
Shee takes *that feature* from an Higher hand.

Upon

Upon the Errata.

TO deſcribe an ENGLISH GENTLEWOMAN without an *Error*, were a glozing palpable *Error*; And to free her more than an ENGLISH GENTLEMAN of *Error*, were to incurre a prejudicate *Cenſure*. Of both which, without farther apologie, the Preſſe hath ſav'd me a labour: Yet reflect upon the *weakeneſſe* of her *Sexe*, (whoſe pureſt *Selfe* dignifies her Sexe) and the *Subject* will injoyne thee to hold it thine higheſt honour, to ſalve her *Error* with an ingenuous Candor. So maiſt thou vindicate the *Author*, and by beeing a vertuous Lover, gaine a moſt deſerving Miſtreſſes favour.

PRELUM. PRÆLIUM.

Crimen Authores patiuntur omnes.

TYPUS. CIPPUS.

Errata } *In the* ENGLISH GENTLEWOMAN.

PAge 273. line 27. for *Eber*, read *Ebor*. pag. 274. l. 12. f. *mortality*, r. *morality*. pag. 276. l. 19. f. *Balcone*, r. *Belcone*. pag. 347. l. ult. f. *and*, r. *an*. pag. 349. l. 8. f. *Anatrons*, r. *Anacreons*. pag. 361. l. 29. f. *Phavorius*, r. *Phavorinus*. pag. 383. l. 41. f. *ſtrinks*, r. *ſhrinks*.

Flora nec Veris Speciosi fora Viridariis Punicis amœnior.

HAd Woman, Mans choyce ſuccour, ne're beene Sinner,
Pure as Shee's faire, Shee'd had no *Error* in her:
Now, humble Soule, her *Error* to deſcrye,
Shee ſtill reteines the *Apple* in her eye.

A LADIES LOVE-LECTVRE:

COMPOSED,

AND FROM THE CHOICEST FLOWERS OF Divinitie and Humanitie

Culled, and Compiled:

As it hath beene by ſundry Perſonages of eminent qualitie, upon ſight of ſome Copies diſperſed, modeſtly importuned:

To the memory of that Sexes honour; for whoſe ſwēet ſakes he originally addreſſed this Labour.

By Ri. Brathvvait *Eſquire.*

Βὶς ϗ τρὶς τὰ καλὰ, ϗ πολλάκις τὰ χρήσιμα.

LONDON,
Printed by Iohn Davvson, 1641.

TO

THAT ABSOLVTE OWNER AND HONOVR OF DISCREET FANCY, Mris. *ELIZABETH WESTBY.*

Mistris,

REceive here with a *Booke*, the reall *abstract* of your selfe. For in it, when you have read it, do but converse with your owne thoughts, and you shall finde your selfe portrayed. *Phidias* could never with all his art, present a *Master-peece* of such *beautie*, as *vertue* can doe in drawing her *line*, & bestowing on it a modest blush to enliven *fancie*. These *Idæa's* are *Englands Cynthia's*.

You were sometimes pleased to peruse your selfe shadowed in my *Elegiack Poem*; require this for a more lasting and living *Embleme*.

Now, as to wish you what you already have, I neede not: so to wish you more then you already have, I cannot: unlesse some *new choice* might accomplish his happinesse that should attaine it. *Goodnesse* is such a *Dower*, as no *Maid* can bring with her a better *Portion*; nor no *Widow* enfeffe herself in a fairer *Iointure*. May you ever shine in these, which make a woman most eminent: while you leave me infinitely joying in enjoying the Title of

Your affectionate Servant,
RI. BRATHVVAIT.

TO

THAT ABSOLVTE OWNER AND HONOVR OF DISCREET FANCY, Mris. *ELIZABETH WESTBY.*

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Your affectionate Servant,
RI. BRATHVVAIT.

THE STATIONER TO THE READER.

AT the instancy of sundry persons of qualitie, to my knowledge, was this our Author *induced to publish this* Epitome; *Extracted from the choicest flowers of fancie: But in such a compendious method and manner, as it may abide the test of the severest Censor; seeing all such light passages, taking life from the too loose Pens of* Arioſto, Taſſo, Baccace, Rheginus, Alcæus, &c. *are here omitted: lest the modest eares of those* Beauties, *at whose request and to whose bequest this* Epitome *or* Love-enlectured Lady, *was addressed, might be offended by such affected levitie. Entertaine it as thou shalt reape profit by it: Farewell.*

A LADIES LOVE-LECTVRE:

STORED

With all varietie of ingenious Moralitie:
Extracted from the choiceſt flowers of Philoſophie, Poeſie, ancient and moderne Hiſtory.

And now publiſhed
At the inſtancy of ſundry perſons of qualitie.

Oves conſpicui lumina Phœbi!

The excellency of Women in their Creation.

Section I.



Howſoever that divine *Plato*, whoſe very infancy preſaged many faire expreſſions of his future maturity; definitely profeſſed, "that he "had, amongſt many other bleſſings which the "Gods had beſtowed on him, greateſt cauſe of "all others to give them thankes for three "things: Firſt was, for that they had made "him a *reaſonable Creature*, and no *Beaſt*: Se-"cond was, for civilizing him a *Grecian*, and "no *Barbarian*: Thirdly, in making him a "*Man*, and no *Woman*: yet did hee ſometimes ingenuouſly confeſſe the neceſſitie of them in winding up all his humane felicitie in theſe foure particulars; "So I may have (ſaid he) eyes to reade, my mind to conceive what

" what I reade, my memory to conſerve what I have conceived and read,
" and a woman to ſerve me at my neede; ſhould adverſitie aſſaile me, it
" ſhould not ſoile me; ſhould an immerited diſgrace lye heavy on me,
" it ſhould not amate me; ſhould my endeared friends forſake me, by en-
" joying my ſelfe thus in mine owne family; I ſhould laugh at the braves
" of fortune; account reproach my repute: and partake in the free ſoci-
" etie of ſo ſweet and ſelect a friend within me, as no cloud without mee
" could perplex me.

Here was a brave Philoſophicall reſolution! He could ſee nought on earth, that could divert his thoughts from the contemplation of Heaven; provided, that he enjoyed that on earth, which made his earth ſeeme a ſecond Heaven.

Some are of opinion, indeede, that hee had peruſed the Moſaicall Law, and that he beſtowed much time in it, during his reſide with his deare friend *Phocion* in *Cilicia*. No marvaile then, if he found there the *excellency* of their Creation: with their primary office or deſignation. Being made *helpes* for man: and ſo intimate to man, as ſhe tooke her mould from man, as man his modell from mold.

Yea, but ſhe was made of a *rib*, will ſome ſay, and that implide a *crooked* condition. No; but rather thus, A rib is *bending*, which preſuppoſed her *pliable* diſpoſition. And if that ancient Philoſophicall Maxim hold good: " That the temperature of the ſoule followes the temperature of the body; we muſt neceſſarily conclude, that, as their outward temperature and compoſure is more delicate: ſo their inward affections muſt be more purely refined. No violent paſſion ſo predominant, which their mild temper cannot moderate; provided, that they be ſeaſoned with *grace*, which makes them proficients in all ſpirituall *growth*. For a quicke unſanctified wit is a meere pery for the Divell: whereas witts accompanied with humilitie, make their privateſt *Soliloquies* to converſe with actions of glory.

Theſe, and onely theſe reteine in memory the *object* and *end* of their creation. And as thoſe affectionate *Sabines* call'd their wives their *Penates*, their *Houſhold Gods*, through that incomparable comfort they conceived in them, and benefits they derived from them: So are theſe *Domi-portæ*, *Dame-portæ*, *delitiæ horti*, as that witty Epigrammatiſt was ſometimes pleaſed to entitle them, the choiceſt Sociates of humane Solace: So as; if the *world* were to be held a *Wilderneſſe* without ſocietie, it might juſtly deſpaire of that comfort without their company. Whence it is, that the wiſe man concludeth; *Without a woman would the houſe mourne.*

When that *Delphick* Oracle had told that flouriſhing and victorious ſtate; that her many triumphes and trophies ſhould not ſecure her; nor her numerous ports ſo enrich her; nor that confidence ſhe repoſed in her powerfull Allyes priviledge her: For the very beautifull'ſt City ſhe had, her ſole magnificent Metropolis, whoſe preſent glory aſpired to the Clouds, ſhould labour of her owne providence, and interre her honour in the duſt; if they did not by ſprinkling the pureſt duſt that earth could afford, upon their prophaned Altars, expiate her guilt, and appeaſe their wrath. A ſtrong and ſerious conſultation being forthwith taken; they adviſed amongſt themſelves which might be the pureſt and moſt precious duſt; but ſo many men, ſo many mindes. For the Earth-worme, who made *Gold* his *God*, and that *Duſt* his *Deitie*: held none to be purer then the ſoile or duſt of gold. Others held, that none was purer then the duſt of

that

that *Copper* whereof the *Athenians* had made the pictures of the two Tyrants, *Armodius* and *Ariſtogyton*: becauſe their death gave life to the ſtate; their duſt recovered their countries fame. Others held *Ebonie*, becauſe the moſt continuate Monument of humane memory, and monumentall Embleme of his mortalitie. Others held *Ivorie*, becauſe an Emblematicall Mettall of puritie. While one, whoſe opinion was delivered laſt, though his judgement appeared beſt, freely imparted himſelfe to them, taxing them all of errour. For, ſaith he, " it is not the ponder, duſt or " aſhes of any materiall ſhrine that can be poſſibly any way propitious to " the gods: as the enormitie of our loſſes hath incenſed them, ſo muſt the " aſhes of ſome living ſacrifice appeaſe them. My opinion then is poſi- " tively this: The aſhes of ſome undefiled virgin muſt be ſprinkled on " their Altar, if we meane to preſerve our ſtate and honour.

" This experience hath confirmed long ſince ſo highly uſefull, as wee " may reade what eminent ſtates had periſhed; how their glory had been " to duſt reduced; nay, their very names in oblivion cloſed, and with " diſhonour cloathed, had not the fury of the incenſed gods beene " pacified, and by offertories of this nature attoned. This might be inſtan- " ced in thoſe ſacrifices of *Iphigenia*, *Heſione*, *Mariana*, with many others: " whoſe living memory rayſed it ſelfe from duſt, in ſo free and voluntary " offering themſelves to the ſtake, to deliver their endanger'd ſtate; " confirming their country-love with the loſſe of their deareſt life. Search " then no further, yee Conſcript Fathers, how to appeaſe their wrath; " Virgin aſhes cannot but be the *pureſt duſt* of *Earth*. Whoſe ſacred vowes, " as they are dedicated to *Veſta*, who cannot admit her Temple to be pro- " phaned by any impure touch: So ha's ſhee conferred ſuch an excellent " priviledge on a virgin ſtate; as the fierce untamed *Vnicorne*, when nothing " can bring him to ſubjection, nor attemper the madding fury of his diſ- " poſition: as if he had quite put off his nature, and aſſumed another tem- " per, he will be content mildly to ſleepe in the lap of a Virgin; and in " eying her, allay his paſſion.

With ſoynt voyce and vote all the *Ephori* inclined to his opinion: which ſo well appeaſed thoſe divine furies, as their ſtate, before by the Oracle ſo highly menaced, became ſecured; their Altars, wch were before prophaned, purged: and thoſe pollutions, whereof their City laboured, clearely expiated.

Theſe poeticall Fictions, though they eaſily paſſe by the *eare*, yet they convey by a morall application, an Emphaticall impreſſion to the *heart*. For hence might be divinely concluded: There is nothing comparably precious to a continent ſoule: Nothing of ſo pure nor pretious eſteeme, as a virgin ſtate. And that a woman, being the weaker veſſell, when ſhee either in her virgin-condition remaines conſtant, or in her conjugall ſtate loyall, ſhe ſo much more inlargeth her glory, as her Sex or condition partakes more of frailtie.

But to divert from theſe; eye her in the *Excellency* of her *Creation* you ſhall finde her in her qualitie, an *helper*; in her ſocietie, a *comforter*; in the perplexities of her conſort, a *counſellour*; and in all theſe, a *ſharer*. Had her beautie no other imbelliſhment, it were a moving object to entertaine a loving conſort: But when inward ornaments accompliſh that beautie, what a ſweet perpetuall harmony runnes deſcant on their ſocietie? This makes a private family an earthly paradiſe. No frayes within, no feares without: no illimited paſſion raging either within or without. The reaſon

reason is, she discreetly considers for what end she was created: and addresseth the whole course of her affaires to accomplish that for which she was created. In eying her selfe in the glasse, she admires not her owne beautie; but his goodnesse, who bestowed on her so gracefull an image of Fancy: not to winne others unto lightnesse, but to waine others by her example from the pathes of loosenesse; and by her patterne of pietie, decline them from vanitie, by chalking them forth a way to conduct them to happinesse.

SECTION II.

Their imitable vertues, illustrated with examples.

NO discourse more prevalent to goodnesse, then what is illustrated by examples. On darke nights the least starre shewes her glory: which if it darted forth his lustre by day, would not be discovered so easily. Then is goodnesse most improved, when the indisposition of the time does least approve it. Those foure Cardinall vertues, whereon all others have and hold a necessary dependance; are compared by that devout and divine father, Saint *Ambrose*, to those foure rivers which issued from the foure borders of the Garden of Paradise: And of these *imitable vertues*, wee shall finde women such incomparable professours, as their actions deserve imitation and admiration.

How prudently did *Artemisia* and *Zenobia*, *Thomyris* and *Penthisilea* demeane themselves in the mannagement of their affaires whether publique or private! They might worthily take up the saying of that discreet contemplative *Roman*: "they were never lesse alone, then when alone. For these when they were left to themselves, they were not left eyther lesse fear'd or lov'd. These held up their states so wisely; disposed of their counsells so discreetly; governed their people with feare and love so equally: mannaging all their actions with those prudentiall grounds of policie; as their Allyes lov'd them, their enemies fear'd them: none about them, but did honour them, desiring nothing more then to enter into a firme and inviolable league with them.

So just likewise they were in all affaires of judicature; that if those dayes were accounted happy wherein *Basill* the Emperour of *Constantinople* lived (and worthily might they be so esteemed) for that whensoever hee came to his judgement seate, he neither found partie to accuse, nor defendant to answer: no lesse memorable were those Halcyon dayes of theirs; when litigious Appellants were so handled, that if they commenced any suite without just ground, they were to pay to the Defendant double costs, to the publique state a mulct, and receive a personall disgrace; being disabled ever after to beare any publique office, or be imployed in any Military or Civill state-service.

Worthy indeed of high commendations was the answer of that invincible *Alexander* to his Mother, who transported with passion (as what humane condition can be subject to such affections) being desirous to execute an innocent harmelesse man, the better to prevaile with him, and the more impressively to worke on him, remembred him that herselfe for the space of nine moneths had carried him in her wombe, fed him with the substance of

of her ſelfe, and for that reaſon he muſt not ſay her nay. Aske (ſaith he) good mother, ſome other gift of me: "The loſſe of a mans life can be recompen-
" ced with no benefit. And no leſſe wiſely did the Empereſſe admoniſh her husband; when, without ever examining or diſcuſſing the qualitie of the crime, he was ready to pronounce the judgement of death upon a delin-quent; who, for ought he knew, might appeare innocent. " O, quoth ſhe,
" leave your game at Tables, and looke into the Tables of *Moſes*, and you
" will finde how unjuſt it is to execute before you examine, to condemne
" before you adviſe.

So temperate too, were many eminent women both ancient and mo-derne, as they diſ-reliſhed nothing more than inconſiderate paſſion. That diſcreete and well-compoſed ſpeech of *Architas* is much commen-ded, who being angry with one of his Hindes, ſaid, " O how would I
" have beaten thee, had I not beene angry with thee! And no leſſe deſer-ving approvement was that noble Ladies aſſertion: " So farre aliened hitherto have my thoughts beene from any predominant diſtemper, as I have chuſed rather to give way unto death, then an indiſcreet anger. Whence it was, that noble *Biſcoy*, no leſſe happy in his wives vertues, then his many victories; avouched: " That though he had foiled all his aſſai-
" lants, he could never yet foile his wives patience. Whereas, that girle was quit of all other humour, whom, when her husband found her one day, all off th' hinges; demanded of her, " what had diſpleaſed her? an-
" ſwered, becauſe ſhe ſaw nothing that could diſpleaſe her.

What excellent tempers many of their Sex have ſhowne, if wee would inſiſt on examples, or enlarge our diſcourſe with varietie of inſtances; we might finde both our Greeke and Roman Annals ſtored with ſuch choice and ſelect flowers, as we ſhould more eaſily finde arguments of admiration than imitation. For many of theſe acted the parts of rare Philoſophers: knowing how to be ſilent in proſperitie, patient in adverſitie, in neither of theſe to ſhew a diſtemper'd qualitie; in either of theſe to expreſſe motive arguments of Philoſophie. In their *diſcourſe*, they could argue without bit-terneſſe; in their *habit*, goe neately without niceneſſe; in the whole man-nage of their affaires, live purely without affectedneſſe.

Tell me, ſayes one, with whom thou converſeſt, and I will tell thee who thou art. This made them cautious with whom they conſorted; leſt others converſation might make them ſuſpected. Thoſe light examples of *Julia*, *Poſthumia*, and *Semphronia* deterred them from converſing with any that might corrupt them. Theſe had not onely peruſed but practiſed that *Arabian* Proverbe: " To ſhut their five windowes, that their houſe might give light. Theſe *windowes* were their *ſenſes*; which, when they become moſt opened, the houſe of the mind becomes moſt darkened. Theſe there-fore, muſt be cloſed, that their *inner houſe* may be cleared. And this hath our Chriſtian Philoſophie in an exacter manner and fuller meaſure taught us: As fire and water will not ſort well together: no more will heavenly *Bern.* and earthly delights ever ſtrike in one harbour. Theſe have drawne their reſolutions to this period, and happy they in ſo glorious period: " If the *Anſelm.*
" flames of hell were on the one ſide, and ſinne on the other ſide, they
" would rather lie in thoſe flames then ſinne.

Nor have their Sex ſhowne leſſe excellence in their *fortitude* of ſpirit: preferring their fame before life; their honour before the utmoſt extreames of death, danger or diſaſter.

This that *Epicaris*, a Romane libertine, and a vindicator of *Romes* liberty; This that *Leena*, that couragious revenger of *Hippeus* tyranny confirmed; when no torments could amate them; no objects of terrour or torture amaze them: when the one chus'd rather to ſpit out her tongue, then ſpite her country by diſcloſing the revengers of her wrong; the other to be torne by wilde beaſts, then make that tender boſome of her native country, a receipt for tame beaſts. Here were *virile ſpirits* cloathed with *womanly habits*. Their mindes were better compoſed, then to give way to an effeminate paſſion, when they beheld their indeared Countrey ſuffer in her reputation.

Thus did their noble Sex ſhew *Prudence* without ſingularitie; *Juſtice* without partialitie; *Temperance* with modeſtie; *Fortitude* in thoſe amicable expreſſions to their countrey.

Section III.

Their moderation of paſſion.

ALthough we have diſcourſed of this ſubject before, in our treaty of *Temperance*: yet to amplifie this point; wee ſhall finde, that there is no paſſion, whereto by reaſon of our humane frailtie we are moſt inclined, which we ſhall not obſerve by imitable Mirrors of this Sex to be ſtrangely attempered, nay ſubdued.

And firſt, to begin with what worketh ſtrongliеſt upon our weake conditions: Revenge; which may reflect, by a proper and genuine diviſion upon theſe three diſtinct objects, Life, Fame, Fortunes.

For the firſt, how bravely could that Noble *Spartan* Lady, when ſhe was ſtaged upon the Scaffold, to receive the ſtroke of death, becken to her injurious Accuſer; with a mild and gracefull aſpect advertiſe him of the wrongs he had done her: wiſhing him to lay his hand on his heart, and make his peace ſeaſonably with the Gods! "For my life, quoth ſhee, as "it is of little uſe to the State, ſo I leſſe prize it in regard I can benefit my "Country ſmally by it. Truſt me, I pitty more the indangering of your "inward peace, then the loſſe of my life. This may be redeemed by an "*Elyſian* freedome; yours never to be prevented but by perpetuall for-"rowing. Indeede I loſe my friends, but theſe are without me. But you "ſhould have a nearer friend within you, from whoſe ſweet amitie and "amiable familiaritie if you ſhould once ſever, (heare the laſt breathing "words of a dying woman) you are loſt for ever.

So eaſily did ſhe remit that wrong which coſt her life.

With what moderation did that triumphant *Thomyris* beare the death of her ſonne! A feminine paſſion could not extract from her well-tempered eyes one teare: nor from her reſolved heart one ſigh. She knowes how to ſhadow paſſion with a cloud; and immaske the deſigne of a future revenge with the whiteſt vaile. She chuſeth rather to periſh in her ſelfe, then doe ought unworthy of herſelfe. She could put on a countenance of content, when ſhe heard how her ſonne had paid to nature her debt, though in a reflexion to his youth, before his time. "I was his mother, and hee "is now returned to her, who is mother to us both. If I lov'd him too "much while he lived with me, I will make ſatisfaction for that errour,

by

" by bemoaning his losse the lesse, now when hee has left mee.

But I finde her *moderation* in this *object*, amongst all others most imparallel'd; which I the rather here insert, because she was a rare Phœnix both in our *time* and *clime*: A woman nobly descended, richly endowed, which by her practise of pietie and workes of mercy became highly improved.

She, when she understood how passionately and disconsolately her noble Husband tooke the death of his daughter whom hee infinitely loved; (for her promising infancy gave apparent arguments of succeeding maturitie: (made it one of her constant'st taskes to allay his passion; and by playing the part of a faithfull and discreet Consort, expostulates with the grounds of his immoderate sorrow in this manner:

" How is it Sir, that your wisedome should thus forget it selfe? Is it " any newer thing to *dye* then to be *borne*? Are we here placed to survive " fate? Or here planted to pleade a priviledge against death? Is our " daughter gone to any other place, then where all our predecessours have " gone to? Yea, but you will say, She dy'd in her blooming youth; before " the infirmities of a decrepit age came upon her! The more was shee " bound to her Maker. The fewer her yeares, the lesser her cares, the fewer her teares. Take upon you then something more of man; and partake " lesse of woman. These comforts which I make bold to apply to you, " might be more seemingly derived to me by you.

" To grieve for that which is remedilesse, argues weakenesse; and not " to prevent what admits a probabilitie of cure, implies carelesnesse. Let " us neither be too effeminatly weake in the one; nor too securely remisse " in the other: so may wee cure the one with patience, and redeeme the " other by a timely diligence.

For the next *Object* reflecting upon their *Fame*: *Nicetas* sayes plainely, No punishment so grievous as shame. And *Nazianzen* yet more expressely; Better were a man dye right-out, than still live in reproach and shame. *Ajax* being ready to dispatch himselfe, used these as his last words; " No " griefe doth so cut the heart of a generous and magnanimous spirit, as " shame and reproach.

For a man to live or dye is naturall: but for a man to live in shame and contempt; and to be made a laughing-stocke of his enemies, is such a matter as no well-bred and noble-minded man, that hath any courage or stomacke in him, can ever digest it. And yet bravely-spirited *Leonida*, sleighted those Assailants of her fame with no lesse dis-respect then her foes sought to blemish it. I am more confident of my fame, said she, then to suspect how any light tongue should impeach it. *Ambros. Epist. 70.*

Nor was that vertuous *Clareana* lesse resolute, who directing her speech to her Accusers; told them; " her *fame* was so farre distanced beyond " the reach of their impeaching; as it ingenuously pitied the weakenesse " of their detraction. This confirmed the resolution of that noble patron; who occasionally used these words in a grave and great assembly:

" No womans *fame* could priviledge it selfe from a dangerous taint, " if it were in hazard to suffer or lose it selfe by a poysonous tongue.

For the last but least, which is *Fortune*: Many Heroicke spirits have we had of this Sex, who so farre dis-esteemed this *outward rinde*, (for no other title would they daigne to bestow on it) as one of them freely professed: " What matter is it, whether I be rich or poore, so my minde be pure? And these instances are not so rare, but we may finde another of the same

ſex, to ſecond ſo vertuous and accompliſhed a ſiſter. " The pooreſt thing " on earth, is to ſuffer ones enlivened thoughts to be fixt on earth. And we have a third to make up a conſort. " She is of a weake command, " who ſubmits her thoughts to the command of fortune. And this a *Quaternion* of brave reſolved ſpirits expreſſed, in delivering the nobleneſſe of their thoughts in theſe proper imprezes; which with their Diamonds they left writ in the panes of their owne chamber windowes: The device of the firſt was this:

It is not in the power of fate,
To weaken a contented ſtate.

And the ſecond ſcornes to fall ſhort of her reſolution:

Fortune may ſundry Engines finde,
But none to raze a noble minde.

The third in contempt of Fortune, inlargeth this ſubject:

Should Fortune me diſtreſſe,
My minde would be no leſſe.

The fourth, to ſhew her affection true Touch, atteſts her conſtancy in this:

Fate may remove
Life, but not love.

Thus have we ſhowne their ſpritely tempers in their contempt of all oppoſitions that might aſſaile or aſſault them: *Life* they ſleighted, being in competition with honour, *Fame*, though it was too high a prize to loſe, yet being not conſcious to themſelves of any ſtaine, they neglected with a graceſull ſcorne the irregular libertie of a looſe tongue. And for *Fortunes*, they ſtood ſo indifferent, as they held *Contents* their *Crowne*; and that *Crowne* the abſoluteſt imbelliſhment of an infranchis'd mind.

Section IIII.

Their continency in aſſaults.

NOble ſpirits cannot chuſe but preferre that moſt, which incomparably adornes them moſt. Though the *Caſe* give an outward beautie to the *Inſtrument*; yet it is the *Inſtrument* gives the harmony to the *Caſe*, or all were out of caſe. Now if creatures, who never were indowed with *Reaſon*: and whoſe higheſt deſires confined themſelves to *Senſe*, ſo much abhorred a communitie in the uſe of their Sex, or an inceſtuous commixture of Seed in their generations of one kind: How much more, thoſe, who have captivated their Senſe to Reaſon, and knowne what it was to give reines to unbounded libertie; or ſlave their inward freedome to the weakely recompenc'd ſervice of vanity? For man, who as he is the nobleſt creature, and accompliſh'd beſt with thoſe choiceſt ornaments of grace to beautifie ſo Princely a feature: ſo is he to diſcover ſome impreſſions of the dignitie of his nature, by living ſo on earth, as after earth hee may live for ever.

O how hateſull it is, for a *Beaſt* to be liker *Man*, then *Man* to *himſelfe*! For *Beaſt* to partake of *Man*, while *Man* partakes no leſſe of *Beaſt*!

Ambroſ. lib. 1. de Abrahamo.

Luſt, ſaies that *Ambroſian* Father, is deteſtable to brute beaſts and Savages. The loving *Turtle* forſakes her Laune, and diſ-eſteemes life, when ſhe has loſt her love. On no greene branch will ſhe perch; no cheereſull ayre

will

will she breath; no new consort will she entertaine. A retired melancholy is her affected melody: Privacy is her mansion; remotest shades close best with her disposition.

The *Porphyrio*, or *Purple Coote*, cannot endure to repaire to his nest, after that he findes it stained with an adulterous foote: yet so loving is hee to his owne, as he scornes to take any unworthy revenge of his Make, but by an incessant passion of continued griefe, to weave out the web of his woes, and so dispatch himselfe.

It is reported of the Camell, that they usually hood-winke him, when at any time they bring his mother unto him: which act (observe this incestuous hate) he no sooner knowes, then he tramples her under his feete, and kickes her to death with his heeles. So egregiously hatefull is incest, even to brute Beasts, whose native instinct abhorres such obscene commixtures.

Nay, to present to your eyes the spleenefull disposition of some creatures; who, to revenge their abused Loves, have retained a memory above their qualitie, to expedite their intended tragedy. This might be instanced in that memorable example of *Crathis*; who dwelling in the towne of *Sybaris*, so monstrously, and unnaturally raged in the heate of immoderate lust; as on a time neglecting all humanitie, to extinguish the violent flames of his bestiall affection, came to a She-Goate, and coupled with her: which, the He-Goate as one seeing, yet reserving revenge for a fitter time, found the said *Crathis* one day fast asleepe: upon presentment of which opportunitie, to revenge the injury of his corrupted love, and revenge the horrour of his detested lust, hee presently fell upon him, and mall'd him to death with his hornes.

By these, you shall collect, how *Myrrha* never lookes better, then when *Mya* stands beside her: and how the preciousest Gems shew ever in the darkest places their fairest lustre.

Ladies we have here, who are so farre from a light assent, as they scorne to admit a weake assault: which confirmes the judgement of that nobly-accomplish'd, though unfortunate Gentleman: Sir T. O.

In part to blame is she that hath beene tride,
He comes too neare, that comes to be denide.

This that noble minded Lady *Armenia* expressed; who being solemnly invited to King *Cyrus* wedding, went thither with her husband. At night when those royall rites had beene solemnized, and they returned, her husband asked her, how she liked the Bridegroome, whether upon perusall of him she thought him to be a faire and beautifull Prince or no? Truth, sayes she, I know not: for all the while I was forth, I cast mine eyes upon none other, but upon thy selfe.

Those receiving portells of her Senses, were shut against all forreigne intruders: Shee had made a morall league with her loyall eyes, to fix on no unlawfull beautie; least her surprized eye might ingage her to folly.

Nor could these hold it to stand with their repute, either to heare, or conceive ought that might worthily trench upon their husbands fame, or redound to his reproach.

One of *Hiero's* enemies, finding nothing else in him, whereby he might revile him, or asperse disgrace upon him; reproaching him with a stinking breath: went home and questioned his wife why she told him not thereof?

thereof? who answered, she thought all men had the like savour.

This confirmes that Maxim of divine *Plato*: The lover is ever blinded with affection towards his beloved.

But to enlighten the beautie of this Subject with one exquisite and imparallel'd example, for all; bestow your eyes upon *Chimara*, wife of *Orgiagon*, a petty King of that Province, upon discomfiture of the *Gallo-Grecians*, being ravished by a Roman Captaine, gave a memorable patterne of conjugall vertue, and sponsall continency: for She cut off the fellowes head from his shoulders, and escaping from her Guard, brought it to her Lord and Husband.

We might enlarge this discourse by illustrious examples derived from the continence of those *Dalmatian* and *Sabine* Ladies: who preferred their honour before life; holding nothing in more contempt then loose love. That Princely care which *Darius* wife and his daughters had to preserve their highly-valued honour: and how much their care was cherished by that universall Conquerour.

And though youth matched with age, oft-times begets distracted thoughts, yet might we produce instances, not onely in the survey of forraigne States; but even within our native borders: how flesh-blooming youth, unequally affianced to hoary age, has borne it selfe so free from scandall, that, though they might professe themselves vestall Virgins at the funerall of their Husbands; yet so cautious were they to decline shame, as their modest thoughts scorned to incline to a prohibited embrace of sinne. Albeit, I must ever cloze in opinion with the Poet:

There's nothing does more dully move
In fancies Orbe, then aged love.

Age then, with an ingenuous acknowledgement of his owne strength, should not sully such prime redolent blossomes with an earthy touch.

Yet if old age must doat (as 'tis too common)
That age suits better with the man then woman.

Thus have you heard how continent this weaker Sex has beene in their assaults: how constant in their resolves: how ready to encounter with the extreames of death and danger, rather then impaune that incomparable gage of their honour. *Love* was the *line* by which they were directed; *Fame* the *ayme* to which they aspired: and *Honour* the *centre* wherein they closed.

Section V.

Their modesty in Count'nance, Habit, and expression of affection.

IT is true; "Nothing deserves lesse credit then the *Looke*. Yet in candid and ingenuous natures, it appeares much otherwise. For these cannot disguise their *Count'nance* with a counterfeit appearance. These are they, who make their *face* an *Index* to their mind. They cannot walke in the clouds with *Tiburnia*: nor adulterate their cheekes with a false blush; nor cast forth taking lures from their eyes. These are what they seeme: and, as to seeme lesse then they are; would tax them of weakenesse: so to seeme more then they are; would evince them of arrogance. To avoide then these two hazzards: they desire

ſire to have their thoughts *legible* in their eyes. Theſe be farre diſtanced from the conceit of that wanton: who, with a preſuming confidence affirmed: That ſhe could catch more with her eyes, then others could with their embraces.

But ſuch as theſe, are ſuch profeſt Traders in the merchandize of honour; as they merit no eſteeme in the eye of goodneſſe: For as theſe cloath their actions with habiliments of ſplendid ſinne: ſo they cloſe, for moſt part, their light ſpun Scene with apparent ſhame. Theſe then, we reſolve to leave behind us: addreſſing our penne to ſuch vertuous patternes as are rank'd before us: And ſuch, whoſe modeſt *countenance* ſcornes to entertaine the leaſt acquaintance, either with *ſcorne* or too much *ſmoothneſſe*; leſt the one might imply *pride*, the other *lightneſſe*. Theſe cannot endure to *partake* of their deſpicable condition, who can ſhew an *open-houſe*, but reteine *a ſtint countenance*. They have hoſpitalitie in the one, as well as the other: and to a vertuous Lover, have ever in readineſſe a prepared harbour.

"I cannot remember, ſaid that modeſt Matron; that I have ſuffer'd "mine eyes to ſtray from me: nor to hunt after forreine Suiters, to bring "them home to me. I have not ey'd that face, ſince I was married, which "could either ſo take me, as to preferre it before his, who had beſt title to me; nor ſo delude me, as to beget in my thoughts a glowing fancy; and ſo corrupt me, by admiring a ſtrange beauty.

No doubt, but that princely Surveyor of his daughters diſpoſitions, *Auguſtus*; could gather well enough by *Iulias light lookes*, as well as her *looſe Conſorts*, what received freeſt entertainment in her heart: as hee might, to his comfort, collect what vertuous thoughts accompanied his *Livia*, by obſerving thoſe *ſtaid lookes* and modeſt *countenance*, which beſtow'd an incomparable addition on her virgin beauty.

Pietie, as it receives ſcandall from the countenance; and Chaſtity treaſon from the eye, by conveying trecherous thoughts to the heart: ſo Modeſty runs many times on hazzard by the outward *habit*.

All gorgeous attire is held the attire of ſin. Being ſuch as is either worne above our ranke; or by a gariſh and phantaſtick effeminacy, to introduce that broad ſpreading Tetter of vanity, or looſenes of folly into the State.

That ſimple old woman, belulled with a ſleepy zeale, had a minde to goe to'th Church, purpoſely to take a nap: and many of our daintie ones, deſire nothing more, then to goe to the Temple, to preſent to a deluded eye a new dreſſe. O the phrenſie of humane vanitie, when the Sanctuary cannot plead priviledge from this ſelfe admiring Idolatry! It is a true poſition; "As to luſt makes one a ſinner, ſo he falls into the ſame Liſt who has a de-"ſire to be luſted after. Modeſty then, as it is the decent'ſt dreſſe for a Virgin, much more for a reverend Matron; whoſe demure *looke*; unaffected gate; civill *habit* ſhould returne a preſident unto others; how to conforme themſelves to the time without affectation: and how to demeane themſelves in the whole progreſſe of their life, as may deſerve a vertuous imitation.

Theſe, as they reteine a loyall *heart*: ſo they affect a civill *habit*. They have no lures for light eyes. Theſe mould their courſe to the example of that religious-noble widow: Who, after the death of her truly honour'd and endeared Lord, could neither in the *habit* of her perſon; nor *furniture* of her Chamber, admit of any other colour, but the Sable livery of a Mourner.

And

And being one day demanded by a compleate Courtier; whose sense consisted most in sent, why shee would not put off that sullen-cloudy *habit*; seeing it was high time for her rather to thinke of a new choice, then still to confine herselfe to that disconsolate recluse.

" O Sir, replyed she, though my Husbands Funeralls were long since solemnized on earth: yet shall they be ever in solemnizing with me so long " as I am on earth. This *habit*, me thinkes, so infinitely becomes me; as " I should not looke like my selfe should I put any other on me. Neither can I hold this funerall roome a *disconsolate Recluse*, as you please to " stile it: for, trust me Sir, I conceive more absolute comfort in it, by remembring his person whom sometimes I enjoyed in it: then if all that " various affluence of your courtly pleasures should accompany it; for by " inthralling my selfe to these, I should become lesse my selfe, by depriving my widow-thoughts of those Soule-solacing soliloquies, and " sweet aspirations I enjoy in it.

Cogitate quotidie morituram, & nunquam de secundis nuptiis cogitabis. Hier. Tom. 1. ep. ad Furn. p. 85.

Excellent was the Answer of that Heroick Stranger; who being asked why she addressed not herself to the *habit* of our countrey: " Because, quoth " she, I can finde no constancy in the *habit* of your countrey: you affect " forraigne fashions so much, as it implies you dis-affect your owne: " why should I then accommodate my selfe to yours, who have none of " your owne?

The way then to preserve opinion is, in our choice of *habit*, to admire no selfe-affected fashion. We have choicer ornaments to beautifie us, then those whose outward splendour highly detracts from that inward beauty which should truly accomplish us.

Now, in our *Expression of affection*; which requires a great measure of discretion; we shall finde a rare temperance in the feminine Sex. These could shadow their reserved loves with a discreet secrecy: and with an absolute command of what soveraignizeth most over that Sex, decline apparent grounds of jealousie. That modest *Mytilene* confidently maintain'd: " That she had rather cease to live, then surcease to love: yet would " she rather in exile live, then discover her exil'd love.

It argues, indeed, a modest policy, to reserve our affections to our selves; yet not so long, as to deprive us of the meanes to enjoy those whom we love equally as our selves.

Delay gives way to Corrivalls: *Fabius Maximus*, indeed, wonne by delaying, but delay seldome speeds so well in our Assay of loving: and yet, to see a declining Chrone, who had liv'd long enough to number her dayes; and whose aged furrowes had return'd a numerous Arithmeticke of expended yeares; play the wanton in a love-sicke expression, could not chuse but beget more sensible motives of derision then affection. This suites well with that old prediction:

When age casts her slough, and takes on her youth,
When old chrones breed young bones and are swelling,
Th' Antipodes here, and we to their sphere,
Must both in a yeare change our dwelling.

Vt laquearia pulsant inertia, Feles aniles ineunt consortia, O vos lepiduli pereunt Acredulæ, Alta nam cæli vela ruentia. Ebeu! Antipodes mutârunt oras, Nos illis, nobis tribuere suas.

There be other inducements too, which are of force to re-tardate affection: and these are such holding *Remora's*, as wee cannot possibly saile fairely

fairely, nor arrive safely, nor partake the fruition of our hopes freely, nor enjoy our freedome fully, so long as these distance us from the object of our fancy. " I would be, said that discreet Lover, individually ti'd to thee, " but that one tie divides me from thee. And what was this, but that lineall tie of consanguinitie, which restrained them from the tie of conjugall fancie? This legall tie of honour, that *Amorist* more elegantly expressed in this manner: " Had you the beautie of *Helena*, the presence of *Cleopa-* " *tra*, the spirit of *Penthisilea*, those endowments of *Zenobia*, those for- " tunes of *Nicaula*, the majestie of *Sophonisba*, those melting kisses, mo- " ving embraces of *Myrrha*; And that my owne fancy should make " choice of you for my Bride, yet have wee a *Mother* that would forbid " the banes.

That sacred bond of the Church, divided him from his choice. Love must hold a distance, where devotion will not admit of the allyance.

In this *Expression of affection*; what may seeme boldnesse in the woman; may comply well with the qualitie of the man. If there were bashfulnesse on both sides, love might hold a perpetuall progresse, and to her Palace of pleasure, never be admitted to have accesse. Yet to veile both with more modesty, and *Phidias*-like, draw a more artfull *curtaine* to shroud fancy with more reserved privacy; Lovers use to supply this *expression* with the office of their pen: which, as it cannot blush, so it can usually more amply inlarge it selfe by writing; then the perplexed Secretary may in modesty doe by discoursing. And to returne a president of this (because Subjects of this nature are best graced, when grounded on examples) I shall here propose the conceit of one, who both for state, stile and subject may well deserve, not onely your approbation but imitation in this kind.

A presidentall Love-letter.

" *Lines used to be those lights, which gave direction and accesse to the seat of* " *love. But where constancy of affection seconds a profession of Zeale; that* " *Mistresse was accompted too remorselesse; who entertained not his suite with* " *a promising smile, and confirmed not that smile with a pleasing consent. Ho-* " *nours, fortunes, all, have beene already prostrate. Your selfe made the sole* " *object, without the least reflex to any by-respect. Nothing could be propo-* " *sed, that might render you satisfaction, which was not embraced with a firme* " *and loyall affection.*

" *To close with your desires, was the crowne of my content. This was my* " *highest ambition. For, had present fortunes power to have withdrawne me, or* " *possibilitie to have over-wrought me, or the faire and free tenders of power-* " *full Allyes to have prevailed with me; beleeve it, Deerest, I might long before* " *this time have fixed and planted my choice on an object of fancy: But how* " *selectly and sincerely I have reserved my selfe for you, since those ample de-* " *monstrances of that gracefull and affectionate favour received from you, I* " *will appeale to any candid or equall relatour in the world. O spin then no* " *longer time! Mutuall be our consents, as they expect mutually immutable* " *joyes. Tell me, Deare one, were it not better to be fixt then daily removing?* " *Fix on your owne condition. Though your affable and humble nature, which* " *highly improves your honour, may beget in you this incomparable temper; if* " *you would please but to recollect your discreeter and more composed thoughts,* " *you should finde great distinction betwixt this fixed and that your present un-* " *setled condition. This may suite well with some disposition, but me thinkes* " *it should not poize evenly in the scale of your discretion. Some may, happely,* " *feed their hopes with* A day will come; *now were it not more happinesse to*

" *you, to see that day shine upon your owne: wherein the world may have cause*
" *to blesse you, both Church and commonwealth be improved by you, and your*
" *selfe amply partake in those living comforts, which derive their birth and*
" *breath from you?*

" *Let me receive one line, for a linke to combine this love. As it shall infi-*
" *nitly transport me in the perusall, so it shall incomparably solace you in the*
" *happy consummation of that nuptiall, which shall confirme me,*

Legally and loyally yours.

Thus you see what *expressions* deliver themselves with most modesty, when the pen becomes their Secretary. And how unbeseeming an Oratour Love is, when she wooes with too bold a face. Hence you may collect; what beautie accompanies a bashfull *looke*; what an attractive fancy to a modest eye, derives it selfe from a civill *dresse*: And how entire love is best expresst, when with crimson blushes most depresst. These beget in a discreet temper more favour, then a leering *looke*, a wanton *habit*, or light *expression* shall ever recover.

Section VI.

Their violence upon such as were Corrivalls in their choice.

His judicious observation closeth equally with our experience; who said: " The best things becomming ill, ever prove worst. An evill man is the worst of all creatures; an evill Christian the worst of all men; an evill professor the worst of all Christians.

A woman, though she be a delicate creature, and, in her owne proper condition, of a sweet nature; yet in one respect she may be resembled to the Iuniper, which once kindled, will hardly be quenched.

No fury to be compared to the anger of a woman; which is aggravated or attempered according to the qualitie of the wrong wherewith she holds herselfe injuried.

* Or *Himella*, a river of high esteeme with the *Sabines*, called *Ismene*.

It is said of the River * *Himetus*; that it distreames or divides it selfe into two Channells: which send forth waters of different natures. The one is sweet and pleasing: the other brackish and dis-relishing. We may properly apply this divided Current to our present subject: by imagining a woman to this River; as she is compared in an higher Hieroglyphick, & of a more enlivened nature. And in this Allusion, let us conceive these two Channells variously streaming, to those two distinct affections soveraignizing over her, and in her severally working. These two similizing or discording passions shall borrow the names of *Love* and *Hate*. In both which we may properly call most of our women *Silla's* daughters; then whom none ever shewed more *love* to his *friend*, nor more *hate* to his *enemy*. And to discourse more amply of these; wee shall finde some kinde hearts dispatch their husbands by loving too much: others, meere Antipodes to the former, by loving them too little: This might be instanced in *Lucia* and *Lucilla*; *Livia* and *Iulia*. Two of these never held themselves so happy, as when their husbands were in presence; the other two ever held nuptiall love at such a distance; as they were never more discontented then when they were present. Darke seem'd the house when their husbands

husbands were in it: clear'd was that Cloud, when their husbands had left it. Whereas those two other loyall Dames, expreſt themſelves true *Thiſbeans*; who ſo tender'd her *Pyramocles*, as ſhee ſhewed admirable conſtancie, in her husbands greateſt miſery: profeſſing her ſelfe moſt his owne, when hee was relinquiſh'd, and forſaken of his owne.

O nox longa! Her.

But this revenge, whereon wee inſiſt in this Section; proceeds for moſt part from grounded jealouſie, or too exuberant fancy: which will admit willingly of no Corrivall; but if it doe, the iſſue generally becomes tragicall. Our Italian Theaters have at all times reeked with theſe bloody iſſues; which both in thoſe *Admirable Hiſtories*, long ſince publiſhed: and in that Subject entituled, *Gods revenge againſt Murder*; lately revived, and as I conceive from the former partly extracted, are copiouſly handled. Ancient times had their hands imbrued in theſe crimes. Their dye was as deepe; though their fact ſeem'd leſſe, in regard they were not ſo conſcientious of what they did. *Hippolytus* was guiltleſſly murdered by a woman. *Hercules* poyſoned by a woman. *Candaules* poniarded by meanes of a woman. Yet examine theſe in a direct line, and you ſhall find all theſe periſhing through too much love. They could not inflict that torment upon their Lovers, which they themſelves would not ſuffer, by deſigning themſelves their owne Tormentors. Though *Phædra's* love to *Hippolytus* were inceſtuouſly grounded; and that unlawfull heate ſo impetuouſly enforced, as it could not be reſtrained, till it was with blood aſſwaged: yet her ſelfe became the ſacrifice to expiate her love-ſicke malice. And for *Deianira*, how conſtant ſhe was in her affection: how loyall in her love: how inviolable her vow: the Tragedian will returne you a faire account: and acquite her of all ſuſpition, by the diſcovery ſhee made unto *Neſſus*, of her affection. That ſhirt which was given her by treacherous *Neſſus*, was intended to increaſe, as ſhee thought, a more vehement love in her *Hercules*. Laſtly, for *Candaules* wife, her ſhamefull, and too naked diſcovery unto *Gyges*, juſtly expos'd his perſon to thoſe miſeries which he ſuffered: for the injury done to her modeſty, was the onely occaſion to haſten his tragedy.

Now, I muſt confeſſe, wee have had in all ages ſavage Monſters, as well as civill Matrons. And theſe of *Meſſalina's* race; who would not ſticke to quench the heat of their luſt in the Actors blood.

Others no leſſe cruell, but in their affections more loyall. And theſe had *Servants*, but they could not endure to have them reteiners to many *Miſtreſſes*. This begot teares in their eyes, but ſtings in their hearts. Too much love quickned their revenge. Wronged Fancie transform'd it ſelfe into a fury. This may confirme that paſſionate admiration of that Heroick Tragedian:

How ſharpely ſtings a womans diſcontent!

Now there is no inducement more motive to give wings to this paſſion, then matches contracted with diſaſte: proceeding either from diſparity of yeares, or deſcent: which many times workes ſundry diſtractions: and begets loverall beds before their honey moneth bee well ended. When Maids are deepe ſtruck in yeares, be their fortunes never ſo promiſing, their alliance ſtrengthning, or the beauty of their inward parts deſerving; they are commonly courted by youthfull fancy, with a neglectfull contempt.

Their rivell'd skin merits not a light amorous touch: nor their rugged browes deepe-indented with aged furrowes, a gracefull looke. And the like may be ſaid of our ſtale Batchelors; who are ſo long in chuſing, and ſo ſingular in their affecting; as their affection fals into a neglect; their declining perſons into a contempt. To theſe may that Similitude be not altogether improperly applyed: One having liberty given him to goe thorow a whole Wood, to make choice of the beſt ſtaffe he could find; provided, that he chuſed it in his going on, but not in his returning back; taking his courſe, and with a curious eye obſerving where hee might fit himſelfe beſt: hee found many faire and ſtreight plants that might ſerve his turne: but theſe would not content him; on hee goes ſtill, expecting better: till comming to the end of the Wood, he found none but crooked ones to ſupply his choice, and of thoſe no great change. Then, but too late, hee repented him of his too-much ſingularity, in neglecting the opportunity of chuſing what might give him content: and in ſubmitting himſelfe to a choice, which, in reſpect of thoſe he refuſed, might deſerve contempt.

Thus have wee diſcovered the grounds of theſe tragicke ſtraits, which unhappy Lovers have falne into: either by matching where they did not love; or by being jealouſe over thoſe whom they did too much love; or by conceiving a mortall hate towards thoſe, who were *Corrivals* in their love. Which cruelty, as it proceeded from jealouſie; ſo that jealouſie ſprung many times from the diſloyalty of thoſe inconſtant ſervants, to whom they bore ſuch intimate fancy: as may appeare more amply in this their enſuing Apology.

Section VII.

Their modeſt Defence.

YOu have heard what cruell creatures, thoſe fatall effects of jealouſy, and Corrivalry, have made of the ſweeteſt, and ſofteſt natures. And yet let not theſe relations lay ſuch deepe tinctures, or aſperſions on that weaker Sexe: as if blind affection had ſo inthralled *reaſon* to *ſenſe*; that there were no place left for their *modeſt Defence*. Cruelty indeed, admits no Apology: yet when too impreſſive a fancy occaſions this cruelty, it merits rather the title of a diſtracted phrenſie, then an affected cruelty. Many of theſe were inflamed with ſuch heat of love; as the Cataſtrophe cloſed as well with the loſſe of their owne life, as the life of their friends. Yea, could they have forgotten the injury done them by the diſloyalty of their Servants: they could willingly have diſpenced with that breach of faith: and expiated their guilt, with the hapleſſe embrace of their owne fate: Truth is, their impatience was too great, to expoſtulate with reaſon: which drove them into this fury, or phrenſie of paſſion. And this that noble, but unfortunate *Creſcentia* witneſſed; when after ſuch time as ſhee had ſet her affection on a diſloyall Servant: and by her meanes, fortunes and favours, had highly advanced him: finding her love ſo meanely requited, as a ſtrange Miſtreſſe became entertained, where her fancy ſhould have beene ſolely lodged: another, and ſhe a light Curtezan,

tezan, harboured, where ſhee ſhould have beene honoured: ſhee burſt forth into theſe extreames: the iſſue whereof ſealed the period of her love, with the forfeiture of her life.

"O my *Demetrius*, were't not in reſtraint; and who did inlarge thee? "Were't not hopeleſſe of fortunes; and who advanc'd thee? Were't "not engag'd to the oppoſition of a powerfull foe; and who atton'd thee? "Nay, were't not growne contemptible in the eyes of the loweſt; and "who reſtor'd thee? Were not thy dejected fortunes ſo farre diſtanced "from hope of reliefe, as not the leaſt beameling of comfort afforded "thee redreſſe? Where was thy *Sabina* then to befriend thee? No, no, "*Demetrius*, her light affection tooke firſt grounding from thy fortune, "as thy fortune received birth from my too haſty loving, and too eaſie "believing of ſo unthankefull a Servant. Yet ſhall it appeare to the "World; that though my Love firſt iſſued from the Source of folly: yet "even in that there appeared a loyall conſtancy; which, as it ſhall weave "up the web of my *fate*; ſo ſhall it beare record to poſterity of thy unjuſt "breach of *faith*. But ſpinne forth no more protractive houres, unhap-"py *Gratiana*, in expoſtulating with his breach: or to no purpoſe, in waſting thy tedious breath. May my premature end, occaſioned by my "too credulous truſt, become a caveat to all my ſexe, to reteine more "eſteeme of their fame, and to be more carefull whom they truſt. My "indiſcreet love brought me to ruine before my time: may my example "bee a Memoriall to after-times, to prevent their ruine derived from ſuch "meanes: and cloſing their hopes with ſuch fearefull ends.

Nor was her hand leſſe ready to execute, then her tongue was to diſpute. For with theſe words, ſhee cloſed her amorous woes: "Fare-"well *Demetrius*; and redeeme the injury thou haſt done to me, "in expreſſing thy conſtancie to *Sabina's* beauty. My beſt wiſhes ſhall "attend thee: though thy ſubtilty did firſt wind me, then by ſurprizing "my honour, wound me; and wounding, unthankefully leave me.

But to divert from theſe memorable, though miſerable inſtances of conſtancy; with the wrongs they ſuffered by their too light credulity: wee will now deſcend to ſuch particulars, wherein theſe cenſorious *Timoniſts* (whoſe poore degenerate ſpirits are ever delighted moſt in detracting from women, or aſperſing ſome unworthy diſgrace upon their ſexe;) uſurpe this liberty, to lay upon their pureſt reputes a laſting infamy. Wee ſhall in every place heare calumnious tongues too laviſh in this error, and inveighing againſt them in this manner: What vice is there extant, which is not in the practiſe of women frequent? If vanity were loſt, where were it to be found, but in their light boſomes? The forbidden *fruit* is ever in their eye: and ever dangling in their deſire. Whatſoever is prohibited, is by them moſt affected: whatſoever by Obedience injoyned, ſcornefully neglected. If young, they are laſcivious: if old, they are covetous. Their whole life a Comedy of errors: their formall feature a fardell of faſhions. Alas poore Girles! Have you no *Defence* againſt ſuch viperous tongues? When you deſire to goe neat; or, according to your ranke, to hold your place; you are term'd proud, or ambitious. If frugall, you are covetous. If you diſcover your wrongs, you are malitious. If with admiration you chance to eye the fulneſſe of anothers eſtate, you are envious. If you be ſparing in your diſhes, you are penurious: if choice in your diſhes, you are delitious.

If

If you innocently converſe with a youthfull neighbour, you are ſtraight laſcivious: If you keepe home, you are lazy, or unſociably cenſorious: If you walke abroad, you are too liberall of your honour, and to light eyes ſuſpitious. Nay, they will not ſticke to preſſe this Argument yet a little further: If Goddeſſes themſelves were wanton: what may wee thinke of the Hand-maids of thoſe Goddeſſes? *Diretis* that great Goddeſſe of *Aſcalon*, could be inflamed with love to a youth, who ſacrificed to her: and gratifie his Oblation with a ſenſuall affection: yea, and cloſe her looſe love with as baſe a conception. 'Tis true; the Fable reports ſo much: yet if wee may give credit to the authority of a Poet: wee ſhall find this Goddeſſe reſolving her eyes to teares: And as one highly aſhamed of her incontinency, expoſing that adulterate Brat to the Deſart: abandoning the ſociety of that light amorous youth: and to make the Scene more fully tragicall, throwing her ſelfe downe into a Lake, bounding upon *Aſcalon*: To confirme unto the world, that if her ſtaine were great, her ſorrow was no leſſe. The Harbinger of the morne, could not ſo ſoone uſher in theſe roſeat Conſorts of the enſuing day: as this deluded Goddeſſe (if wee may grace her with ſuch a title) offered her penitentiall teares to her polluted Shrine: her *pleaſure* could not be ſo great, but her *torture* was more.

Yea, but theſe *feminine Criticks* will ſay; It is not enough for the youth of their ſexe to glory in their growth of vanity: but even thoſe old *Maquerella's*; whoſe very earthly breath divines their approaching returne to earth: as if they had peruſed *Æſons* Herball, and freely partak't of his Receipts: muſt aſſume a graceſull preſence of youth; and fill up their irreparable decayes with Art-beauty: by new plaiſtring thoſe crazy buildings, which had long ſince falne into the *Lord Paramounts* hand, for want of repaire.

Alas, is this all? If the weaker ſexe deſerve ſuch reproofe, in their deſire to cover their rivals: or ſmoothing thoſe rugged deformities, which their decline in nature has laid on them: what may wee thinke of thoſe *old Seniors*, whoſe eyes have beene long ſince incaſed; and whoſe conſtant aches in their bones, have beene above all other *Prognoſtications* approved: and yet theſe can vaile their reverend age with an artfull Periwigge: and court a *light Piece* with as much vaine Rhetoricke, as if their *Winter* had beene metamorphos'd into a *Spring*: and their *ſilver-haires* into *downy bloſſomes*! That old Blade had, no doubt, greene thoughts; who coming to a Barber to be trimm'd: and being asked by his complete Trimmer, after what faſhion hee would weare his beard "whether he would "looke amiable to his friend; or terrible to his foe; or point vice to his "apparell? This ancient Faſhion-favorite anſwered him, that hee would "(in regard of the rarity off the cut) be trimmed *point-vice* to his *appa-"rell*. Which this nimble *Snap* did; and that to a haire, till he had not "left him one haire, to worke on: This rivell'd Scaledrake, having "ſeene himſelfe in the Glaſſe, durſt hardly acknowledge his owne face: "but terribly diſtemper'd hee was to ſee himſelfe ſo ſtrangely diſfigu-"red (which indeed might have beene prevented, if a ſleepy diſtemper "had not beſulled him while he was trimmed.) However ſeeing him-"ſelfe a ſtranger to himſelfe, hee fell into a terrible quarter with his ro-"guiſh Trimmer: asking him in a cholericke manner, how he durſt ſo "abuſe his face? Excuſe me, Reverend Sir, ſaid the Barber; I am but a

"naked

" naked Trimmer, but your worſhip was the Director: you told mee, " that you would be trim'd *point-vice* to your *apparell*; and I have obſer- " ved your direction: for I have left your face as haire-bare, as your coat " was thred-bare; and that was *point-vice* to your *apparell*.

The next objection you can preſſe againſt them, is this: They are covetous. But tell me, can you find in all their ſexe ſuch a *Midas*, as to wiſh the very meat he eate, to bee turn'd into gold? or ſuch a paſſionate incompetible revenger, as with *Silla*, never to forgive, nor forget the injury done him by an offender? or ſuch a marrow-eating envious Tetter, as *Cteſiphon*, who macerated himſelfe in the proſperity of an other? or ſuch an Idolater of honour, as *Themiſtocles*, who could not ſleepe for the ambition he bore to thoſe triumphs of *Miltiades*? or ſuch a Glutton, as *Cambletes*, who dreaming hee had devour'd his wife; as before, no dainties could aſſwage his hunger, he became his owne executioner, for feare of diſhonour? or ſuch a Catamite, as that *Bithinian*, who was a woman for all men; and a man for all women: an equall *agent* or *patient* to ſatisfie nature? or ſuch a lazie lollard as *Margites* was; who never digged, ploughed, nor ſowed, nor ever did any good all his life long in the leaſt weight or meaſure: but ſlept out his time in a ſluggiſh, and uſeleſſe manner?

But ſome will againe object; None can deny but they are light in their favours; changeable in their fancies: The *poſies of their Love-rings*, ever hold check with this Impreze: "*Our choice admits a change.* No, no; you ſhall find their diſpoſition of a more choice and conſtant temper. For ſhould they imitate our wanton free-natur'd youths, who having lately enter'd *Loves-liſts*, and brought ſome ſhreads of their fathers unneceſſary providence to paſſe the *Alienation office*; you might find them accommodated with Myriads of amorous ſervants. Of which number that wanton Wooer, and laviſh Lover, might be well accounted, who gloried in the multitude of his Miſtreſſes, and boaſted of his fits and fancies; reſolving to be a Servant to many, but a Conſort to one:

Though one has left me, I've freſh ſtore enow,
And all theſe preſſe me to performe my vow.
Content you Girles, I'me for one or none,
One wench at once, will be inow for one.

Me nova turba petit,
Licet una puella receſſit,
Et mihi vota premunt,
Quæ violanda negant.
Siſtite vos Nimphæ,
Vix tanta licentia zonæ,
Vni nuptus ero,
Sufficit una viro.

Whereas, even that amorous Curtezan of Venice, whoſe embraces appear'd more mercenary, then complied with her honour, could proteſt, though ſhee had many Servants, her ſole ſolace was in one Favorites ſervice: ſtoope ſhee might to the lure of many: incline ſhe could not, but to the love of one.

'Tis true, an impudent woman may wooe man: and if confidence dictated that it was loyalty, which caus'd modeſty ſo farre tranſgreſſe, ſhe that ſhould thus woe, could not chuſe but win; for ſuch Oratory could not but be prevalent, where baſhfull fancy became Oratrix, and was predominant.

As men woo women, might women woo men,
For one match now, there would be ten.

This

This that *Stage-wit* expreſſed in his enforced conceit, betwixt *Ecco* and *Narciſſus*:

This woe to man, ſhall henceforth be no Woman,
Since woe to man is now become a Woo-man.

Sometimes indeed, it was more curiouſly then uſefully, more ſubtilly then fruitfully demanded; why a woman might not as properly wooe man, as man woman: And that *Arabicke* reſolution, retrived from the very depth of imagination, with much ingennity aſſoiled this queſtion. "Wooing, ſaid that Arabian, was but a lovely ſeeking: now wee ſeeke "not for that wee have, but what we have not. It is more proper then "for the man, in this loves queſt, to ſeeke for what he has loſt; then for "the woman to ſeeke for what ſhee already has. The man he has loſt his "*rib*, and hee ſeekes after her that has it. Meane time it were folly in her "to ſeeke it, when ſhe has it. It is for him then to ſeeke it; who, "though hee may not have it: yet he ſeekes to enjoy her who has it.

Againe, will ſome ſay: but why were all the *Furies* women; thoſe three *fatall Siſters* women; thoſe *Circean Witches* women; thoſe *inchanting Sirens* women? Did not the firſt imply their cruelty? The ſecond their implacability? The third their impiety? The fourth their ſubtilty? And with theſe you might inſert that late *Chimera* of the German Hog-fac'd Gentlewoman of *Wirkham*: all alike probably true, and credibly built upon equall grounds. But to anſwer theſe prodigies of nature; Tell me, yee *Critick Cavallieres*, who have ſurely got a ſtroak over ſhins with ſome *French faggot*, or you would never thus inveigh againſt ſo exquiſite a ſubject; why were all the *Muſes* women; all the *Sibyls* women; thoſe watchfull *Heſperides* women; thoſe *Nine-Worthies*, ſo lately memoriz'd, women?

Surceaſe then, and cloſe with me in their *modeſt Defence*; If you ſee in them any lightneſſe, impute that to their weakneſſe. Againe, if you ſee in them that compoſedneſſe, which beſt becomes them: account that in them a reall goodneſſe. Sweet ſociable ſoules they are, when *Grace* conducts them. The path they walke in, is chalked forth by modeſty: the track they purſue, is the practiſe of piety: where the period of ſo gracefull a Scene, cloſeth ever with felicity.

None ever but thoſe proud Phariſees, who us'd to weare *philacteries*, and Ceremoniall *philanties* on their browes and elbowes, were knowne to winke at the approach of women: And may ſuch winke ſtill; who, though they have *ſeuled eyes*, they may have *ſeeing hearts*. For though *deſire* come in by the *Windowes*: yet ſome mens *Windowes* may ſeeme to be ſhut, when the doores of their *deſires* are open. *Fancy* may play the wanton within, while Modeſty ſeemes to play the Goaler without.

Thus have you heard their *Modeſt Defence*: and how calumnious pens and tongues are ever moſt vers'd in traducing innocence. Where if a woman be demure, ſhe is taxt of coyneſſe; if courteous, ſhe is taxt of lightneſſe; Affability and Diſdaine equally ingage her to a rigid cenſure: yet for all this, pure minds cannot be ſo amated: nor goodneſſe, which reteines with her an inſeparable witneſſe, ſo eclypſed. The Sunne appeares in his fulleſt beauty, when hee breaks forth of a cloud. So vertue, when ſhe has diſpell'd thoſe malignant vapours which interpos'd her, ſhewes her ſelfe then in her cleareſt feature. This in thoſe divine *Apothegms*,

thegms, which even in their greateſt extreames they compoſed, may fully appeare, as you ſhall heare in our enſuing *Section* hereafter.

SECTION VIII.

Their witty Aphoriſmes, Apothegms, and Anſwers.

FRom theſe, no doubt, but the beſt principles of humane Learning have derived their being and beginning. But as the beſt fruits are ſooneſt corrupted, the earlieſt bloomes quickliest blaſted; ſo have our choiceſt *Maxims* of this nature loſt much of their luſtre, by being diverted from that Object whereat they aymed. Pure Rils ſhould not bee ſo corrupted, by giving way to ſuch troubled or brackiſh *Inlets* as diſ-reliſh the pureſt water, in making it quite degenerate from its owne primitive nature.

Some *Aphoriſmes* there bee (if they may merit that ſtyle) which loſe much of their ſtate, and detract too much from their light, by their too weake diſcovery of an *Anacreonticke* ſtraine; which generally makes obſcene *Paſquils* of ſerious *Apothegms*. But theſe are not worth our obſervation: It ſhall be our taske, to avoid diſtaſte; by laying before you thoſe witty *Aphoriſmes*, *Apothegms*, and *Anſwers*; the peruſall whereof may afford both delight and profit; the one to cheare you, the other to ſtore you: whenſoever any occaſion of ſuch diſcourſe ſhall be miniſtred to you.

That noble Lady, though her *deſcent* and *fortunes* might fixe her above an inferiour Spheare, ſhewed excellent arguments of a compoſed temper, and an humble nature in this reſolution: "As my deſcent exacts "of me a tender eye to my reputation: ſo ſhould my example be a pre-"ſident to others of imitation. For thoſe, who commit any unſeemely "act in a publike preſence, doe as much as lye in them, to murder thoſe "who take obſervance of them. My *gate* ſhall not publiſh me proud: "nor my *habit* phantaſtick: For I find nothing in me, worthy ſuch idola-"try.

That Sicilian Matron cloſed her content with an incomparable contempt of the World; who publikely proteſted, "That ſhee could eye "nothing in this Theatre of earth, that might ſeeme worthy to en-"tertaine ſo divine a Gueſt as her ſoule. And as of a finite to an infinite, "there was no proportion: ſo it was impoſſible, that the circumference "of earth ſhould confine that infinite beauty of the ſoule to her dimen-"ſions.

That moderne Mirror of true nobility expreſt her ſelfe a brave Soveraigneſſe over her affections: who held it the greateſt derogation to feminine honour, to diſcover the leaſt diſtemper in ſubjects of anger. "When I take a ſerious ſurvey, ſaid ſhee, of mine owne infirmity: and "re-collect daily what cauſe I give my Maker to be angry with me: I am "halfe aſhamed to expreſſe my paſſion of anger to any. Can *he* forbeare "me who made me; and cannot I forbeare them who are equall in their "creation with me? Cannot poore duſt containe it ſelfe in patience with "duſt, when *he* can ſhew his gracious patience to ambitious duſt, who "made all of duſt?

No leſſe compoſednesſe of Spirit did that heroick Pariſian diſcover in her deſire to ſee others flouriſh without repining: Yea, wiſhing with that divine Morall; "That all envious perſons had their eares and eyes ſeated "in all Cities, that with others proſperities, being the proper objects "which they moſt maligned, theſe, in the ſurvey of them, might be more "tormented. Nor is that noble atteſtation of hers to be here omitted; deſerving ſo well in laſting Characters with the point of a Diamond to be inſcribed.

"I doe not ſee my Neighbours field flouriſh, but I wiſh it were more "fruitfull; nor any one honoured, but I wiſh it ampliſi'd, if the per-"ſon be deſertfull; nor any of my ſexe beautifull, but I conceive joy in "ſo faire a feature, being inwardly gracefull. It is an argument of a ſer-"vile quality, to dart an envious eye on anothers proſperity. If hee be "rich, and worthy of what he poſſeſſeth, much good may it doe him; "If unworthy of what hee enjoyeth; it were a malitious pitty to envie "him, having within him what will undoe him. He is already ſeazed of "ſuch a Marrow-eating Tetter, as this feſtred Vlcer needs no other tor-"ture.

A good proficient in the Schoole of vertue, had that Theban Lady proved; who held nothing ſo pretious as a *continent Soule*: vowing withall; "That, ſhould ſhee find in her boſome a thought of incontinence; "if it were poſſible, ſhee would eſtrange her ſelfe from an harbour of "ſuch lightneſſe. Neither could that breſt retaine any impreſſion of ſhame, "that could preſent a ſacrifice of love to any, but her husbands ſhrine: Clozing her reſolves with this divine impreze: "As my hand has con-"firm'd the gift of my heart: ſo ſhall the loyaltie of my heart confirme "the teſtimony of my hand.

When that princely Dame of *Ferrara*, had heard of thoſe luſcious and licentious feaſts of *Domenico Silvio*, that *Italian Cleopatra*; "Good "God (ſaid ſhe) has not the fleſh foments enough, but it muſt be pro-"voked, to the utter ruine of that *divine part* which ſhould command it? "This is not to with-draw fuell from a flaming deſire, but to feed it: and by feeding, famiſh that injuried Gueſt which ſuffers for it.

"Alas! woman is not ſo ſtrong, as to have all meanes diverted, by "which her modeſty might bee preſerved: and to unrivet all thoſe ope-"rative ſecrecies of Art, by which their Forts of honour may be be-"trayed. The wanton Idumite is already too ſtirring; ſhee needs no "freſh fuell to feed her affection.

"It is ſtrange, ſaid the pious *Edeſſa*, that wee ſhould ſo caſt about by "Sea and Land to feed thoſe, who will feed upon us: and to throw forth "baits to thoſe, who meane to make a prey of us.

"I never fare better, ſaid that ſage abſtemious Lady, then when I "ſeeme to fare worſt. Abſtinence is ſuch a choice receipt, as it will ad-"mit of no ſenſuall deceipt. What can delude me, ſo long as I make "my appetite ſubject to Reaſons ſoveraignty.

"There is no day ſo tedious, ſaid that diſcreet Conſort, to a grave Se-"natour, as that which is made a ſtranger to any taske. That Sun ſhall "not ſhine on me: nor that place entertaine me, which ſhall not receive "ſome argument of life from me. For better were it for me by dying "to ceaſe from living: then by living unprofitably to be ever dying. For "my part, in all this continued *Cheſſe-game* of our life, I ſhall ever hold him

" him or her the greateſt looſer, who riots forth the rich treaſure of " time in fruitleſſe pleaſure: for, as the deepeſt ſtaine to an active ſpirit is " *Sloath*; ſo the greateſt griefe that can befall an improving man, is his loſſe of time.

It is rare likewiſe to obſerve what excellent Rules they not only delivered unto others; but what they themſelves reteined, that their owne exemplary life might publiſh to the world, they taught not others what themſelves neglected: nor imparted by way of precept unto others thoſe Leſſons which they ſleighted.

As the very beſt of Gods creatures, in the opinion of that wiſe *Stagyrite*, is that man who enjoyes himſelfe in the execution of what is legall and juſt: So the very worſt of his creatures is that man, who divides himſelfe from what is lawfull or juſt. What incomparable creatures theſe feminine Mirrors have ſhowne themſelves; even in theſe offices of *judicature*, would this briefe *Epitome* give mee leave, I could here amply illuſtrate with many, both ancient and moderne Inſtances: where you might find ſome even reproving their Emperours for remiſneſſe of juſtice, in ſhewing too much lenity: or taxing their ſeverity of juſtice, in their inflicting on eaſie delinquents too much cruelty. With inſtances of this ſort our Roman and Greeke Annals are ſo plentuouſly ſtored, as this Subject ſhall little need to be further illuſtrated. This is moſt certaine; as the prime intention may be properly ſaid to give a name to the worke: for the very beſt work ſcarcely merits the title of a morall action, being not accompanied by a pure intention: So with what pure intentions many of theſe Heroick Ladies beautified their noble actions, may be eaſily confirmed by many memorable Acts by them atchieved; and with that modeſty, as they could not well endure to have their names recorded in the performance of thoſe pious workes and ſacred ſtructures; which, as they were dedicated to devotion; ſo were they ſincerely erected, without the leaſt tincture of vaine-glory, or heat of ambition. And well might many of their pious reſolves cloze in ſuch concluſions: when they ſo divinely conſidered, how they enter'd this life with the ſociety of a teare; how they paſt over this life in labour and care; and how they were to end this life with griefe and feare. This made them cautious not only of their *actions*, how they were performed; but of their *thoughts*, how they ſtood affected: as likewiſe of their *words*, how they were delivered. This moved them to obſerve that excellent diſcipline in the regiment of their tongue, which that experienc'd Profeſſor ſo diſcreetly recommended. " There is a time, wherein we are to ſpeake nothing: " and there is a time, wherein we are to ſpeake ſomething: but there is " no time wherein we are to ſpeake all things. Rightly did theſe obſerve, and ſeriouſly did theſe reteine, what they had received: " By the very " ſpeech which is delivered, may we gather how the mind ſtands affected. " Neither can evill communication become a Chriſtian.

And whereas *Youth* it ſelfe is ever intereſſed in moſt dangerous hazards; they tooke a courſe to reſtraine youth, leſt their light youth might beget a ſad age. In a word, theſe obſerved thoſe perillous *motives* to ſin, and therefore wiſely ſtopt their eares to the Syrens ſong:

Kiſſes, Words, Bookes, Light-eyes, Gates, merry Mates,
Make chaſteſt minds to open fancies gates.

Thus have we in a ſuccinct manner, to their ſurviving honour preſented

Ariſt. 1. Pol.

Amb.

Aug. in lib. de Spiritu & anima.

Hugo de diſciplina mona.

Iſid. Ib. Sidonius in Epiſtolari. Oſcula, verba, libri, vaga lumina menſa, ſodales. Mentibus intactis tela fuere necis.

teſtimonies of their ability and piety in their *Aphoriſms*, *Apothegms*, and *witty Anſwers*: wherein they diſcovered an admirable promptneſſe of wit, preparedneſſe of mind, and depth of judgement. But we are now to deſcend from theſe golden *ſayings* which they uttered, to thoſe glorious *Workes* which they compoſed. In which their memory ſhall bee crowned: And with which our *Epitome*, or *Love-Lecture* in Morality, clozed.

SECTION IX.

Their eminent Labours; And how they were Aſſiſtants in the exquiſiteſt Workes that have beene formerly compoſed, either for Hiſtory or Poeſy.

ZEale of goodneſſe is ſuch a glorious ambition, as it can never be too aſpiring. And in this, many eminent and heroick ſpirits of their ſexe ſhew'd themſelves worthy Corrivals. Where wee ſhall find ſome excellently vers'd in *Hiſtory*. Others in rare compoſitions, to give a rich luſtre unto *Poetry*. Others far above the delicacy of their ſexe, in the profound ſearch of *Philoſophy*. Others no leſſe uſefull in compiling *Morall Precepts*, properly conducing to an *Oeconomy*. Various patterns wee might here produce in each of theſe; examples of ſuch myſterious Learning, and high contemplation, as their memory deſerves no leſſe admiration, then their piety imitation. For profeſſors, and rich improvers of their knowledge in thoſe precious treaſures of Time, *Hiſtory*, and *Antiquity*, wee ſhall find a princely *Zenobia*, and a ſage *Cleobula*. For affecters, and happy enrichers of *Poeſie*, a ſpritely *Corinnathia*, and a Pharſalian *Pollia*. For ſerious ſearchers of profound ſecr ets in *Philoſophy*, a Theoretick *Theano*, and a divine *Diotima*: a woman, who was ſo famous a Philoſopher, that both *Socrates* and *Plato* went to heare her *Lectures*. And for morall Precepts, and Rules of *Oeconomy*, a lovely *Sulpitia*, and a ſtately *Edeſia*. Prompt were their wits, rich their fancies, and ſo bravely compoſed their affections, as thoſe who enjoyed them, might hold themſelves ſo farre as humane happineſſe extended, truly beatifi'd by them.

Diotima ἡ τοῦ Διὸς τιμὴ. *Iovis gloria* Such was her divine Etymon.

One chancing pleaſantly to repeat, in the preſence of his wife, that old aſſertion; How, of all inferiour bleſſings, the very ſummary of them might be compriſed in this three-fold dimenſion: 1. To have a wife of his owne chuſing. 2. To have an Orchard of his owne planting. 3. To have a Child of his owne begetting. But what anſwer'd his Wife to this ſuppoſed Abſtract of all humane happineſſe? "Truly, ſaid ſhee, if you "had not done the *firſt*, you had never beene my husband. And if you "have not done the *ſecond*, you are the worſer husband. But ſhould you "conceive the leaſt ſuſpition of the *third*, I ſhould account you unwor-"thy the name of a husband. Truth is, ſuch *ſweet Conſorts* as wee have here in this *Section* deſcribed; and with whoſe vertues thoſe very monumentall ſtatues which enſhrined them, are perfumed: confine not the period of their love to a *honey-moneth*. Their delights are more perpetuate, becauſe with goodneſſe beautifi'd. For skin-beauty returnes but a

ſickly

ſickly appetite to Fancy. Whatſoever reteines in it ſelfe a proclivity of decaying or declining, cannot conceive much felicity in the enjoying. For though the preſent Object delight, one poore fit of a Feaver will darken thoſe attractive rayes of content: and enforce the late enjoyer to diſtaſte that moſt, which his bleere-ey'd judgement did ſo cauſeleſly admire. Whereas theſe, whoſe interiour beauty begets to their happy Conſorts a permanent fancy; have beene ever reputed the choiceſt Companions to *Fray* with, to *Play* with, to *Converſe* or *Commerce* with. Every of which wee ſhall illuſtrate by perſonall inſtances

Gregory in his Dialogues writeth, that his Aunt *Traſilla* being dead, was found to have her elbowes as hard as horne: which hardneſſe ſhee got by leaning to a deske, at which ſhee uſed to pray. The like writes *Hierome* of *Aſella*, who, though confined to the ſtraight compaſſe of a Cell, enjoyed the whole circuit of Heaven. *Hier. de laud. Aſellæ epiſt. 15.*

But leſt wee might fall into the hereſie of the *Euchitæ* (a thing I muſt confeſſe little to be feared, ſeeing the knees of devotion every where ſo benummed) who profeſſed to doe nothing elſe but pray: becauſe the Apoſtle exhorteth us to *pray continually*. So that profeſſing to pray, and to doe nothing elſe, in effect they did nothing leſſe: ſeeing, as *Theodoret* reporteth of them, They did nothing for the moſt part but *ſleepe*. Whereas in *Baſils* judgement, a prayer ſhould be filled not with *Syllables*, or *good words*, ſo much as *good workes*. Now I ſay, leſt women ſhould become ſo wholly *contemplative*, as wholly to forget the office of being *active*: Wee ſhall preſent to you ſuch, who are no leſſe apt Conſorts to *play* with, then devout Supplicants to *pray* with. Right wifely knew that Empreſſe how to play her Iriſh game, who admoniſhed her husband, that the life of a man was more to be valued, then a throw at dice. The loſſe of a life was to be recompenſed with no benefit. When the game is ended, a new game may ſupply it: but when a life is forfeited, once deprived, it cannot be reſtored. *Ælian.*

An excellent direction, and worthy our Obſervation in our forme of *play*, was that princely feminine caution:

In game play faire, and doe not ſweare,
Sleight hope *of* gaine, *ſcorne* thoughts *of* feare.

The brave reſolution of that noble Gameſter, diſcovered no leſſe maſculine temper; who, to prepare her ſelfe againſt the braves of fortune, fortifi'd her well-compoſed Spirit with this Antidote:

Should a blacke Cloud ſit on my Fate,
I can with patience ſleight her hate.

Impendeat fatis nubes opaca meis, Diſcutiet mens nubes patiendo leves.

Nor were ſome of theſe inimitable Females, onely fitting Conſorts for ſubjects of Devotion, to *pray* with; nor onely pleaſing Companions for Scenes of Recreation, to *play* with: But moving ſociats for arguments of Communication, to *commerce* and *converſe* with. Thoſe *Tyrian* and *Sidonian* women might confirme their propriety and expediteneſſe in the way of *Commerce*: with our daily experience of diſcourſe with creatures of that ſexe in treaties of *Converſe*.

It ſeemes thoſe three gentlemen, as if they had beene *Trium-viri* in their

their fruition of this happineſſe, could returne ſufficient arguments of their Miſtreſſes abilities in this kind: While one making choice of this Poſy, expreſſed the abſoluteneſſe of his choice in the neatneſſe and elegancy of her diſcourſe; which hee recommended to the impreſſure of his Diamond in a Window:

My choice is one, whoſe accents beare ſuch weight,
As all diſcourſes elſe to mee ſeeme light.

Theſe lines when another Gentleman had peruſed; as one who conceiv'd himſelfe no leſſe enriched by his choice; ſeconds the former in this manner, by engraving this Impreze to his Miſtreſſe honour:

Single's my choice, yet with her cheered am I,
As if that ſingle conference were many.

The third nothing ſhort in his Conceipt, of the like beauty, and for ſubjects of *Diſcourſe* no leſſe moving in the eare of Fancy, to publiſh to the world that hee tender'd his deſerving Miſtreſſe no leſſe affection, with a more enlivened or mounting invention, cloſed his opinion he reteined of her in this commendation:

My Conſort's ſingle, yet when ſhee is by me,
Mee thinkes the Spheares in Warbling Quires draw nigh me.

Sir *Fra: Bacon.*

Such as theſe may wee well hold, with that eminent Statiſt, for *old mens Nurſes*, and *young mens Miſtreſſes*. Should their youthfull prime entertaine by an enforced injunction a froſty Conſort: their vertuous temper is ſuch, as their enforced choice muſt admit no change. *Euryala* was never more obſequious to tender *Ithacus*, then theſe will expreſſe themſelves to their decrepit husbands. Their diſparity in yeares muſt not beget in their affections any diſloyaltie of thoughts. Though they be *young Brides*, they will performe the offices of *old Nurſes*. Their care muſt extend it ſelfe, inſtead of amorous embraces, to preſerve health in their declining husbands: which they addreſſe themſelves to with no leſſe alacrity, then if they had beene matched to perſons of more vigorous quality. Theſe have made a league with their eyes; that they ſhall be no betrayers of their hearts. As it was their doome to marry unequally, and to beſtow their Virgin youth on meere patients engaged to each infirmity: ſo they have vowed ſolely to obſerve them; conſtantly to love them; peaceably to live with them: and amidſt all overtures ſo to beare with their infirmities, as no peeviſh humour of age ſhall diſtemper them: nor any groundleſſe jealouſie ſuggeſt to their revenge an opportunity to wrong them. And this their Obſervance muſt not proceed from any by-reſpect; as many cautelous younglings doe; who uſully accommodate themſelves to their perverſe husbands humour, with hope of a day to come after. Their affections are pure without diſſembling; their care conſtant without projecting; their deſires addreſt to pleaſe without humoring.

Others wee ſhall find of their ſexe, fit to be *young-mens Miſtreſſes*; And

And theſe no leſſe modeſtly pleaſing, then vertuouſly affecting: Theſe can ſtand upon their points without apiſh niceneſſe: and hold their diſtance without a ſqueamiſh preciſeneſſe.

They can love without fonding; ingratiate themſelves without fauning: Neate they deſire to goe without phantaſtickneſſe; Sweetly can they converſe without affectednesſe; Theſe hold it a feminine madneſſe to pride themſelves in that, which ſtript their Predeceſſors of their pureſt ſtate. Theſe reflect upon *Eve* with a teare-ſwolne eye; and in a retired contemplation, and recollected affection, preſent her Image to their well-compoſed thoughts: And this they make their *Diarie* to the end it may worke upon their imaginations more effectually. O was not *Eve* created in her *will* free and innocent; in her *reaſon* ſage and prudent; in her *command* ſtrong and potent? And what deprived her of ſo bleſt a condition, but an indiſpoſed heat of ambition? Had her thoughts confin'd themſelves to the liſts of her preſent ſtate, ſhee had never throwne upon her poſterity ſuch a ſurviving ſtaine. O had ſhee beene content with what ſhee was, her ſexe had never beene ſo miſerable as it is. Her ambition became our perdition: Her pride our ruine. They ſigh to ſee their ſexe ſo vainely magnifi'd; to heare them with *Titles* of *Worthies* dignifi'd; to have their *Portratures* in ſuch magnificent manner beautifi'd; Theſe they ſleight with more religious contempt, then ever the victorious *Vtican* did the erection of his ſtatue; being no embelliſhment, as hee accounted it, to the eſſence of vertue.

Well deſerving a ſucceeding memory was that Motto: "*I did never "in any thing to my ſelfe arrogate, wherein I did not from my ſelfe derogate.*" And ſuch is the modeſty of theſe patterns of piety, as they cannot endure to have their commendable actions too much obſerved, or publickly applauded, leſt by hearing themſelves praiſed, they might incurre vaine-glory, and ſo become deluded.

In nullo unquam arrogo, in quo mihi non derogo.

Their conſtant nuptiall Impreſes, or Loves-loyall Poſies were theſe:
"*Chaſte faith enſtiles me Spouſe.*" "*A Wand for my Wheele, a*
"*Bed for my Spouſe.*" "*Where thou art* Caius, *I am* Caia.
"*I love, I live, and yet I give that to my Love by which I live.*
"*To live and have no heart were ſtrange, yet have I none but by exchange.*
"*Death may contract my life but not my love.*

Caſta fides Sponſam me fecerit——. Manus colo, thorus Sponſo. Vid. Var.

Such as theſe famous Mirrors ſhall wee occaſionally encounter withall, in our Readings: Who, though they were Ethnicks borne, reteined in them ſuch impreſſions of morall goodneſſe: as their memory left an Annall to poſterity; being ſo much more to be admired, in regard thoſe times wherein they flouriſhed, were with miſts of pagan ignorance clouded.

Theſe deſired to doe well, and not to be applauded; to advance vertues, and not to have their names recorded: nor their amiable features with glorious *Frontiſpices* impaled. To improve goodneſſe by humility, was their higheſt pitch of glory. This their ſundry excellent fancies confirmed; their elegant labours diſcovered; whereof though many have ſuffered Oblivion through the injury of time, and want of that incomparable helpe of the *Preſſe*, the benefit whereof wee enjoy: yet ſhall wee find by the teſtimony of our approvedſt Authors, that many of theſe women, which for brevity ſake wee have onely ſhadowed, have beene *aſſiſtants* to the higheſt and moſt enlivened Compoſures that ever dri-

derived birth or breath from *Helicon*. Beſides other Hiſtoricall Relations, whoſe memory, time ſhall ſooner expire in her ſelfe, then obſcure. Turne over thoſe myſterious volumes of the Sibyls; thoſe accurate ayres of *Corinnathia*, that incomparable Corrivall to the Poet *Pindarus*; thoſe Emathian raptures of *Argentaria*, that happy Conſort, and aſſiſtant to the heroick *Lucan*. Neither need wee travell abroad in purſuit of forraigne Inſtances. Wee have not onely formerly enjoyed, but even in theſe times are we ſeazed of many eminent and deſerving women, and in addition to their honour, nobly deſcended, who rightly merit the ſtyle beſtowed on them; The *WITS*. And theſe have the happineſſe to judge of a well-compoſed line; to breath ſpirit in invention; to correct the indiſpoſure of a Scene; to collect probably (a worke I muſt confeſſe of greateſt difficulty) what may beſt comply with the humour of the time, or ſuite beſt with the propriety of Court-Maske, or publike Stage. Others wee have, who, by the helpe of our numerous Tranſlations, can read a Lecture upon *Homers* Iliads, and with that exactneſſe, as if with *Dares Phrygius*, they had beene perſonally intereſſed in that tragick ſervice. Others ſingularly verſed in tongues; and all theſe with ſuch modeſty managed, as if their many tongues had made them tongue-ti'd: and with a ſweet compoſed ſilence ſo incomparably graced them, as if in others preſence they had made exchange of their Elocution with *Attention*.

Let mee then addreſſe my Diſcourſe to you, who make it your taske to detract from this ſexe. Some of you have I heard traduce them, in laying ſuch injurious aſperſions as theſe upon them: "Wo-"men, of all others, are to bee eſteemed the improvidentſt Gover-"neſſes of their *Cinque-ports*. They pervert the uſe of their five "*Senſes*, by ingaging them to ſenſuall ends. *Eares* they have, and "theſe make them *Eave-droppers*. *Eyes* they have, and theſe make them "*Tempters*. *Smels* they have, and theſe are compounded of *Love-pouders*. "*Taſtes* they have, and theſe returne them *Rioters*. *Touches* they have, and "theſe render them free *Embracers*. Their feet make them *Gadders*; all their "*faculties*, irregular livers. If *old*, their rivell'd furrowes make them ſullen; "If *young*, their taking beauties make them wanton. If *rich*, they "are haughty; If *poore*, they turne *naughty*. Every thing muſt live, "and poverty cooles the hoteſt love. That Adage proves ever true: "Love when it wants harbour, fals many times into a Fever. Be-"ſides, what a miſery it is to bee matched to ſuch an one, as "affects nothing more then faſhion? Such an one, who reſerves "more unfained adoration to her Glaſſe; then to the prime Ma-"ker of the Object of that Glaſſe. The tender love ſhee beares to "her Tyre-woman, makes her forgetfull of the duty ſhee ought to "tender to her Husband. To ſuch as theſe, Husbands become meere "Shelters: thoſe names they beare, ſerve onely for skreanes to ſalve "their wives honours.

"Againe, how pittifully diſcontented will ſome of theſe *Spotted* "*beauties* appeare; when they ſee a dreſſe they affect, which their "parents care, or husbands coſt will not procure. Lye downe and "die they muſt inſtantly, there is no remedy: Women they are not of "this world, if they may not enjoy the looſeſt vanities of the world.

"But

"But well did thoſe two Conceipts cloze, and in Creatures of this "pettiſh and perverſe humour ingeniouſly meet: While one, having "had his handfull, no doubt, of ſuch a wilde one, wrote theſe two "lines with his Diamond in the Chamber Window of his diſconten-"ted peat:

Maids that will die becauſe they'r lightly croſt,
May grieve their parents, but themſelves the moſt.

"The other anſwer'd him in the ſame key; though in a more generall "tone:

By Vixons that will dye for being croſt,
Their Countrey gaines farre more then ſhee has loſt.

Since to taxe womens errors'tis ſo common, What may my Booke looke for in praiſe of women?

Thus doe theſe feminine Criticks, whoſe beſt of Elocution is detraction, labour to vilifie that ſexe, without whoſe being they had never beene. But imputing the ground of their immeriting ſplene to ſome hard fortune they have ſuffered in the choice of their wanton, wilfull, or unſociable Miſtreſſes: or from their disdainefull repulſe, which might probably beget in them this pittifull reproofe; Wee will leave theſe to feed and fat themſelves with the ſeldome-thriving food of their diſtemper; and addreſſe this our clozing diſcourſe to you, who are thoſe pious patterns of feminine honour; for whoſe ſakes, not onely in the *maine Subject* more fully amplified, but even in this *Epitome* more briefly contracted, wee have beſtowed our oyle and labour.

Yee *worthy Women*, who have no other device but the dreſſe of vertue to beautifie your Frontiſpice; yee, who give a gracefull accompliſhment to thoſe three incomparable Ornaments of a Woman, *Complexion*, *Favour*, and *Behaviour*: for the *firſt*, it is your *owne*, and not *borrowed*; for the *ſecond*, it is ever with a *ſecond looke improved*; And for the *third*, it is every way without *Affectation accompliſhed*. Yee, I ſay, whoſe living actions become ſo exemplar, as they are Directories unto others how to live at diſtance from errour; ſhall bee ever *Patroneſſes* to theſe lines, as theſe lines ſhall bee *Relators* of your vertues. Yee reteine in your memory thoſe myſterious Emblemes of your Creation; yee find that you were made of man; but not of his *head*, as to bee his *Imperiall*; nor of his *foot*, as to bee his *vaſſall*; but of his *ribbe*, to bee his *equall*. Yee were given him for *Helpes*, not to ſpend his eſtate; but to partake with him in every eſtate: in his comforts to augment them, in his diſcomforts to allay them. The phantaſtick habits of the time have no power to delude you; price nor prayer to corrupt you; much leſſe to diſſeaſe him of your fancy, who by right enjoyes you. As in your *Creation* you are excellent; ſo in your *imitable vertues* eminent. As in your *paſſion* moderate; ſo in *aſſaults* continent. As in *Countenance*, *Habit*, and *Expreſſion* of your *affection* modeſt; ſo, forth of loyall zeale to thoſe you love, and with whom you account it your higheſt happineſſe to live, to thoſe who are *Corrivals* in your *choice*, violent: Albeit, with a *modeſt defence* may that *violence*, proceeding

from an exuberance of affection, be ſweetned. As your witty *Aphoriſmes*, *Apothegms*, and *Anſwers* have confirmed you ſeriouſly pregnant; ſo have your eminent *Labours* publiſh'd you integriouſly diligent. And in each of theſe *Subjects*, contracted in one entire individuall *Modell*, have I portrayed your worth: which, ſo long as you hold correſpondence with vertue, ſhall become the continued Annall of my pen; and in your noble acceptance, account it a ſufficient Guerdon for my paines.

FINIS.

The Contents, Disposition, and Order of this Ladies Love-Lecture.

SECT. 1.

HEE treats of the Excellency of Women in their Creation.

Plato's opinion touching Women.

The Story of the Delphicke Oracle: with the explication and application of it.

Nothing comparably precious to a continent Soule.

Eye a Woman in the excellency of her Creation; She is found in her quality, an Helper; in her Society, a Comforter; in the perplexities of her Consort, a Counsellor: and in all these, a Sharer.

SECT. 2.

THeir imitable vertues, illustrated with examples: And confirmed to be most eminent patternes in their practise and profession of the foure Cardinall Vertues.

These compared, by an apt resemblance, to those foure Rivers streaming forth of Paradise.

The way to sinne, is to open to occasion, and let temptation come in.

The five Senses are those Cinque ports, which being well guarded, this little World, MAN, may remaine secur'd.

SECT. 3.

THeir Moderation of Passion in Motives to Revenge, properly reflecting upon these three distinct Subjects:

- Life.
- Fame.
- Fortunes.

With admirable Instances in each of these: and with dainty Motto's or Impreזes to imbellish these.

SECT. 4.

THeir Continency in assaults.

Sundry Historicall Emblemes of Beasts and Birds, illustrating this Subject.

How an unaffected reservancy suites best with Conjugall Fancy.

Age becomes rather an object of pity, then fancy to the eye of youth.

SECT. 5.

THeir Modesty, in Count'nance, Habit, and Expression of affection.

Candid thoughts are ever most legible in the eyes.

Piety receives scandall from the Count'nance; and Chastity, treason from the Eye, by conveighing treacherous thoughts to the heart.

Imitation of forrain Habits, begets in us a dis-esteeme with Forrainers.

More advantage in dispatch then delay.

Delay gives way to Corrivals.

Fancy, when it falls remisse in pursuit, it produceth cold fruit.

A Pleasant old prophesie of aged fancy.

A Presidentall Love-letter.

SECT. 6.

THeir violence upon such as were Corrivals in their Choice.

A parallel betwixt the River Himetus and the disposition of a woman: with the reasons of this Allusion.

A Womans disposition bounds upon two extreames:

- Boundlesse Love.
- Or
- Endlesse Hate.

No receit more soveraigne then the one;
No deceit more subtile then the other.

One of the best policies in a Christian, is to delude a wily wanton: and decline the fury of a jealous woman.

Disparity of Years, Fortunes, or Descent, ever begets in the Parties married most discontent.

A Similitude suiting well with the temper of a stale Batchler.

SECT. 7.

THeir modest Defence.

Though Cruelty admit no Apology: yet when too impresive a fancy occasions this Cruelty, it merits rather the title of a distracted phrensy, then an affected Cruelty.

Love, when it falls into these Extreames, is more apt to expostulate with Passion then Reason.

A memorable Example in this kind.

Degenerate and creeping spirits are ever prompteſt to taxe the weaker sexe of errors.

Their censorious Objections retorted, and with a merry story requited.

Womens Inventions discover no such lightnesse in their Love-Impreזes and Poesies, as more masculine spirits usually doe in their devices.

An Arabicke resolution to this Question: Why a woman might not as properly wooe man, as man woman?

None but proud Pharisees were ever known to winke at the approach of women: And these, though they had sealed eyes, they had seeing and stealing hearts.

SECT. 8.

THeir witty Aphorismes, Apothegms and Answers.

Obscene Pasquils detract from the style and state of serious Aphorismes.

These divine and Morall Aphorismes were not onely delivered by them, but personated in them: in their Humility, Contentment, Charity, Patience, Continency, Abstinence and Industry.

Their excellent Rules delivered unto others, for the better regiment of their thoughts, words, and workes.

SECT. 9.

THeir Eminent Labours; and how they were Assistants in the exquisiteſt Workes that have beene formerly composed, either for Historie, or Poesie.

And all this ennobled by memorable patterns and Professors in all ages: where zeale of goodnesse was such a glorious Ambition, as it could never be too aspiring.

The discreet Reply of a wife to her husbands assertion: "How all inferiour blessings were comprised in this three-fold dimension:

1. To have a wife of his owne chusing;
2. To have an Orchard of his owne planting.
3. To have a child of his owne begetting.

Nuptiall delights are more perpetuate, because with goodnesse dignifi'd. Whatsoever reteines in it selfe a proclivity to declining, cannot conceive much felicity in the enjoying: Whereas these,

On goodnesse, not on greatnesse cast their care,
"Shee's truly noble that is Vertues heire.

Consorts inwardly beautifi'd, or the choiceſt Companions for

- Closet.
- Casket.
- Carpet.

And this authorized with ancient and moderne instances.

The ingenious conteſt of three Gentlemen, touching their fruition of happinesse in their choice; with answers to each others Impreזes.

Discreet women sort themselves to their choice, in each condition: whether they be Old-mens Nurses, or Young-mens Mistresses.

Though they be young Brides, they will performe the offices of old Nurses.

And being young-mens Mistresses, they can shew a modeſt freedome without squeamish preciseneſſe.

Their pleasant Love-posies to their loyall Consorts.

No Learning shewes more lustre, then when enshrined in the bosome of a woman.

No Eloquence leaves a deeper Impressure, then when delivered by the tongue of a Woman. Their Silence an implying Eloquence.

Their Defence in the disposition of every Sense, to the improvement of their honour, against the opposition of every Critick feminine Censor.

He addresseth his Conclusion to all such worthy women, whose vertuous lives promise a glorious Evening. And with a recollection of every Subject formerly handled, recommends them to their usefull Observance: His Labours to their gracefull Acceptance.

A Sonnet.

LADIES, yee, that would be faire,
I a Ceruſſe can prepare
Will make you clearer then the ayre,
'Tis ſuch choice and precious ware.

Hold your purſe, it coſts you nought,
'Tis in no ſhop to be bought,
Worth an Empire, ſeldome ſought,
Being from Elyſium brought.

Have yee rivels in your face,
Want yee love-ſpots for a grace,
Want yee borders, edging, lace,
Favour, feature, poſture, pace?

Would yee ever be in faſhion,
Vye inventions with our Nation,
In your Treaties move compaſſion,
Suite your perſons to occaſion?

Would yee make Affection flye
From your love-attractive eye,
To intrance the Standers by,
Wiſhing there to live and dye?

Would yee fixe in Fancies Spheare,
Or enjoy your onely Deare,
And no ſly Corrivall feare,
Apt to undermine you there.

Would yee feed on ſuch choice food
As enliveneth the blood,
Purging ill, infuſing good,
" A rare Conſerve for Woman-hood?

Would yee Courtly meaſures tread
On the flowry-checker'd Mead,
Would yee no Love-powders need,
Would yee in your ſeed ſucceed?

Would yee love and feele no heat
That may wrong chaſte Delia's *Seat,*
Would yee in rich language treat,
Without Envie become great?

Here is ONE *will make you fit*
Both for Lineament and Wit,
As yee cannot chuſe but hit
The Marke *that may accompliſh it.*

Here is ONE *will fancy move,*
And ſuch a Tyre-woman *prove*
In the Diſcipline of love,
As ne're was ſuch a Turtle-dove.

Poore ſhee is, yet is ſhee pure,
VERTVE *her name, her only lure*
A conſtant care, a carefull cure
To make her loyall Lovers ſure.

"*This 'tis will cheere your amorous braines like* Nectar,
"*And crowne you happy Schollers in* Loves-Lecture.

THE

THE TURTLES TRIVMPH; PRESENTED IN A SVPPLEMENT:

HIGHLY CONDVCING
to an uſefull Application, and
gracefull Reconciliation of the
two former Subjects.

Continued by Ri. Brathwait, Eſquire.

LONDON,
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INTENTISSIMO
VIRO,
PVBLICÆ SALVTIS
STVDIOSISSIMO,
IOHANNI BANKS
MILITI;
ATTVRNATO AVGVSTISSIMI
REGIS GENERALI:
R. B.

PARNASSIDVM HVMILLIMVS;
OBSERVANTIÆ VESTRÆ
DEDITISSIMVS,

HEROINAM HANC CORONIDEM,
LEGALI IVGO, SPONSALI
VOTO, GENIALI THORO,
CONJVNCTAM.
D. D. D.

* *
*

A SVPPLEMENT, HIGHLY CONDVCING to an uſefull Application, and gracefull Reconciliation of the two former Subjects.

LOng time have theſe two affectionate Conſorts beene divided; now at laſt it is their happineſſe to become united: To confirme their Loves, which they have vowed to remain inviolably firme, to their expired Lives; wee are to propoſe ſuch neceſſary *Obſervances*, as may prevent all occaſion of diſtruſt, and divert all grounds of future diſtruſt. We are then in this uſefull *Connexion*; firſt to treat of *Conjugall Offices*, being *inherent*, as that grave *Morall* tels us, betwixt *Husband* and *Wife*, *Wife* and *Husband*. *Sen.* Secondly, of *Parentall Offices*, being *ſubſequent*, as that profound *Stagyrite* teacheth, of *Parents* to their *Children*, and *Children* to their *Parents*. *Ariſt.* Thirdly, of *Domeſtick Offices*, being *Concomitant*, as that ſound *Stoicke* reaſoneth, being of *Maſters* to their *Servants*, and *Servants* to their *Maſters*. *Anax.* Fourthly, of *Neighbourly Offices*, being *reciprocally dependent*, as that excellent *Politicke* concludeth, being mutuall civill Offices, or Courteſies, betwixt *Neighbour* and *Neighbour*. *Montan.* In all which diſtinct Subjects, our purpoſe is, with ſuch brevity, and perſpicuity, to deliver our uſefull directions, that in this very *Breviarie* may be layd downe the Rules of an entire *Oeconomie*: Which, being peruſed with attention, and ſeconded with retention, may not onely prevent all occaſion of diſſention at home, but all diviſion abroad. For, be the Sea never ſo troubled, there is good hope, that the groaning ſhip may be better ſecured, when *Wiſedome* and *Moderation* performe the offices of a *Pilot*, and with a vigilant eye, ſteers her againſt all occurrents.

Obſerv. 1.

Of Conjugall Offices.

Prov. 18. 22.

IT was the ſaying of the Wiſeſt of Kings: *Hee that findeth a Wife, findeth a good thing, and receiveth favour of the Lord.* And that he might more emphatically expreſſe the incomparable eſtimate of a good Wife, and how far in the Scale of judgement, ſhe is to be preferred before ſubſtance, riches, or any worldly inheritance; to render them the more proper, and genuine diſtinction, he returnes them not only a diſtinct gradation, but alſo a different derivation: *Houſe and riches are the inheritance of the Fathers: but a prudent Wife commeth of the Lord.* In what high eſtimation are you then, *Gentlemen*, to hold diſcreet women? And what happineſſe may you be ſaid to enjoy in caſting your *lots* in ſo faire a field, ſo fruitfull a ground? Where you are *Caius*, ſhee will be *Caia*, ſuch is her conſtancy. Where you are *Agathocles*, ſhe will be *Theogena*; yours in proſperity and adverſity. Fulneſſe of fortunes cannot tranſport her, nor any indigence deject her.

Prov. 19. 14.

The ſaying of *Caia*, wife to *Caius Tarquinius*. *Vid. Plut.*

Shee cannot endure to admit of that *Italian* Proverbe for Orthodoxall, which they hold for a *Tenet* ſo generall;

When Love wants harbour, it drives Love into a fever.

No; ſo ſhee may live, where ſhe enjoyes her love, ſhe is rich enough how ſoe're ſhe live.

Now, what mutuall offices are required, that love ſo freely tendered, may be requited? Humanity, ſayes the Philoſopher, exacts love for love. But love her you cannot, if you mixe your love with any, or fix it on any, wherein ſhee partakes not. Let it then be your care, that ſhe only have the Monopoly of your love. Let her Bed be undefiled, your Vow inviolate; remembring ever that divine Maxim:

Ariſt. Eth.

To breake a Sponſall Vow's an odious ſin;
To keepe't unſtain'd, h'as ſtill an honour bin.

Conjugalem fidem violare nefas, nuptialem thorum venerari decus.

And, to obſerve this Leſſon better; conceive with your ſelfe, how ill you ſhould digeſt her, if ſhee ſhould wrong you in the ſame ſort. It is an apparent Argument of honeſt Wiſedome (ſaid that ancient Sage) to module an other by our owne meaſure. For to impoſe heavie burdens on others, and never to partake of them; to injoyne taskes on others, and not to ſhare in them, argues an indulgency in reſpect of our ſelves, our inhumanity unto others. Entertaine this *Fellow-helper* then which you have received, and to whom, by a ſacred Nuptiall tye (recorded in Heaven, ſolemnized on Earth, and confirmed by the mutuall gages of two individually united hearts) you ſtand affianced, with an affectionate continence; knowing, how an heart divided cannot live, nor a divided fancy truly love. For, as there is nothing ſo precious as a continent ſoule: ſo is there nothing more odious, than a Nuptiall Bed ſtained with an adulterate ſoyle.

Thales Mileſ.

That devout Father, Saint *Ambroſe*, can tell you, that it is a Crime deteſtable to Savages and Barbarians; how much more to be excluded from the

Ambroſ. lib. 1. de Abraham.

the practise of Christians. The very Birds of the ayre can retaine a memory of a dishonour'd love; witnesse the *Porphyrio*, who, as the Naturall Historian reports, no sooner finds another too familiar a sharer in her love, then she despaires any longer to live: Her Nest she leaves desolate, and in her distasted life she becomes so disconsolate, as being so injuriously abused by her endearedst friend, she chuseth grisfe to be her only Associate to accompany her to her Grave.

Observ. 1.

Ælian. in nat. hist. Alciat. in Emblem.

How passionately takes the loving *Turtle* the losse, or dereliction of her beloved? She will brouze on no greene herbe; sit upon no flourishing sprig; nor entertaine any new love. She frequents the retired Laune; where throbs and dis-passionate threnes become her choycest melody; sighes, griefes and groanes, her Widows obsequy. Receive these loyall *Emblemes* of constant fancy, in the precious Store-house of your memory; ever making use of these morall Readings, that if creatures, directed onely by sense, scorne to be sensuall, much more purity should that soule retaine, which is rationall.

This you may the better retaine, by engraving in the window of your Bed-chamber with thas noble *Florentine*, this Impreze, to make you more tender of your nuptiall honour: *Emblema est nostri Turtur amanda thori*, Ier. 5. 8.

How mournfully did that propheticall Dove expresse his pious zeale, and devout compassion in the discovery of this sinne, a great dishonour to the house of Sion! *In the morning every one neighs after his Neighbours wife.* Nay, observe how hee seconds it, that the brutish nature of this sin might be fuller displayed; *In the morning they are as fed horses:* Thus were they fated and surfeited in their sensuall delights, making the pleasures of sinne their gaine, and the torments of Hell their goale. Shall wee close this with the positive Conclusion, of that Vessell of Election? *Marriage is honourable among all, and the Bed undefiled: but Whore-mongers and Adulterers God will judge.* Or with that passionate expostulation of the Prophet, in the person of God himselfe against this sinne, with the numerous Professors of this sinne? *How should I spare thee for this? thy Children have forsaken me, and sworne by them that are no gods: though I fed them to the full, yet they committed Adultery, and assembled themselves by companies in the Harlots houses.* But to use the words of that elegant Morall, It is the least of our feare but to find more rich *treasure* in your *Tents*, more *pious graces* in your *Pavillions*; your descent promiseth largely to your family; that as your Predecessors vertues were as Signals, or Land-markes to their posterity: so you, walking in the same pathes, might derive the like streamlings of goodnesse unto yours. An ancient Family, saith that excellent Ethick, retaines ever some beame-lings transcending others: And as a *genuine modesty* is for most part an *Attendant* to *Ingenuity*; so are *generous Graces* those *constant'st Consorts*, which hold in equipage with *true Gentry*.

Heb. 13. 4.

Ier. 5. 7.

Optima semper ingenia, quædam genuina comitatur modestia.

That solid Cinick, hearing how a young Gallant, descending from the order of the *Ephori*, became hatefully debaucht, preferred his suite, and in it humbly begged this loose Rioters estate: The whole Synod wondring much, how, and on what grounds that *wise Dogge* (for so they were pleased to stile him) preferred his suite; seeing the Gentleman was neither distracted, nor any way so disabled but hee might well enough manage that estate was left him: "O conscript Fathers, said he, know you "not how this prosuse foole ha's forfeited all that estate he had by his An- "cestors, by discovering his owne Bastardy, in degenerating from his "Ancestors vertues? Ha's hee not made his Family a Brothell: and expo- "sed his Wives honour to a lascivious Duell? Hee ha's not only stayned "his house, in becomming so enormiously ill; but in depraving others, who

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Now to decline the just reproofe of such jeering Cinicks; nay, the distaste of all good men; (for men of honest quality can never relish any thing better than actions of Piety:) be it your highest terrestriall pleasure, to tender her, whom you ought to honour: to estrange from your thoughts those injurious embraces of an usurping Lover. And remember ever *Lisimachus* Song; the memory whereof will preserve that pure splendor and beauty of your soule from an eternall staine. " The " pleasure of fornication is short, but the punishment of the fornicator is " long. One dayes dalliance exacts many yeares of repentance. Imprint in your retentive memories the excellent interrogation of that choice Mirror of Chastity; Patterne of presidentall Piety: *How shall I doe this wickednes, and sin against God?* He chused rather to lose his *Coat*, than his *Honour*. Opportunity could not tempt him, nor Importunity taint him: Price, prayer, power became al weak in power, to surprize a disposition so resolutely pure. Be his Patterne your President, his President the Pattern for you to imitate.

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It was a singular Philosophicall use, which that wise *Socrates* made of his wives shrewdeness: " Whether I go abroad (said he) or I return home, " I am fenced with the armour of patience against whatsoever shall come. Hee had so freely fed upon the herbe of *Patience*, as nothing could distemper him, how violent soever the assault were that encounter'd him: yea, those bickerings he grapled with at home, made him better prepared to entertaine all encounters abroad: So as, with *Mithridates*, hee had so well for-

fortified his virile ſpirits, with ſoveraigne Receipts, againſt the invaſive power of all poyſon, as he could performe the part of a true Philoſopher, in ſmiling upon affliction; and receiving all diſtaſtes with ſo compoſed a brow, as hee wondred much how any motives of anger ſhould in an intellectuall ſoule beget the leaſt diſtemper. *Obſerv.* 1.

For, whoſoever he be that in reſemblance of this Morall Mirrour of admirable patience, can in *Proſperity* be *ſilent*, and not tranſported; in *Adverſity*, *patient*, and not amated; in neither of theſe diſtempered; in either of theſe Philoſophically compoſed; ſcornes to ingage his more airy thoughts, to an un-manly paſſion: having already ſphear'd them in an higher manſion.

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There was nothing which aliened the affections of thoſe *Aſſyrians*, more from their effeminate King, then his too familiar converſing, and manuall imploying of himſelfe in the uſe and exerciſe of his needle; weaving of Purple; and inuring himſelfe to ſuch feminine Offices, as held no correſpondence with the quality of a Prince, nor the entertainment of any generous Subject: For if *Ageſilaus* deſerved to be in ſome ſort condemned, for ſtooping to ſo low and unprincely a pleaſure, as riding on Cock-horſe with his children; which implyed only a tender parentall affection: much more deſerve ſuch to bee highly cenſured, who debaſe themſelves in ſuch ſervile, and un-virile Offices, as detract from the honour of their place, and occaſion many times Domeſtick diſtaſte.

Plutarch. Licoſth. Macrob.

In a word, *Gentlemen*, as you have more generous imployments to reteine you, more improving cares and ſtudies to entertaine you: ſo have you more imitable Patterns to propoſe unto you, what may infinitely become you. Eagle ſpirits cannot ſtoop to low lures. Reflect upon your family; and by your faire examples, informe your Poſterity. Leave to your noble *Conſorts*, the care and charge of what beſt ſuits with their ſex: Imploy your ſelves in what may better correſpond with your ſtate. Different hands mixed in theſe, will rather redound to your prejudice, then profit; diſparagement, then credit. As you have made your choyce, recommend to that choyce her peculiar charge: this will heighten the opinion of your diſcretion, and raiſe an addition to her care.

Thus if you ſhall demeane your ſelves to your well-diſpoſed *Conſorts*; you ſhall find them ready, with chaſte and cheerfull boſoms, to receive you; with affable, and affectionate lookes to entertaine you; with ſweet innocent ſmiles to enchaine you: For, ſo conſtantly united unto you ſhall bee their love, as they will hold it their higheſt terreſtriall happineſſe, there to plant where you love: your danger ſhall become their greateſt terrour; your ſafety their gracefulleſt honour. For, as it ſhall be the fulleſt period of their joy to enjoy you: ſo ſhall it be accounted by them their diſ-paſſionateſt Scene of griefe to forgoe you. Nor ſhall you need any other Monument to memorize their love, then thoſe ſweet joyes they conceive in your life, thoſe ſincere teares they ſacrifice at your death.

The offices of a wife to her husband.

NOw to you, *Gentlewomen*, are we to addreſſe our diſcourſe. You have heard what *Conjugall Offices* are to be tender'd to you: and wee muſt now lay downe ſuch peculiar offices, as are to be render'd by you.

For Husbands, wee have furniſhed you with ſuch choyce, as their perſons accommodated with faire, and generous qualities, admit no change. Be you the ſame in affection, which they expreſſe themſelves in a votive and loyall profeſſion. Let me tell you, though you be the weaker ſexe; yet that weakneſſe muſt not give the leaſt priviledge to any ſtaine. The *Roman* Ladies were ſo farre from giving occaſion, as they uſually eſtranged themſelves from places of ſuſpicion. Now, the only meanes to ſecure you, is ſo to fortifie thoſe parts within you, as no dangerous Pioner may betray you, nor ingage your ſafety to the aſſaults of a glozing enemy. Wee have many Engliſh Proverbs, both pithy and pregnant, but for your uſe none ſo conſequent, as that *Arabian* Adage: *Shut your windowes without, that your houſe may ſhine within.* It is related (for ancient Annals would have no memorable action, were it either to the fame or infamy of the Agent, ſhrouded) that *Tarpeia* betrayed the gates of the

Obſtruantur feneſtræ, ut luceat domus.

the *Capitol* to the enemy, only upon promiſe, that they ſhould throw her the Bracelets, which they wore on their left armes; which they accordingly performed, throwing alſo their Targets (to counterpoize thoſe Ornaments) wherewith ſhee was preſſed to death. It is true indeed, *Price*, *Prayer*, and *Power* are dangerous Aſſailants to Forts of fancy: But to rebaite the force of theſe, hold *Price* at ſuch a diſtance, where it holds in Competition with your honour, as it deſerves not to be admitted into the ſcale, where a generous ſpirit is Commander. And for *Prayer*, though it be a perſwaſive Oratour, yet muſt it be put to ſilence, when it is abuſed, and made an Agent to corrupt Honour. Laſtly, for *Power*, that reſolute *Megara* may give you a brave Leſſon in her tragick conſtant Expreſſion:

"Whom *Power* can quell, ſhe knowes not how to dye.

No; as *Price* is too ſervile a Solicitor to procure love in any loyall Lover; ſo is *Prayer* too uncivil an Oratour to worke any impreſſion in Arguments of Honour: And for *Power*, it is a poore grounded fancy that will yeeld her Fort up, when ſhe may keepe it, to ſo intruſive an Vſurper. Now, there is no way better to remaine ſafe from ſuch Impairers, and Impeachers of Honour, then to avoid converſing with them. Corrupt ſociety is a dangerous Introduction to any inward Malady.

Poſthumia could not be taxed more for her Immodeſty, then *Semphronia* or *Iulia* were for conſorting with light company. It is to bee ſuppoſed, you are now fixed, becauſe eſpouſed: You muſt then keepe your eyes at home; not like thoſe *Lamiæ*, whoſe cuſtome was to incaſe them in a box; for ſo they might remaine uſeleſly ſhut to the neceſſitated care of your family; but from opening them to any light Objects of Vanity. *Dinah* had not erred, had ſhe not ſtrayed: nor had ſhe ſtrayed, had her eyes beene reſtrayned.

Wee may imagine that noble Lady *Armenia*, when ſhe was invited, with her Husband, to the ſolemnizing of thoſe princely Nuptials of magnificent *Cyrus*, that ſhe might have ſeene many goodly, and amiable perſonages, pleaſing and attractive Objects: ſuch as wanton eyes would have taken infinite delight in: But how fixt was her outward eye on him ſolely, to whom ſhe ſtood ingaged by an inward tye, may appear by that diſcreet modeſt anſwer, which ſhee returned her Husband: who at night when they were come home, demanded of her (it may be out of a cauſeleſſe jealouſie, which hee conceived of her) how ſhee liked that princely Bride-groom, whether ſhe thought him not to be a faire, and beautifull Prince, or no? and what perſonage in all that brave aſſembly rendred the moſt gracefull preſence to her eye? "Truth, ſayes ſhe, I know "not: for all the while I was forth, I caſt mine eyes upon no other but "thy ſelfe. This was an excellent patterne to imitate! When no Object could ſo take her eye, as to convey the leaſt impreſſion of deluding fancy to her heart. There is ſmall doubt, but thoſe experimentall Maxims hold "conſtantly currant: That the very ſtate and compoſure of the mind is to "be ſeene in the cariage and poſture of the body: And that by the ge-"ſture and compoſition of the body, is to be diſcovered the quality, and "diſpoſition of the mind. So as, were one as cunning in his carriage, as *Tiberius* was in his; who could walke in the Clouds to his friends; and with pretended glozes delude his foes: Or as ſubtile, as that Apoſtate *Julian*, whom *Gregory Nazianzen* called a *Chamelion*, becauſe hee could change himſelfe into all ſhapes and colours: or as crafty as *Herod Antipas*,

Obſerv. 1.

Sen in Herc. Fur.

Macrob.

Habitus mentis in corporis ſtatu cernitur. Geſtus corporis indicat qualitatem mentis. Vid. Gre. in Mor. Bern. in Epiſt. Aug. in Confeſſ. *Nazian.*

Observ. 2.

Luke 13.32.

tipes, that cunning *Foxe*, who could ingratiate himselfe with his foes, for his owne ends: yet in the secretst, and subtilest carriage of all these, wee shall ever find by the outward gesture, some probable appearance of the inward temper.

Ambition cannot walke so privately, nor retyre her selfe from the eyes of men so cunningly, nor deceive a weake eye so much with a seeming Humility: but some action or other will draw out to life his Anatomy. *Themistocles* may walke in the night, and have none but the Moone and Stars to be his Spectators; yet for all this, there be such observing Spies and Pioners within him, as the night cannot bee so darke, nor his retired thoughts so close, but humane eyes may see him; and discover too the necessitie of his walke: for they find by his discontented looke, and ambitious gate, that *Miltiades* triumph will not suffer him to sleepe: so as, no sooner doe his inward thoughts betray him, then his outward eyes display him: Every trifling action becomes his Discoverer; every weake passion or broken fancy breaths forth the quality of his distemper.

Let me, *Gentlewomen*, returne againe to you, and make such usefull Application of these, as may improve you: Stand your minds affected to publike assemblies, or private visits? Doe these Enterludes, or pastimes of the time delight you? Begin you to dis-affect a Countrey life, and with a night perswasive Rhetorick, to incline the affections of your easie Husbands to plant in the Citie; and to leave their ancient Mannor-houses, sometimes memorable for Hospitality? Trust me, these are no promising Arguments of Modesty. Plants transplanted doe seldome prosper: and Beauty exposed to all hazards, highly endangers the preservation of Honour: Cities and places of great confluence have brought to composed minds much prejudice; especially, where a Recession or Diversion from imployment leaves the mind to talke with it selfe, without bestowing it selfe on any usefull designe, publike or private. Nay, by estranging her acquaintance from good company, whose advice might assist her; whose precepts might informe her; and whose pleasing harmelesse discourse might delight her. And in exchange of such friendly Consorts, entertaine society with light fantastick spirits, from whom no other profit can bee derived, then what Vanity hath suggested, and the conceit of a deluded fancy hatched. O how many have preserved their reputes untouched, their names unquestioned, their fames unblemished, during their reside in the Countrey, who, by entring acquaintance with light fashions, and loose Consorts, incurred much infamy! But as it is not the *Place*, but *Grace*, which workes most effectually with the soule; be it your *care* to intend your inward *cure*: your pretence for the Citie may be physick; but if that physick of your bodies, beget in your minds an infirmity; it had beene much better for you to have retained still those sickly bodies, you had in the Countrey, then by so dangerous a recovery to labour of a farre worser malady in the Citie.

In urbe maximè confluunt vitia. Bona consortia, vitæ solatia.

Petrarch. de remed. utriusque fortunæ. Caro quò agilior, Anima debilior: Anima quò fortior, Caro infirmior. In Pandect.

That sententious *Petrarch* could say, It made no great matter, how the outward house (alluding to the body) fared, so the inward house (alluding to the soule) flourished: how the outward subsisted, so the inward were supported: Yea, we shall observe how the decay, or decrease of the one, becomes many times the repaire and increase of the other. For too much agility of body, begets now and then a debility in the soule. Restraine then your eyes from those outward Objects, which may any way darken the *Prospect* of your inward house.

It

It is one of our especiall cares in our *Architecture*, that our houses bee pleasantly seated; and to faire prospects dilated. And we hold it an unneighbourly Office, that any one whose contignate dwelling bounderh or butteth neere us, should upon any new superstructure, or late erected story darken the light of our windowes: This must not be endured; the *Questmen* must be informed, the wrong done us must be aggravated; nor thing omitted, to have the injury of our *Lesser-lights* reformed, and our unsufferable wrongs (as wee immeritedly account them) redressed. Mean time, any ill disposed Neighbour, any vicious or distempered Intruder, may at will and pleasure incroach upon the liberty of our higher *Rooms*, these glorious structures of our soules.

Pride may damp and darken our *Lights*, by over-topping them; *Avarice* may stop and straiten our *Lights*, by soiling them; *Riot* may close and clot up our *Lights*, by cloying them; *Lust* may raze and deface our *Lights*, by peeping and peering through them; Wrath may bruise and break down our *Lights*, by assailing them; *Envie* may obscure, nay immure our *Lights* by interposing them: And *Sloath*, like a more fruitlesse then harmelesse weed, may blanch and blemish our *Lights* by over-spreading them.

Come then, *Ladies*, let me become your watchfull Bel-man, *Hang out your Lights*. The night you walke in is very darke; and dangerous bee those Assailants, to the *Court* of *Honour*, which encounter you. Lay aside those *Love-sports*, which your deluded fancies dictate to you, and falsely tell you, that they infinitely become you. Lay aside, I say, those numerous *Love-sport* trifles, distinguished by these idolatrous titles: your *favour*, your *Fancy*, your *Complexion*, your *Affection*, your *Dasie*, *Fancy*, *Merrild*, *Venus*, and *Phebe*. O exchange these *Love-babies* with *divine graces*! This will incomparably become you, and make you amiable in his sight, who made you. Suffer not your eyes to wander; but fixe upon that Center, where all Mortality must of necessity take harbour:

Observate quinque fenestras, ut lucens domus.

Saint *Hieromie* gives this excellent testimonie of that devout Woman, *Asella*; "who being confined to a Cell, enjoyed the whole circumference "of Heaven. Though I doe not limit you to a Cell, I would have your thoughts confined to one Orbe; seeing they cannot be circumscribed by any limit but Heaven.

Thus farre have I addressed my discourse to you, for composing your affections, and contriving your fancy to your *Choice*, whose election admits no *Change*: I am now to caution you, and that briefly of a dangerous Guest, which like the Snake in the Fable, many times disturbs the quiet of a whole house: And this is violent and distempered passion. The indiscreet fury of some Wives have made *Prodigals* of *frugall* men: Yea, those who never knew what a loose or debauched course meant; nor were much addicted to any liberty, became uncivill, and irregular by their Wives fury. And how soever I can by no meanes approve this aversion from goodnesse in the Man, yet must I highly condemne the impatience of the Woman, who abused so much the temper and good nature of the Man.

Entertaine you then no acquaintance with these sprightly *Viragos*, whose only sweet temper is ever to be out of temper. Let not a frowne sit on your brow, nor a sparke of fury dart from your eye; nor one syllable

Observ. 10

Hippol. de Collis.

Observantur ædes, quò interiores splendeant sedes. Quæ unius cellulæ clausa angustiis, latitudine cœli fruebatur. Hier. de laud. Aselle Epist. 15.

Observe, &c.

ble of harsh language from your tongue: *Soft words pacifie wrath*; Observe this rule then, it will so prepare you against all suffering, as you shall taste an inconceivable sweetnesse in your suffering; rejoycing most in that encounter, wherein you seemed most to suffer. Give no place to wrath, but give place to your Husbands in time of their wrath. The onely Way to allay sufferings, is to calme it with an expostulation. This that bravely composed Roman Lady, made excellent use of; who when shee found her Husband quite off the hinges; affecting nothing more, then to catch at offence; with a sweet countenance, and pleasing language, shee enter'd into a faire treaty with him after this manner. "O my deare *Quintianus*, "whence may these distempers grow? you had a *Iuliana*, I must confesse, "a Consort well deserving your choice; and because your now espoused "*Charicles* supplies her place, doth it repent you of your change? And "yet, me thinkes, should you recollect your selfe, and in an equall scale "weigh your *Charicles's* love, you would hold it an ungratefull guerdon, "to requite her loyall love with a distastefull looke. Your first choyce "was faire, incomparably faire, of a gracefull presence, perswative "language! It is confess'd. Yet knew this Abstract of perfection, to break "forth into passion. But she knew her owne worth, so as passion lodging "in such a Subject, might admit an easie dispensation; and make that "*Eagernesse* appeare a *Vertue* in her; whereas even *Mildnesse*, seated in so "imperfect a Peece as my selfe, may present it selfe like a *Vice*, being "shrouded with so meane a Cover! Beleeve it Sir, as Nature has "bestowed little on me, to make me proud; relinquish me for ever, "if my respect to honour shall not supply those defects of a more exqui-"site feature: your anger shall not beget in me the least distemper; but, "if at any time I be moved, it shall be, because you are discontented. "Have you occasion to rejoyce? I shall increase it. Have you cause to "grieve? I shall allay it. Should you in any extremity suffer, I should de-"sire nothing more then to become your sharer. Many, very many might "you have had, more rich in portion, more choice in proportion, but ne-"ver any more true in her affection. In one word; as there is no office "in *Charicles*, which shall not bestow it selfe to *Quintianus* honour, du-"ring life; so may it be *Quintianus* goodnesse to accept the loyall sacri-"fice of her devoutest love.

A discreet loving Treaty, betwixt a Wife and her Husband: recommended to the constant practice of affectionate Consorts.

This Conjugall protest wrought so impressive an effect in her too passionate Husband; as, recollecting his dis-joynted affections, he became so truly inamoured of his *Choyce*, as the conceit of her imparallel'd vertues estranged his resolves, not onely from the least apprehension of a future *Change*: but fairely attemper'd in him all Motives of choller; so as, it was rare to find in him upon any occasion whatsoever, any appearance of distemper, much lesse of any inconsiderate anger. There is no doubt but grounds of distaste may be easily suggested; especially, where either *Iealousie*, arising from an exuberance of fancy; or an intended desire to displease, workes upon the conceit of the party. But admit, *Gentlewoman*, your eyes and eares were so strongly possest of your injuried Bed, as you may visibly perceive a breach and violation of that faith, which by a sacred vote, should in reason and religion have admitted no blemish unto death: yet if you shall find a relenting disposition in them, doe not aggravate your wrongs by too bitter an expression of them. The confession of a wrong should beget in you an indulgent smile; yea, though a modest

shame

ſhame could not brooke to make too open a diſcovery of what looſeneſſe of folly had committed; yet, though never ſo covertly ſhrouded, being with a reſolved contrition cloſed, and not hypocritically cloathed, it deſerves to be ingenuouſly remitted. This might be in him inſtanced, who deſirous by a line to diſcover the irregularity of his life, brought in a liveleſſe Monument to witneſſe unto the world the relenting guilt of a ſorrowfull delinquent.

Observe. 1.

This Babe had prov'd one of our Wits, no doubt,
But Baſtard-ſlips *doe ſeldome take* deep root:
Botolph, *prepare for this ſmall corpſe a ſhrine;*
The crime, beleeve it, was not his but mine.

Primitias prolis teneas Botolphia *ſedes;*
Ingenio polleus, palladis arte potens;
Præ ſociis docilis, puerilibus Argus in annis:
Aſt Spurii ſtirpes obtinuere leves.
Vid. Remaines of a greater work. Aug.

But *time* would ſooner faile me, then this *ſubject* ſcantle me; I muſt not inlarge my ſelfe too much, leſt I deceive your truſt. One thing I am to adviſe you of, which obſerved, may prevent many occaſions of diſtaſte, which are uſually miniſtred. As I formerly advertiſed your Husbands, not to intermedle in thoſe feminine imployments, which concerne your charge: ſo be it your modeſty to decline from thoſe intereſſes, which properly admit their care. It is an hatefull thing, ſaith that devout Father, to ſee a Man practiſe the *Spindle*, and a Woman to handle the *Speare*. You have peculiar offices equally deſigned; let them not bee improperly mixed. That *Roman* was much condemned for imparting ſecrets of ſtate to his wife; but his wife was more publikely taxed for laying downe grounds how to rectifie the ſtate to her Husband. This is a preſuming evill, and too largely ſpreading, ſaid that Cinick, to bee cured, till ſelfe-conceit, by a timely reproofe, be rebaited. Humility is the way to prevent it: for though Pride be a dangerous mate to accompany man: yet it is never ſo domineering, as when it pleads for Soveraignty in a womans mind. Remember then that divine Mandat; it will be a meanes to calme it: *Thy deſire ſhall be ſubject to thine Husband, and hee ſhall rule over thee.* Which ſubjection, as it implyes a diſtinct condition, ſo it begets in every family an harmonious order, or diſpoſition: If there be danger in civill Warres, there can be no great ſecurity in Domeſtick Brauls: where both the Conqueror, and Conquered, become equally endammaged. Doe not conteſt then for precedency, ſince the divine Law hath given your Conſort the priority. And in one word, to the end you may appeare more amiable in his ſight who made you, and in his choyce, for whom hee made you; reteine in memory that divine Leſſon, for it preſcribes you a *perfect Rule* of Direction, how to behave you ſelves in your whole courſe or converſation: "In your very motion, geſture, and "gate, obſerve Modeſty; it will infinitely become you, and attract a kind "of reverend eſteeme in thoſe who eye you."

Gen. 3. 16.

Victi victoreſque in lachrymas ſuas. Cadmea victoria.

τὸν ἀκρίβειαν τοῦ κόσμου. Ambroſ. li. 1. de offic. ca. 28.

This will make your Husbands to ſecond what a Noble Gentleman ſometimes pronounced in teſtimony of his good fortune, and approvement of his choyce: Who, as it was long before hee married, ſo did much happineſſe crowne his expectance, after ſuch time as hee was eſpouſed. "I thanke God (ſaid he) that I abandoned my conceit, and thus em-"braced an honourable ſtate. As I was long time in chuſing, I ſhall bee "longer ere my thoughts incline to a changing. As increaſe of Poſterity "put me upon the one, ſo ſhall my vowed fidelity divert me from the "other.

Obſerv. 1.

"other. Her condition, whom I have taken, doe's ſo ſuite me, as I "ſhould make my ſelfe unworthy ſuch a choyce, ſhould I ingage my de- "ſires to any forraine fancy. Vndeſerving is he of a worthy one, who "intangles his affections with more then one.

This is the way then, *Gentlewomen*, to ingratiate your ſelves in their boſoms with whom you live, and whom onely you are entirely to love; to make a contract betwixt your *eyes* and *hearts*, when at any time you goe abroad, or are admitted to any neceſſary viſit: that your eyes may not become treacherous *Tarpeia's* to your hearts. Nor ſuffer any intruſive thought to enter, that may incroach upon your honour. For it is no leſſe errour to have a deſire to be ſought by others, then to ſeeke after others. To caſt out deluding eyes, and, like ſubtile Falconers, with light deceiving lures, to ſeaze on amorous fooles; which howſoever it imparadiſe them, it cannot chuſe but highly diſparage you. For *ſpeaking eyes* are ſuch *dangerous Orators*, that though they allure others to folly, they ever ingage themſelves moſt to apparent miſery.

But your diſcreet moderation ha's taught you a better Leſſon; your thoughts are impatient, in giving reines to any ſuch diverſion. One Sun is but for one Spheare; one Diadem for one Head; and one Conjugall Embrace for one Bed; this beſt becomes you, this crownes you. This, as it confirmes your loyall love, while you are living: ſo will it leave a memory of your goodneſſe at your dying: For, as to love a Wife while ſhe lives, is a pleaſing fancy; ſo to reteine the memory of a Wife when ſhe dies, is an act of Piety. Thus having ſufficiently treated of this *Conjugall Office*, which deſerves preheminence, becauſe dignified by a primitive Ordinance: wee purpoſe now to deſcend to our ſecond *Obſervance*, wherein wee are briefly to recommend to your candid Iudgements, the diſtinct qualities of *Parentall* and *Filiall* Offices.

Vxorem vivam amare voluptas eſt, defunctam religio.

Obſerv. 2.

Of Parentall Offices.

A Parentall care reflects properly upon two diſtinct Objects.

PArents, as they beare a naturall love to thoſe they get, ſo are they to have an innate care in providing for thoſe they have got. Which parentall care properly reflects upon two Objects: Internall, Externall: *Internall*, the better to inable and prepare them for the happy fruition of things eternall; *Externall*, to accommodate them in a way of livelihood, leſt they ſhould become indigent, or neceſſitous in things temporall: The former ha's proper relation to nurture; the latter to ſuch neceſſaries, as conduce to the conſervation of nature. For the firſt, it is an excellent Leſſon, which the Wiſeman giveth: *Teach a Child in the trade of his way, and when he is old, hee will not depart from it.* Wee ſay, veſſels keepe a ſavour of their firſt liquor: As cloath dyed in graine reteines his prime tincture. How cautious then ſhould *Parents* be of their Childrens nurture? If wee ſhould take a re-view of preceding Ages, we might find with what diligence and intentive care, the very ancient Pagans provided Schoole-maſters for their Children; not only to inſtruct them in Principles of learning, but diſcipline

Ariſt. in Eth.

Prov. 22. 6.

cipline of living. Yea, even our moſt ancient and eminent Princes (ſo much was Soveraignty enamoured on Philoſophy, men of higheſt quality on morall Piety) reteined ever ſome Philoſophers to their Familiars: as *Alexander*, *Ariſtotle*; *Darius*, *Herodotus*; *Auguſtus*, *Piſo*; *Pompeius*, *Plauto*; *Titus*, *Plinie*; *Adrian*, *Secundus*; *Trajan*, *Plutarch*; *Anthonius*, *Apollonius*; *Theodoſius*, *Claudinus*; *Severus*, *Fabatus*. And theſe were not onely imployed in their owne conference: but in compoſing and delivering Precepts, or rules of Inſtruction to their Children: you then, *Parents*, who reteine in you better grounded hopes, then airy thoughts of *Elyſian fields*; you, I ſay, who treaſure great hopes in your Poſterity, and with a provident eye labour to improve their eſtates, by advancing them to places of dignity: Be it your primary care, to enrich them inwardly; that they may know how to manage an eſtate, before they come to be Maſters of an eſtate: Many have lept into faire and full fortunes, conferred on them by their *Parents* Providence; who, as they kn w little how their too carefull Fathers got it; ſo with as much indifference they diſpatcht themſelves of it.

Obſerv. 2.

Vid. Plutarch. Trog. Pomp. Macrob. in a-turn Stobæ. Appian. Alex. Paterc.

How a Prodigals profuſeneſſe abuſeth his parents providence.

Education, which is a ſecond nature, had given them no better nurture, then to follow feathers in the ayre; their beſt of Philoſophy was Hunting or Falconry. And more excuſable had it beene, if they had ſo cloſed: But corruption of manners ſtript them of all their Mannors: for by entertaining thoſe Conſorts of death, looſe Pandars, or light Paraſites, they exhauſted thoſe ſtreaming treaſures, and exuberant fortunes, in one yeare, which many yeares accompanied with watchfull cares, had ſo ſolicitouſly gathered. Nor is it indeed a thing poſſible, that young Gentlemen, who are mounted to high e ates, attended by numerous Reteiners; ſupplyed with variety of pleaſures; but indigent in theſe mentall treaſures, ſhould devote themſelves without ſome miraculous inſpiration, to any ſtudious employments. Learning, as it was a ſtranger to them in their youthfull minority; ſo the very thought of it begets a faſtidious averſeneſſe to their memory.

With ſuch tranſported ſpirits as theſe, divine ayres are accounted choyce Canto's only for dull eares.

Our ignorant gentry eſtrangeth Philoſophy from their ſociety.

Bookes are for retired ſpirits; but ſoone tired would their ſpirits be, to be ſo retired. Divine fancies, they hold I remiticall frenzies. Such Studies muſt never make them leane: for they profeſſe themſelves Aliens to all Stories, but Legends of Love. O what a word of diſgrace in theſe Novices eares, is the title of a Scholler? And to eſtrange themſelves the better from ſuch pedanticall Conſorts, they have reſolv'd already, never to entertaine any ſuch for their Follower or Retainer, that holds leaſt correſpondence with a Philoſopher.

The reaſon is, as their *Parents* indulgence would not ſuffer them to learne when they were young: ſo now they hold themſelves too old to learne.

The reaſon why young *Gentlemen* are not in learning delighted is becauſe they are not in principles of learning ſufficiently grounded *Vid. Petrarch.*

To prevent this malady (too Epidemicall in moſt places) be it your principall care to prepare ſuch Tutors for them, as may inſtruct them in the Principles of divine and humane Learning: And by their inceſſant diligence, ſo enable them, as they may taſte a ſweetneſſe in thoſe Sciences they have learned. For the onely reaſon of this neglect, or remiſſeneſſe in Arguments of Knowledge, is their deficience in Knowledge. For did they but underſtand the ſweetneſſe of Learning, they would preferre the incomparable delight of one houres ſtudy, before a myriad of houres imployed in vanity. That brave *Picene* had arrived, no doubt, at this poſt;

Obſerv. 2.

who, though his Deſcent was noble, his Revenues ample, and his Obiects of pleaſure many; yet hee ingenuouſly proteſted, that the leaſt graine of Philoſophy, which either his Tutors induſtry, or his owne ſedulity had purchaſed him, was of more weight in his ſcale, than all the revenues that were left him. Truth is, as youth is moſt docile to learne, ſo it is many times moſt facile to erre. And becauſe diverſe and ſundry are the diſpoſitions, with which our *Maſters* are to encounter: ſo there is required in them, a free and plenteous meaſure of diſcretion, to the end they may accommodate their diſcipline to every ones diſpoſition. Some natures they ſhall find ſweet and affable; others rough and intractable. Some apt to get, and no leſſe apt to forget; others ſlow to get, but apt to reteine. Some to be won by an apple; others to bee taught by the rod. And in theſe diſcoveries, I ſhould wiſh *Parents* rather to recommend the Scrutinie to their Maſters; then by too much indulgency to intereſſe themſelves. He deſerves not to be a Maſter, whoſe diſcretion applyes not it ſelfe to the diſpoſition of his Scholler. Neither is our diſcourſe only reſtrained to Arguments of Learning. I am not ignorant how children deſcending from one root, may differ in the quality of their mind. Some are not capable at Schoole, who may ſhew themſelves ſufficient for a trade. As you then ſhall find your children diſpoſed, be it your care to have them ſo beſtowed: as neither your too much indulgence may decline their improvement: nor your too remiſſe care beget in them a neglect of their advancement. For youth, as it may become depraved by too much cockring, ſo may it be nipped in the bud, and conſequently too much diſcouraged, by too rigid a curbing.

The higheſt point of diſcretion in a School-maſter, is to find out the diſpoſition of his Scholler.

Be it then your prime care to lay a faire foundation: and to give them ſuch accompliſhment by a generous Education, as their very poſture may confirme them branches of honour: Scorning to appeare in that deſigne, that may in the leaſt manner derogate from their place, or lay a blemiſh on their blood. If thou beeſt *Cato's* ſonne, ſaid that brave Roman, doe nothing unworthy of *Cato's* Father. This Patterne, but in a more divine imitation, ſhould all children reteine in their memory: to prove unto the world, that they are true native Scienes derived from ſuch a Family: from whence, as they received their birth, ſo they labour to improve it by preſenting good examples upon this Theatre of earth.

Inconſiderate youth accounts the fruitleſſe expence of time a meere preſume.

O if inconſiderate youth did but know, what precious time it beſtowes in trifling vanity; as in dedicating thoſe firſt houres of the day, in criſping thoſe wanton love-lockes; in ceruſſing and repairing a decayed beauty, by idolatrizing themſelves in the reflexion of a flattering Glaſſe; by compoſing an adulterate countenance, purpoſely to induce fancy; and, like wanton *Dalilah*, to rob deluded man of his ſtrength by their laſcivious folly! Againe, how it beſtowes the after-noone in needleſſe viſits, Immodeſt Obiects, light preſentments; but ſcarcely reſerves one minute, after ſo many miſ-ſpended houres, for workes of devotion! O, I ſay, would youth but lay theſe to his heart, and cloze the period of his thoughts with this ſhort expoſtulation: *O what have I done!* Hee would returne no doubt with the poore penitent Prodigal, and acknowledge his ſinne; Hee would feed no longer on the huſks of vanity; nor goe aſtray, any more in thoſe by-paths of folly. He would returne, I ſay, with the *Turtle*, truly mourning; beſtow the remainder of his dayes in repenting: and deſire no longer to live after he deſiſted from that pious reſolution, which had

had ſo wholly poſſeſſed him, as it had left no hope for vanity to ſeize on him. Now to perfect this good worke, let it be the eſpeciall care of *Parents*, to educate their children religiouſly, to ſeaſon their infancy with Principles of Piety. For there is nothing that makes either youth or age more wavering in points of Religion (next temporary reſpects, which too often times coole divine effects) then ignorance in the grounds of Religion. Now, as it is the office of *Parents* to plant them in it: ſo is it their duty to ſuffer no temporall reſpect to decline them from it. It was that learned Fathers reſolution; *I will hold that faith now when I am old, which I was nurſed in when I was young.* *Obſerv. 2.*

Illam ſenex tenebo fidem, in quâ puer natus ſum. Hier. ad Pammach. & Ocean de error. Orig.

There is more beauty in our Chriſtian truth, then ever appeared in *Helen* of Greece. This moved that victorious Emperour *Conſtantine* the Great, to proteſt, what his princely conſtancy had ever expreſt, that he preferred his happineſſe in being a *Member* of *Chriſts Church*, before his being the *Head* of an *Empire*. Seeing that the priviledges of faith are of larger extent, then the Confines of an Empire; and of that ineſtimable price, as no treaſure is to be compared to her: it becomes every ſincere Profeſſor, to deſire rather to ſuffer, then ſo incomparable a Princeſſe ſhould ſuffer in her honour: nay, rather to periſh by ſpeaking, then that *Truth* ſhould periſh for want of a Speaker.

Omnis Chriſtianus loquendo citius periret, quàm veritatem pro aſſertore pereuntem ferret. Apolog.

Having thus laid downe the foundation, whereon the firſt hopes of Youth are to be grounded; with ſuch eminent graces, wherewith it is to be ſeaſoned: and ſuch conſequent Principles of Religion, wherein neceſſarily it is to be confirmed: Wee are now to deſcend to our ſecondary *Parentall* care; which as it is not to precede the former, ſo is it not to be neglected in a proportionable meaſure and order. The ſoule indeed, as it is of a more precious ſubſtance then the body, ſo ought their cares to be of a diſtinct quality. This the Poet intimated elegantly:

Leſſe is the loſſe of Fortune *then of* Fame;
More of a Soule *then of a glorious* Name.

Levius eſt diſpendium fortunæ quàm famæ, famæ quàm animæ. Chryſol. Lucret.

Diverſe then, and of diſtinct nature be theſe different cares: wherein *Parents* are to be ſo much the more cautious, in regard their too anxious and immoderate cares, may become highly noxious. O how many by doing too much for their Children, have undone their Children! Be it then your eſpeciall ayme, in theſe *temporall cares*, to improve your meanes by honeſt wayes. A Revenue got with honeſty, is a thriving portion to Poſterity: whereas, Eſtates built on rapine, or the ruine of others, what ſhallow foundations have ſuch Fabricks, being many times no ſooner raiſed, then razed! Theſe *illegitimate Patrimonies*, as that grave Morall ſtiled them, ſeldome ſurvive an age: for the macerating cares of an exacting Father, treaſure their hopes moſt commonly on a prodigall Succeſſor. Howſoever then, that Apoſtolicall admonition is ever to be remembred; and by a diſcreet Providence to be ſeconded: *If there be any that provideth not for his owne, and namely for them of his Houſhold, hee denieth the faith, and is worſe then an Infidell*: yet let a religious feare ever accompany this care. Gods honour muſt be in the firſt place; or there can bee no peace in any place. Now to advance his honour, and obtaine favour in the preſence of our beſt Maſter, let not the proviſion for a Family, nor improvement of a Poſterity make you remiſſe in your care of eternity. Be owners of your

1 Tim 5.8.

Obſerv. 2.

owne; ſeeke not to reape, what you have not ſowne. Scorne to be Intruders in anothers right; or, in the confidence of your *power*, to cruſh your inferiour; or to grinde the face of the poore, by working on his neceſſity who flies to you for ſuccour; or by removing buttals, to enlarge your boundiers; or by any meanes, to ſurprize others, to inhance your injurious Coffers. The *Partridge* (ſaith *Ambroſe*) makes her a neſt of ſtolne eggs, which ſhe hath not laid, but as ſoone as the birds are hatched, the true Mother cals them all away from their thieviſh Step-dame: This may be the proper Embleme of the covetous and cruell man, *Incubat auro.* Such incroaching Brooders be all unconſcionable Miſers, who ſit hatching thoſe golden egges (to uſe the words of the Apologue) which they never lay, but, to their griefe, muſt be ſtript by the true owners, of what they ſo immoderately love. For the Oppreſſors wealth is like *Achans* Wedge: *Turnus* Belt: *Dagons* houſe broke *Dagons* neck; and all uſurping Poſſeſſors are to expect the like fate.

Talis ſubſtantia non eſt ſtabilis; aut ipſis invenientibus eſt peritura, aut à malis hæredibus eſt diſſipanda. Chryſoſt. in Matth.

Gnipho the Vſurer (as *Lucian* feigneth) lieth in Hell lamenting his miſerable eſtate, that one *Rodochares*, an inceſtuous Prodigal did on earth conſume his goods waſtfully in the ſurfeits of pleaſure, which hee with care, and unjuſt meanes had ſcrap'd together. The way to decline theſe laments, and prevent thoſe infernall teares; is with diſcretion to moderate your cares and feares. Let not an unjuſt nor injurious thought ſeize on you; nor a deſire to improve your ſelves by anothers ruine ſurprize you; Let not a Widowes teare, nor an Orphans ſhreeke beare record againſt you. Theſe have ſhrill voyces, and will find an Avenger: One who has a *Bottle* to preſerve the *teares* of the one, as a precious Elixir; and an *Eare* to compaſſionate the *cryes* of the other, like an indulgent Father: The way then in theſe *temporall cares*, to make you happy *Parents*, is with that indifferency to value *gold*, as to make *Godlineſſe* your chiefeſt *gaine:* To preferre the approvement of equity, before the improvement of a poſterity; To rejoyce more in honeſt poverty, than in thoſe ſwelling titles of iniquity. For beleeve it, that little *Common-weale* of *man* cannot chuſe, but enjoy much quietneſſe, where *Conſcience* becomes Soveraigneſſe, and receives *Preheminence.*

Now, there is one errour that I have obſerved in *Parents*, which were well to be rectified: it is too generally ſpreading, and conſequently exacts the more expedite prevention. It ſhall be our care to preſcribe a cure: which if it admit a cure, it ſhall amply recompence our care.

Many, too many make it their prime ayme, their principall care in preferring their Children, to fixe upon Inheritance, or Portion. Their ſonnes muſt marry with *Coheires*; and ſo joyne land to land. A ſurvey of their eſtates with whom they intend to match, muſt precede all inducements of love. Grounds of fancy muſt be rank'd in the ſecond ſiege. Proportion is to veile to Portion; Reall affection to a rich Poſſeſſion. It was onely hope of Promotion, that preferr'd this loves motion. Were thoſe inward Ornaments of this great *Inheretrix* never ſo meanly accoutred, being thus encountred, and with ſuch rare fortunes embelliſhed, they muſt be above their eſtimate valued: there is not ſo much as the leaſt queſtion made of the young *Gentlemans* love. The *Parents* choyce muſt admit no change. Meane time, what miſeries have attended ſuch enforced Marriages, every age can afford variety of dolefull Inſtances: Where an vnion of hands begot a dif-union of hearts. The reaſon might be this; indirect affecti-

ons

ons ſeldome receive a bleſſing. They invert the uſe of marriage, who make *Portion* Directrice of *Affection*: *Fancy* ſubordinate to *Fortune*. Love is not to be made ſuch a Page of: Bee it then your office to examine the affection of your Child, before you engage their perſons to an enforced choyce. Though a good fortune be not to be rejected, yet is a good liking betwixt the parties to be preferred. In a word, let vertue be the ayme: and the Marriage-day cannot chuſe but cloze with a glorious Even. *Obſerv. 2.*

In beſtowing likewiſe your younger Children upon Trades, you are to be very circumſpect in the choyce of their Maſters, with the quality of their profeſſions. Ingenuous natures ſuite not well with rigid Maſters. Neither are tender, or delicate conſtitutions for toyling or ſinnewy profeſſions. This was eſpecially obſerved by the ancient *Romans*, which made them exquiſite Artiſts in thoſe manuall myſteries. Vide Plut. vid. Var. Macrob. in Saturn.

Wee have here in this our flouriſhing Iland many Staple Trades; wherin, as it is no derogation for our Gentry to intereſſe their younger Children; ſo by Gods bleſſing, and their good endeavour, they become many times ſo well improved, as they need not obſequiouſly ingratiate themſelves to any inferiour favour, nor rely on a pentionary ſupply, or any neceſſitated ſuccour, being able by a civill remonſtrance to render curteſie for curteſie to their elder Brother.

Neither can I approve the Indulgence of ſuch *Parents*, whoſe too tender affection towards their Children, declines them from all hopes or helpes of preferment in this kind. Birds wee ſee, after ſuch time as they have brought forth their young ones, will not for ever foſter them under their wings. They muſt be ſent abroad to provide themſelves food to releeve them, to build them neſts to receive them, and fitting mates to conſort them. And muſt theſe be wiſer in their generation, than thoſe *nobler Creatures*, who partake of Reaſon? Theſe obſerve the meanes by which they are directed to conſerving ends.

Now, would you have theſe *meanes* defined; they are properly ſtyled, the way by which wee are directed, to that ſcope or marke, at which we aymed. As you are then by nature their *parents*, be it your care to raiſe them meanes of ſupportance. As they had from you their being, let them receive from you grounds of ſubſiſtence. Let not your delicacy eſtrange their ſpirits from Induſtry; leſt by too much hugging them, with the Ape in the Fable, you ſtifle them. Send them then forth into the world, that as you have educated them, ſo you may reape the fruit of your proviſionall care, by their improvement. For, truſt me, highly are ſuch *parents* to be condemned, who leave their eſtates ſo perplexed, as they recommend the lively-hood of the *Younger*, to the remiſſe conſideration, or doubtfull commiſeration of the *Elder*. For theſe, many times, entertaine ſuch profuſe Followers, as their vaſt and unbounded ryot begets a neglect in them, towards ſuch as were recommended to them, by making *Servants* of their *Brothers*, and *Brothers* of their *Paraſites*. Beſides; the charge of Annuities, as they exhauſt the eſtate of the *Elder*, making him live all his time like an ancient deſcendible Begger; ſo it begets an irregular courſe in the *Younger*: who, either falling ſhort in receipt of his annuall allowance, or exceeding his bounds, ingageth his periſhing hopes to ſome deſperate action, which in the end ſpins to a full length, the threed of his ruine. So many fearefull examples, both ancient and moderne, preſent themſelves daily upon the Stage of our State, as they need no further illuſtration in this

Media vix petere? via dirigitur, quâ ad metam tenditur. Fodere nondum didicerunt, & mendicare erubuerunt; fures igitur non citius vident quam cum iis currunt, & cum adulteris portione ponunt. Iſta ne genero ſa cenſeamus vitia, quæ antiquæ domus detraxerunt auſpicia? Pandect.

Observ. 2.

this kinde. That Maxime holds ever authentick: "Brethren are ever "kindeſt one to another, when they are leaſt beholding one to another. Aſſigne then to every one their peculiar portion, which will become ſuch a firme Cement or ligament to their affection; as their mutuall ſupplyes may produce reciprocall tyes: by which harmonious freedome, or propriety of living; one may enjoy the others ſociety, without the leaſt conceipt of a too tedious beholding.

In the diſpoſing too of your eſtates, let me adviſe you not to neglect opportunity of doing good to your owne, now while it is in your power to diſpoſe of your owne. Many by deferring the ſettling of their eſtates to their death, become abridged of their intents, by being prevented with the inopinate arreſt of death: and ſo leave their diſtracted eſtates to be determined by Lawyers, who being fed with fat fees, make fooles of your intended heires: leaving them after many an *humbly complayning* to bemoane their leane fortunes, when they fall into conſideration how their extracted eſtates, by thoſe numerous Suite-atoms, are reſolved into papers: And how their long practiſe in a litigious kind of *Alchimy*, by a precious pragmaticall pouder, has reduc'd all their Chymicall fortunes into the Remaines of a greater Worke, the Elixir of poverty.

Parents are to diſpoſe of their eſtates now while they ſtand ſeized of eſtates: leſt their deceaſe alter the intention of their eſtates.

Sickneſſe is a ſufficient burden of it ſelfe: disburden then your ſelves, by diſpoſing of your eſtates before ſickneſſe commeth: not by diſpoſſeſſing your ſelves of them, for ſo you may give others power over you; but by a diſcreet and deliberate diſpoſure of them, that temporall cares may leſſe intangle you, when ſickneſſe ſhall ſurprize you: and your *inward houſe* be ſet in ſuch *order*, as your compoſed Soules may receive reſt to your comfort, and Gods honour.

Thus farre have wee enlarged our diſcourſe, in laying before you the care which you are to have in *ſpirituall affaires*, for improving your Children in that *beſt knowledge*, which may truly enable them for their *higheſt inheritance*: as likewiſe how you are in a conſcionable proviſion to addreſſe your inferiour care for their temporall ſubſiſtence. In which two reſpects, as you ſhall performe the office of prudent and affectionate *Parents*: ſo ſhall thoſe rich treaſures, which you *Depoſit* in ſucceeding hopes of your Children, crowne your ſilver haires with incomparable comfort: For as this religious care was ſincerely diſcharged by you: ſo ſhall you receive thoſe filiall Offices from yours, as may amply recompence your care; and, as you ſhall now heare, returne to their Labourer a deſerving hire.

The offices of Children to their Parents.

YOu have heard what is required of *Parents* to their *Children*; their inceſſant cares; jealous feares; and theſe intermixed with ſuch doubtfull hopes, as not one houre without a corroding care; nor a promiſing hope without a threatning feare. It was obſerved in *Auguſtus*, that ſo long as his two daughters *Iulia* and *Livia* were in his preſence, hee could never returne any expreſsion to his Councell with much reſolvedneſſe. His mind was not fixed upon an Anſwer, but upon his daughters behaviour. Where he collected by the company they frequented how their affections were inclined. If *Iulia* converſe with a Ruffian, it becomes no leſſe a ſting to her fathers heart, then a ſtaine to his daughters reputation. Whereas if *Livia* enter into diſcourſe with any grave Senatour; this pleaſing object redounds equally to his ſolace, as well as her honour.

Now

Now to recompence theſe numerous cares and anxious feares, which become conſtant companions to *Parents* hearts, let *Children* returne a gratefull remonſtrance of their duty and zeale in theſe three diſtinct reſpects.

Firſt, in tendring them the ſacrifice of *Obedience*; Secondly, in performing that filiall office with all *reverence*. Thirdly, in affording them, if neceſſity ſhould thereto enforce them, their beſt *ſupportance*. Of theſe we ſhall take occaſion to treat ſeverally, and with that perſpicuity, as the very youngeſt and raweſt in theſe *offices*, may vnderſtand his peculiar duty.

It was an excellent admonition of that ſonne of *Sirach*; *Honour thy Father from thy whole heart, and forget not the ſorrowes of thy Mother.* Which admonition in the next enſuing Verſe he ſtrengthneth with this Emphaticall remembrance: *Remember that thou waſt borne of them, and how canſt thou recompence them the things that they have done for thee.* This confirmes that Maxime of the Stagyrite: To our *Maſters*, our *Gods* and *Parents* can never be rendred an equivalence. And if that divine rule hold, that the *obedience* we exhibit to our Superiours, we even exhibit to God himſelfe, who is the Lord paramount, and in whoſe preſence the higheſt *Potentates* are *inferiours*; what ſuperiority in a degree of ſuch propinquity exacts of us a more filiall duty? whence it was, that bleſſed *Baſill* falling into a ſerious contemplation of this tender native affection, affirmeth; *That we are bound to love our Parents as our owne proper bowells.* So as hee well deſerveth, ſaith Saint *Gregory*, to bee puniſhed with *blindneſſe*, which *lookes* vpon his *Parents* with a *louring count'nance*, or with *proud eyes* offends the *Piety* of his *naturall Parents*.

Canſt thou looke (ſaid that excellent Morall) vpon thoſe who brought thee forth into the world with a contemptuous eye, as if they were not worthy to live in the world? Muſt thoſe who bred thee, breed a diſtaſte in thee? Art thou by being a man of place, aſhamed of thy birth, which gave thee a being upon Earth? Muſt thine honour ſo degenerate from nature, as nature muſt veile to honour; and make the affluence of a fading ſtate to ſoveraignize over her? Are theſe arguments of *Obedience*, when creditors become debters, and *Parents* ſervants to their *Children*.

As every family is a private Soveraignty; ſo ought there to bee a diſpoſition, order, or apt ſymmetry in every member of that family. The *Members* are *Miniſters* unto the *Head*: ſo are *Children* and *Servants* to the *Maſter* of the *Houſe*. Should the leaſt Member ſurceaſe to miniſter, the Head could not chuſe but infinitely ſuffer. Now, how unnaturall bee thoſe *Tendrells*, how adulterate thoſe Sciones, which decline from that *Stemme* which gave them growth; from that parentall *Stocke*, which render'd them their firſt birth?

The Philoſopher, indeed, gives a reaſon why *Parents* love their *Children* more, then *Children* their *Parents*: and why they know more then thoſe Children that derive their being from them: becauſe, ſayes he; as water is the pureſt which flowes from the Fountaine Head the neareſt; ſo that love which deſcends from the Originall root is ever the deareſt: and for as much as true love is ever grounded upon knowledge, for otherwiſe it merits rather the title of *folly* then *love*; in regard *Parents* know us better to be theirs, then we our ſelves know us to be

Obſerv. 2.

Children are bound to render vnto their parents expreſſions of their duty and zeale in 3 reſpects. OBEDIENCE. Eccluſ. 7. 27. 28.

Magiſtris, diis & Parentibus non poteſt reddi equivalens. Ariſt. Eth 9.

Parentes noſtros vt propria viſcera diligamus. Baſil.

Meretur cæcitatis ſuæ ſubire ſupplicium, qui parentum vultus torvo viſu reſpexit, & elatis oculis læſerit pietatem. Greg.

Sicut membra capiti, liberi et ſervi patri familiæ. Elench.

Parentes plus diligunt filios quàm è converſo, eò quòd magis ſciunt parentes quàm filij, quòd ab iis ſunt geniti. Ariſt. Eth. 8.

Observ. 2.

Rarius ascendit, descendit gratius ætas, Quæ patres pueris non retulere suis. Salv.

be theirs: so much more as their knowledge is surer, so much is their parentall affection purer. Whence the Poet delivers this for a knowne experiment.

Nature do's oft discend, but seldome mount,
Parents arecres fall short in their account.

But if *Children* would consider how they have received their native being from them: againe, those incessant cares which attend them: with those promising hopes which they have treasured in them, they would hold it one of the highest taskes, and noblest Acts of piety, to be imployed in those offices of filiall duty; and to performe them with all alacrity. Besides, doe *Children* desire a blessing? The *Honour* which they render unto their *Parents* is confirmed with a *promise*. Nor is any *Commandement* ratified with a stronger *Assumpsit*. Length of dayes is promised, which implyes an abridgement of time to such as neglect it. Nay, that I may presse this Argument a little further, by recounting those benefits which arise from parentall honour: wee shall generally observe, how that dis-regard to *obedience*, which *Children shew* towards their *Parents*, is fully requited by the *Disobedience* of their *Children*, when they come to be *Parents*.

Illud expectandum est à nobis, quod præstitimus nostris. Pinorm.

For what more may you expect from yours, then what you tendered unto yours? You may collect hence what singular blessings are from *Obedience* derived: Againe, what discomforts even to Posterity are from *disobedience* occasioned. The one proposeth a long life; the other implyeth a short life. The one conferrs a comfort on us in our posterity; the other a myriad of afflictions in our progeny. Nor can that *Child* be of no ingenuous nature, who with a free and uncoacted embrace addresseth not his best endeavours to advance this Honour. Let him but reflect upon his *parents* tenderneſse, and hee cannot chuse but highly taxe himselfe of unthankefulneſse; should hee suffer the neglect of one houre in returning the obediential sacrifice of a *Child* to his *Father*. Neither is any time to be exempted from so pious a taske. For as their tender and vigilant eye has beene from infancy to yeeres of more maturity ever intentively fixed, that their hopes might be improved, and their comforts in that improvement numerously augmented: so ought it to be the delightfull'st study to their posterity, to crown their Parents white hairs with comfort; and in imitation of that vertuous *Corinthian*, to recollect themselves, by considering what might give their *Parents* most content: and with all cheerfulneſse to performe that for them, even after their death, which they conceived could not chuse but content them in their life.

Quicquid parenti placuisse vivo senserit, eo etiam mortuo præstare non desivit. Paterc.

O quam parva fuisse nero placere parenti. Parvula in nostris micuere nobis.

Alas, so indulgent are most *Parents*, and so easily contented, as the very least offices of duty performed by their *Children*, transport them above comparison.

When Children in Obedience *play their part,*
They drop young blood into an aged heart.

Hom. in Iliad.

Nay, I may truly affirme of this precious plant of filiall *Obedience*, what our ancient Poets sometimes wrote of that *Æsonian* herbe, or what the ever living *Homer* reported of his *Moli*; that it has power to restore nature, and beget an amiable complexion in the Professor. For a *good life* attracts

attracts to the countenance (ſayes the Ethick) expreſſive Characters of love.

Now ſhould you more curiouſly then neceſſarily enquire after the extent of this *Obedience*; as, wherein it is to be exerciſed, and to what bounds confined: take this for a poſitive Rule; that in whatſoever ſhall not be repugnant to the expreſſe will of God, there is required this Obſervance: yea, even in matters of indifference, it is farre ſafer to oppoſe your owne wils, then diſtaſte your *Parents*. It was an excellent ſaying of Saint *Gregory*; "Hee that would not offend in things unlawfull, muſt oft "abridge himſelfe in things lawfull. The way to infuſe more native heat in this *Obedience*, is to ſhew an alacrity of obeying, even in Subjects of indifference; for a remiſſeneſſe in theſe cannot but argue a probable coolneſſe in thoſe of higher conſequence. And, as the command of a diſcreet Father will injoyne his Child nothing but what may comply equally with piety and reaſon: ſo will a dutifull Child ſubmit himſelfe to his Fathers command, without the leaſt unbeſeeming debate or expoſtulation.

Thus from theſe Premiſſes may wee draw this infallible Concluſion: Would you enjoy length of dayes, glad houres, or a ſucceeding comfort in yours? Anſwer their aged hopes who have treaſured their proviſionall cares for you; bring not their ſilver haires with ſorrow to their Grave: but returne them ſuch arguments of proficience in every promiſing Grace; that your ſincere and unfeigned *Obedience*, may not be only a *ſurviving comfort* to your *Parents*, but a *continuall Feaſt* to your owne *Conſcience*.

Neither are you to performe theſe offices of *Obedience*, with a regardleſſe affection, or without due *Reverence*. For, as God would have thoſe who are Labourers in his Vineyard, to doe their worke with cheerefulneſſe: ſo is it his will that naturall Children returne all offices of duty, and filiall Obedience with humility and *reverence*. *Age is a crowne of glory, when it is found in the way of righteouſneſſe*. And this cloſeth well with that ſaying of the Preacher: *The crowne of old men, is to have much experience, and the feare of God is their glory*. But admit they were ſuch, whom native *Obedience* injoynes you to *reverence*: as the nearer to their Grave, the further from knowledge: the nearer to earth, the more glued to earth: yet for all this, in lawfull things are you not to alien your thoughts of obedience from them: but as you derived your being from them, ſo with a ſenſible compaſſion of their infirmities, with the veile of piety to cover their nakedneſſe. It is true indeed what that ſententious Morall ſometimes obſerved: [a] *There is no ſight more unſeemely then an old man, who having lived long, reteines no other argument of his age then his yeares*. This moved *Curius Dentatus* to conclude ſo poſitively, [b] *that he had rather be dead, then live as one dead*. Neither indeed is age to bee meaſured by *yeares* but *houres*. Many are old in *yeares*, who are young in *houres*: Many old in *houres*, who are young in *yeares*. For time is of ſuch unvaluable eſtimate, that if it be not imployed to improvement, it becomes a detriment to the Accomptant. No object more diſtaſtefull (ſaid that divine Morall) then an [c] *Elementary Old-man*: No ſubject of diſcourſe more hatefull (ſaid witty *Petrarch*) then a [d] *dialeticall Old-man*. A logicall age, howſoever it appeare copious in words; it ſeldome becomes plenteous in workes. Free diſcourſers in Philoſophy, are oft the ſloweſt proficients in the practick part of Philoſophy. Whereas, it is better to be a Truant at

Obſerv. 2.

Vita ſpectabilis, vultus amabilis, Vita enormis, forma deformis. Greg.

The fruits of obedience, as they have relation, both to Children and Parents.

REVERENCE.

Prov. 16. 31.

Eccluſ 25. 6.

a *Quare nihil turpius eſt, quam grandis natu ſenex, qui nullum aliud argumentum, quo ſe probet diu vixiſſe quam ætatem.* Sen. de Tranq. an.

b *Malle eſſe ſe quam vivere mortuum.* Ib.

c *Nihil ſene elementario turpius.* Sen. *Nihil dialetico ſene deformius.* Petrarch.

Obſerv. 2.

at *Schoole*, then in the practiſe of *life*. For, as it is better to know little, and practiſe much; then to know much, and practiſe little: So it is a more uſefull knowledge, to learne the art of living, then of learning. For many with their learning have gone into Hell: whereas none, were they never ſo ſimple, but by living well have gained Heaven. It is an excellent Caution indeed, and well deſerving our deepe Impreſſion: *If thou haſt gathered nothing in thy youth, what canſt thou find in thine age?* But ſufficient it is not to gather, but to make uſe of that experimentall treaſure. Medicines depoſited afford ſmall benefit to the Patient: nor are *Talents* to bee buried: nor our *Lights* under a buſhell ſhrouded. Knowledge cannot be uſefully active, unleſſe it be communicative. Howſoever, then, Age in reſpect of her ancient livery with thoſe aged Emblemes of her antiquity exact reverence: yet deſerves it moſt honour when thoſe gray haires are beautified with knowledge. *Oh, how pleaſant a thing is it, when gray headed men miniſter judgement, and when the Elders can give good counſell! Oh, how comely a thing is wiſedome unto aged men, and underſtanding and prudency to men of honour!* This no doubt, as it begets them eſteeme amongſt their Equals: ſo it highly improves their *reverence* with Inferiours. For, fooliſh age, though it ſhould be exempted from deriſion; yet ſuch is the levity of time, and piercing eye of youthfull obſervation, as age becomes cenſured by youth; whereas youth ought rather to interpret the beſt, then detract in the leaſt from the *reverence* of age.

Eccluſ 25. 3.

Eccluſ 25. 4, 5.

Omne peccatum incurabilius eſt in ſene, quam in juvene. Holgot. ſup. li. Sap.

It is too true, that every obliquity, be it either of higher or lower quality, is more incurable in age, then youth. The reaſon is, Age becomes more inſenſible of what it has committed, and growes more indurate through an accuſtomed habit: whereas, though an unconfined heat of youth drive the other into folly: an ability of conceipt brings them to an apprehenſion of what they have done: and conſequently to a recollection of themſelves, to reforme what they have miſ-done.

Now, the way how to improve this *reverence* in *Parents* to their *Children*, and *Magiſtrates* to their *Inferiours*; is to expreſſe ſuch patterns of piety in the whole courſe of their life, as the very ſhadows reflecting from ſuch Mirrors may produce an awfull reverence, zeale, and love in their Obſervers: with a zealous deſire of imitation in their Succeſſors. This, no doubt, begot a pious emulation in our Predeceſſors towards thoſe, whoſe actions being of ancient record, induced them to trace thoſe ſteps wherein they had walked: and with much conſtancy to profeſſe thoſe vertues, which they had found in them ſo highly approved. Others *lives* became their *lines*; lines to direct them by their Coppy: lights to conduct them to an higher pitch of true Nobility.

Quantò ſenes ſunt morti viciniores: tantò debent eſſe puriores. In decret. diſt. 86.

It is a Rule worthy inſcription on the ancient Wardrobe of Age: "Old "men, by how much they are unto death neerer, by ſo much more ought "they to be purer. This will attract unto them duty in their life; and eternity after death.

Now, *Gentlemen*, that you may better obſerve this *Reverence*, addreſſed to thoſe to whom you owe all *Obedience*: be it farre from you to debate or diſpute their commands: It ſuites not well with the duty of a *Child* to expoſtulate with a *Father*; eſpecially, in morall reſpects: where the quality or nature of the command diſcovers no Oppoſition to the Law divine. Be never in their preſence without a pious feare, and awfull *reverence*. Interrupt them not in their diſcourſe: neither preferre your owne opinion

opinion before their advice. It taſtes of an ill condition to ſtand upon conditions with a Father, upon propoſals of meanes or exhibitions. But much more diſtaſtefull to conteſt in termes; as if the memory of nature were loſt in you, and all acquaintance with picty eſtranged from you. This it was which moved that diſ-paſſionate *Theban*, to take up his unſeaſoned Sonne in this manner: putting him in mind of his neglect, even of civile duty; which the better to remember, hee layes before him his uncivile demeanour in this ſevere Character. *Obſerv. 2.*

An *Ale-houſe* ſeemes by your *Apologie* an excellent *Receipt* for a *Male-content*. I am ſory you have loſt the *Principles* of more divine Philoſophy. You might recall to mind thoſe *Attick Studies*, wherein you were ſometimes verſed; thoſe *Academick Colleagues*, with whom you diſcourſed: A Memoriall of theſe might have better qualified this humour; by reducing your troubled affections to a clearer temper. But my *hopes* now are to be reſolv'd into *prayers*: for as yet there can appeare ſmall hope, where your *Morning Sacrifice* is offer'd to *Smoake*: a ſweet perfume for an intended Convert! *Tune Auroræ filium, nepenthicis Salamancæ fumis, primas Auroræ horas offerre?*

You ſeeme to preſſe your *Father* to a performance of promiſe; God bleſſe you! I ſee plainely your pen muſt neceſſarily make that *Maxime* good:—"Where there is a want in the *practiſe* of *piety*, it muſt needs "beget a neglect of *Duty*, nay of *Civility*. I could wiſh that you would be as ready to *reforme* the errours of your life, as I to *performe* the Offices of a fatherly love: So ſpeedily do's love *deſcend*, ſo ſlowly do's it *aſcend*.

To conclude all in one,—I muſt tell you, to *condition* with a *Father*, argues no *good condition* in a *Sonne*. But let the wiſeſt *Conſort* you conſult with adviſe you, and with their *Tap-Rhetorick* ſurprize you; you ſhall find that I have power to proportion *meanes* to every ones *merit*. From which reſolution, neither ſhall *affection* draw me, nor *power* overawe me: So as, if you expect from me a *Patrimony*, exerciſe *Piety*. *E tabernis veſtri pronunt Rhetores.*

"*Be what you ſeem: or prove the ſame you vow,*
"*Wee have diſſembling practiſers enow.*

Thus have you heard the courſe of a *profuſe Sonne*, with the reſolution of a *diſ-conſolate Father*. Collect hence what diſcontents accompany the one; what diſtractions conſcionably may attend the other. Children reflect conſtant cares, but uncertaine comforts. Cares are proper attributes to *Parents*: Comforts, thoſe fruits, after a long Seed-plot of cares, the ſole Harveſt they reape. It is true, *Parents* are to diſpence with diſcomforts in their *Children*; and receive them as familiar Gueſts to lodge with them: But what heavy fates attend ſuch *Children*, as exemplarily preſent this condition! Welcome Gueſts you cannot be to your father in heaven, who make your inferiour cares ſuch unwelcome Gueſts to him on earth.

I have found in ſome Children a ſerious inquiſition after their Fathers yeares: ſo as, if they could poſſibly have contracted with the *Regiſter*, to inlarge his aged Character, hee could not want an ample Fee for ſo gratefull a labour. Such as theſe would ride in their Fathers ſaddle before their time. But truſt me, few of theſe *Lap-wing* hopes or looſe-pinion'd deſires, but they cloze in a fatall Cataſtrophe: and as their ill-grounded hopes were ſcean'd in prodigality, ſo they end tragically in an Act of miſery.

Obſerv. 2.

Let it be your honour to *reverence* their gray haires, and with wiſhes of pious zeale to rejoyce in their length of dayes: For this it is will bring an happineſſe to your age; and beget a reverend obedience in yours, as you in all piety offer'd like Sacrifice unto yours. For take this for a conſtant poſition; You ſhall ſeldome ſee any Prodigals falling ſhort of theſe inherent Offices of duty, but if they live to have a progeny, they receive the like diſcomforts from their poſterity. Nay, I have knowne very few ſuch *Vnnaturaliſts*, who deſired their Fathers death, in hope to enjoy his Land; that ever enjoy'd much comfort in poſſeſſion of that Land: For as theſe murder their *Parents* in their hearts, ſo they are many times ſtifled in the fruition of their hopes: Taſting more *aloes* of diſcontent in their enjoying; then ever they did *ſweetneſſe* in their expecting.

A conſtant poſition obſervable in diſobedient Children.

Conſider then the excellency of that divine *Proverbe*: *A fooliſh Son is a griefe unto his Father, and a heavineſſe to her that bare him.* Now, leſſe then *fooliſh* you cannot be, ſo long as diſ-obedience hales you to ruine: For your folly becomes an abridger of your dayes: or an ingager of your yeares to many diſ-conſolate cares: Inverting that by making it a curſing, which by preſerving it in his owne purity, might have beene an incomparable bleſſing. Remember then that golden ſentence, and let it reteine a faire Character in the ſignature of your conſcience: *Childrens children are the crowne of the Elders: and the glory of the Children are their Fathers.*

Prov. 17. 25.

Prov. 17. 6.

As you are their *Crowne*, ſo let them be your glory. Let every day wherein you live, produce a teſtimony of your unfeigned duty, your entire love. This ſhall be a meanes to accumulate Gods bleſſings on you: and leave patterns of piety, to ſuch as ſhall ſucceed you, with a Sacrifice of like *Obedience* to pleaſe you, and in the memory of their vertues deſervingly to prayſe you.

Thus by performing the religious taske of ſincere *Obedience*, you cannot chuſe but ſeaſonably afford them your *Supportance*, to whom you tender'd ſuch entire *Reverence*.

SVPPORTANCE.

Should Children forget their duty to thoſe that bred them; or neglect all ſuch pious offices as properly become them. Should thoſe native impreſſions be wholly razed in them, which, as ſhadowes to their bodies, ſhould individually attend them. Should humanity loſe his name, or piety relinquiſh her nature: yet might theſe, even by fixing on ſenſible creatures, find ſuch moving objects, as the very parentall affection which theſe inferiour Emblemes beare to thoſe that gave them being, could not chuſe but ſtrike in them a glowing ſhame, and preſent to their weake memory, the neglect of their neceſſitated duty.

Plin. in Nat. Hiſt. Ælian. Sambuc. in Emblem. Paradin.

It is ſaid of the *Cranes*, that when their Parents have moulted their feathers, their young ones ſeeke about for all ſuch neceſſaries as may relieve them, till ſuch time as their aged *Parents* recover their feathers, or by death leave them. Likewiſe to ſhew how wee ought to ſuccour and ſupport our *Parents* when they grow aged, may be inſtanced in the tender affection of the *Storke*: whereof wee reade, that when the *Storkes* grow old, their affectionate brood take up their *Parents* upon their owne wings, and ſet them in their neſts, and like tender Infants place them in their owne boſome; where they nurſe and nuſle them, affording them all *ſupportance* that may any way accommodate them. Nay, of all the birds in the ayre, the *Vulture* onely ſuffers his *Parents* to periſh with hunger; which diſcovers his ravenous and odious nature.

Soli vultures parentes fame mori permittunt. Ib.

It

It is moſt true what an ancient Father ſometimes obſerved: ſhould wee beſtow on them whatſoever we could poſſibly *conferre* on them, yet could wee not doe that which they have done for us, *beget* them. How tender then ſhould wee be of their ſupporting, from whom we receive the ſource of our being.

Obſerv. 8.

Quamvis plurima illis reddidimus, pariſve tamen eos generare non poſſumus. Caſſ.

It is written of the *Tyger*, though a beaſt of a ſavage and truculent nature, that when they take away the young one, they ſet looking Glaſſes, or ſome tranſparent models in the way to ſtay the purſuit of the ſhe Tyger; wherein ſeeing her ſelfe repreſented by reflexion of the Glaſſe, ſhe there ſolaceth her ſelfe with the conceit of her owne forme, while the Hunters make way for eſcape. Whence wee may take a view of the tender affection of the ſavageſt Creature to her Cubs in an imaginary reflexion on their feature. Theſe unfeignedly love thoſe who came from them; and no doubt by a ſecret inſtinct of nature, are equally requited by a thankefull remonſtrance returned to them: and ſhall the *Parthian Tyger* retaine more impreſſive Characters of a tender nature, then the moſt noble and rationall Creature? You heard before, how when the old *Storke* through age becomes naked of feathers; deſtitute of all perſonall ſupply or ſuccour: when her life becomes tedious unto her, through thoſe infirmities of age which attend her; yet ſhee receives comfort from thoſe, who derived their being from her: Shee is fed by her brood, and carried by them from place to place upon their wings.

Admoverunt labiis Tigrides ubera, & lacte fugunt Nutricis illa.

Baſil. Homil. 8. & 9.

So was aged *Anchiſes* carried by his pious *Æneas*: and ſo ſhould all Children doe to their diſtreſſed Parents. *Valerius* relates an excellent example, wherein hee ſhewes how we ought by ſo imitable a patterne to ſuccour and ſupport our *Parents* when they are in neceſſity, which hee commends unto us in this admirable ſtory: There was ſometimes a certaine noble Woman of high deſcent and parentage, who being adjudged to dye for ſome foule offence, yet in reſpect of her Family the Iudge decreed ſhe ſhould not dye publikely; but be ſhut up in priſon, and ſo dye for hunger. But her tender-hearted Daughter being then married, having got leave of the Iudge that ſhee might daily viſit her Mother, a diſconſolate priſoner, but before ſhe were admitted to her, to be carefully ſearch'd that ſhee brought no reliefe unto her: So as, being in that manner prevented to afford her ſuch comfort or repaſt as ſhe deſired (behold how wittily naturall affection became provided) ſhee pull'd forth her owne breſts, and with her milke nouriſh'd her Mother. And when the Iudge wondred how ſhee could ſo long ſubſiſt, being deprived of all meanes of reliefe; having at laſt heard what her Daughter had done unto her Mother, being moved with compaſſion, and the unexemplary piety of her affection, he reſtored the Mother to her Daughter.

Valer. Max.

Now ſhall Pagans expreſſe better the piety of Chriſtians, then Chriſtians the humanity of Pagans? Shall a beameling ſhew more ſplendor, then the Sunne it ſelfe, whoſe reflection affords that luſtre? A glimmering at the beſt had but theſe Ethnicks, and that onely darting from the light of nature: whereas we enjoy the Sunne in his Meridian glory, being adorned with an inward beauty: expecting no *Elyſian fields*, but thoſe of all joyes of Eternity. As our hopes are higher; our expectance ſurer, our grounded aſſurance firmer: let our affections appeare purer; our actions in the practiſe of piety clearer.

It was an excellent commendation which that Monument bore in her front

Observ. 2.

front to the memory of that vertuous Matron, *Constantia*, the Lady *Lucie*: *A true performer of all duties to Husband, Parents, Children, Friends.* In the first, expressing conjugall constancy; in the second, filiall piety; in the third, naturall propinquity; in the fourth, reciprocall courtesie. Now, of these, some have maintained that no office was more obliging, then that of a *Child* to his *Parent*, confirming their affection with this reason: In the losse of a *Wife*, one may redeeme that losse with the marrying of another: In the losse of a *Child*, one may repaire that losse in the generation of another: And in the losse of a *Friend*, one may recover that losse by the purchase of another: But should we forgoe a *Father* or a *Mother*, wee cannot possibly restore that losse with the supply of another.

The gradual respects of love and duty.

However I stand doubtfull of the authentick validity of this opinion: seeing wee are expressly injoyned to leave Father and Mother for our Wife: which parentall dereliction implyes, that Man is to adhere to his Wife in the neerest tye of affection; no doubt but wee are by the Law of *Nature*, nay by the definite *command* of our *Maker*, rather to surcease from living, then from supporting those from whom we received our being. Our breeding was their care; let our care bestow it selfe on their succour. Let not a wish proceed from our heart to accelerate their end: Though a wish extend not to an act, yet it breaths too much inhumanity to worke upon so native a part. Man should be of a more noble and malleable a temper, then to partake of the nature of a *Viper*.

Donec ab Insulæ finibus removeantur, languentem agentes vitam, emori non potuit.

It is reported, that towards the North-west part of *Ireland*, there is an Iland so temperate, or by some miraculous influence so indowed, as when any Inhabitant there becomes worne with age; or so enfeebled, as their life becomes an affliction: so tedious their houres; so fastidious their yeares; their Children or Friends must remove them out of that place, before they can dye. Whether there be any such enlivening Ile or no, I shall leave to the credit of the Relater: but I much feare mee, there be many remorcelesse Friends, and graceless Children, who would find ready hands to remove those *eye-sores* from that Iland; long before such time as any such decrepit age seized on them: desiring rather to enjoy their present fortunes then the presence of their persons. But such premature hopes resolve themselves into weake helpes: for where Sonnes are sicke of the Father, or Daughters of the Mother, they generally decrease no lesse in the prosperity of their estate, then quality of their nature. Be it then your care to provide for their necessity; to support them in their misery; and cheerefully returne them all such offices of piety, as may relieve their age, and consequently improve your comfort in a surviving posterity.

And so we descend briefly to those *Domestick Offices*, wherein the *Servant* is to expresse himselfe with all diligence and reverence to his *Master*; as likewise in what manner every *Master* is to demeane himselfe towards his *Servant*, in a gratefull and ample measure to requite his endeavour. Wherein, as they merit precedency, we are first to treat of the *Offices* of a *Master*: and in the second place, of those *duties* of a *Servant* to his *Master*, which are ever to be rendred with competent honour.

Of

Obser. 3.

Of Domeſtick Offices.

EVery private Family is a little City; wherein if there ſhould be no order, nor harmony, that diſtracted government would beget a private Anarchy. It were a great abuſe (ſaid that Melliſluous *Bernard*) for the *Miſtris* to play the *Hand-maid*; the *Hand-maid* the *Miſtris*: yet as the eyes of the *Hand-maid* ſhould be upon the eyes of her *Miſtris*; ſo muſt not the eyes of the *Miſtris* be eſtranged from the eyes of her *Hand-maid*. As there is a *deputative* charge recommended to the one: ſo ſhould there be a *ſuperviſive* care in the other. Now, as *Maſters* challenge to themſelves a power to command: ſo are they to have diſcretion in knowing what they command. In ſome caſes, *Servants* may more conſcionably diſ-obey, then obey the commands of their *Maſters*. *Ioſeph* would not ingage his honour, by proſtituting his chaſte thoughts to a prohibited pleaſure, for the loſſe of a light *Miſtris* favour. Lawfull things only, as they are by *Maſters* to bee commanded; ſo are they with all alacrity by *Servants* to be obeyed.

The Offices of Maſters to their ſervants. *Bern. Med.* 3.

Now to walke in ſuch a faire and ſmooth path of commanding; as neither the *Maſter* may erre in the exhibition of his commands; nor the *Servant* ſhew himſelfe remiſſe in obſerving what is commanded: the *Maſter* is to decline two *extreames*; the neglect whereof many times begets either a *contempt* or *hate* in the *Maſter*: an *inſolence* or *remiſſeneſſe* in the *Servant*. Theſe are *Lenity* and *Severity*: for as the one makes the *Servant* more *inſolent*: ſo the other makes the *Maſter* more *hated*. The Wiſe-man, indeed, propoſeth a Rule how *Maſters* are to command; and in what manner they are to demeane themſelves to their *Servants*: which he expreſſeth to life in theſe words: *He that delicately bringeth up his Servant from youth, at length hee will be even as his Sonne.* Whence he inferreth, That too much delicacy or familiarity with ones ſervant begets a contempt. This makes him quite forget his ſervile condition: and ſtrangely infuſeth into him an over-weening conceit of his owne abilities: which begets in him ſuch a malapertneſſe, as in ſhort time his perverſe diſpoſition confirmes the Wiſe-mans aſſertion: *He will not bee chaſtiſed with words: though hee underſtand, yet hee will not anſwer.* It is dangerous then, to make a *Copeſmate* of our *Inferiour*. You are then to obſerve a *Meane* in this; neither to inſenſate them by too much indulgency: nor decline their affections from you by too much ſeverity. That indiſcreet act of *Vedius Pollio* could deſerve no leſſe then an extreame cenſure; who, as one ſtript of humane nature, could ſo intemperately tyrannize over his Servants, as to cauſe one to bee caſt into a *Fiſh-pond* for breaking a Glaſſe. What an excellent rigid Maſter would this man have beene for our laſcivious and ſpritely Gallants, who cannot preſent an *Health* to their brittle *Venus*, without the breach of a *Venice Glaſſe*?

Two extreames to be avoyded, whereby this *Domeſtick Obedience* may be better obſerved.

Prov. 29. 21.

Prov. 19. 19.

Now, there be many *Maſters*, who with *Zimri*, by ſeeking their *Servants*, loſe themſelves. Theſe are ſo glued to the world, as they verily think the world has not enough mould to give every one an handfull. They never looke upon the wheele (for ſuch Emblemes are farre from them) which in its motion has ever the leaſt part or portion of all his proportion upon

Obſerv. 3.

No ſervant meaner then a parcimonious Maſter.

upon the ground. Earth receives the leaſt part of it; whereas earth enjoyes the moſt of their heart. Theſe, though they reteine the title of *Maſters*, are in their condition poorer then the loweſt of their *Servants*. For in thoſe comforts or complies of nature, they partake the leaſt ſhare. Their ſleeps are diſtracted; their unſeaſonable repaſts undigeſted: their clothes ſordidly or broakiſhly ſuited. So as, ſuch miſerable wretches as theſe, who are only rich in having, but poore in enjoying, want no Character to diſcover the quality of their ſlimy nature, but that Epitaph or Inſcription which was addreſſed for one of the like temper, and in this manner:

Vid. Lucian. in Sat.

Here lyes hee who had ſtocks and ſtore,
Had flocks i'th field, had corne o'th floore,
Had Goats within, and Gates at's doore,
Had all a-Shore, yet dyed poore.
I vow by fate, a wondrous feate,
That ſuch a Mate ſhould dye for meate.

It is farre better to poſſeſſe little, and enjoy it: then by poſſeſſing much, to be eſtranged from the enjoyment of it. Theſe, as they are ever their owne Tormentors: ſo they for moſt part leave few Mourners, but fat Executors. I have obſerved many of theſe rigid and ſevere *Maſters*, ſuited with the very ſluggiſht and ſloathfull'ſt *Servants*. Such, as though they pretended diligence in their *Maſters* ſight, it was, but *eye-ſervice* at the beſt: For their *Maſters* abſence gave them an eaſie diſpenſation with Conſcience. Their ſeeming labour muſt then turne loyterer: their late diſtemper'd reſt into a ſhady repoſe or plenteous repaſt. Such as theſe will

Luke 12.45.

be the apteſt for taking up thoſe words of that malapert Servant in the Goſpel: *My Maſter doth deferre his comming.* Hee reſolves therefore to take advantage of time; and to play the *Commander* in the abſence of his *Maſter*. Where, like an imperious Cenſor, he begins to *ſmite the ſervants, and maidens, and to eate, and drinke, and to be drunken.* Theſe are many times the fruits of parcimonious *Maſters:* who, by tasking their *Servants* too ſtrictly: or by deteining from them what they are to render them in equity; either make them diſſolute, or ſome other way deſperate: whereof wee have ſuch daily examples, as their too inſulting command have brought many timorous *Servants* to a fearefull end. The like may be ſpoken of *domineering Miſtreſſes*; who make their correction of their *Maids*, their ſole recreation. And theſe for moſt part, are of that tenacious nature, as they will not afford a competence to their Family, but ingage themſelves to famine amidſt of plenty. Theſe, as they live without love, ſo they generally dye without teares. Their exceſſive care to advance a poſterity, as it expos'd them to an indiſcreet parcimony; ſo it ever cloſed their memory with an incompaſſionate Elegy. This that injuried *Meliſſa* in the Poet expreſſed; who, having long time ſerved where ſhee little profited, and now freed of her ſharpe Miſtris *Druſilla*, by death attached; reſolved to revive her Miſtreſſes memory, one no leſſe decrepit in mind then body, in this *Loves Lachryma*, or her *Ladies Elegie*:

Lacrymæ amoris Epicedium; vel Heroinum Elegium.
Farn. in Epig.

Ladies tell mee, you that ſhine
In the fancy of the time,

Would

Would you live when you doe feele Observ. 4.
Maladies from head to heele?
Rugged wrinkles on that brow
Whiter once then Ida's snow;
Many rivels, beamlings few
Where the Rose and Lilly grew;
When those dangling tresses shall
In a timely Autumne fall;
When that breath shall Earth partake,
Which was once Ambrosiack;
When those pearled Cordons shed
Leave your mouths unpeopled;
When your nose and chin shall meet,
Balmy Palme has lost her heat;
When those weake-supporting feet
Faile in traversing the street?
If Death pleasing be to such,
Why should frailty *then thinke much,*
When like Grasse *she is cut downe*
For others good, and for her owne?
Let not a tear then dimme your eye,
When you see your Mother *dye.*
She only to her Mother *goes*
Where for a while she must repose,
Till her united parts shall sing
A glorious Pæan *to her King;*
Or to Dis, *I know not which,*
Who made her poore *by being* rich:
"*For ready Entrance who'l deny her,*
"*That has the* Keyes *of* Angels *by her!*

But let us decline our course from these parcimonious natures; being such as make themselves most miserable in having: by enjoying least what they have in possessing: And in briefe deliver the true Character of a deserving *Master*. Which we shall not presume to commend unto you, as a Patterne, or Modell drawne from the Engine of our owne conceit: being already so exactly presented to life, by that glorious Convert, and excellent Vessell of Election in these words: *Yee Masters, doe unto your servants, that which is just, and equall, knowing that ye also have a Master in Heaven.* Colos. 4. 1. And to attemper the inclemency of sterne and implacable *Masters*, whose highest glory it is to domineere over their *Servants*, he useth this exhortation: *Put away threatning; for know that even your Master also is in Heaven, neither is there respect of persons with him.* Eph. 6. 9.

Now to observe this golden meane in your Command: neither beare your selves so *indulgent*, as your remissenesse may probably beget a neglect in your *Servant*: for so by remitting your care, might you occasion him to divert, or omit his charge: nor *cruell*; for your distemper may discourage a well composed nature, and make him weary of his imployments for so severe and rigid a *Master*. Be it your care, that neither your remissenesse make him sleight you, nor your to much strictnesse bring him to hate you: So shal your gracefull demeanour deserve the choyce of such a

Observ. 3.

Servant, as I am now to present unto you: whose service shall be to your solace: and whose behaviour shall ever conduce to your profit and honour.

The duty of Servants to their Masters.

NOw, as you have heard those distinct Offices of *Masters* to their *Servants*: You, who are in all lawfull things to obey your *Masters*, recollect what especiall duties import you: and how you stand obliged, both by divine and humane Law to performe conscionably, what you are enjoyned to observe legally. And to expresse your selves the better in the performance of this duty, let not such taskes nor imployments as are injoyned you, be done perfunctorily or remissely, but cheerfully, and with all alacrity. Observe the direction of that sage Morall: That labour loseth a great part of its honour, that is done in a secure or drowsie manner.

Vid. Laert.

A Servant, to render himselfe truly obedient, must have *agility* of *hand*, and *alacrity* of *heart*. Many by repining have lost their *penny* in the Evening. And know ye, that as a curse is denounced on that *Master*, who *defraudeth* his *Servant* of his *wages*: so can no blessing redound unto that *Servant*, who *defraudeth* his *Master* of his *worke*. It was the Apostles exhortation, and it well deserves your attention: *Servants be obedient unto them that are your Masters according to the flesh, with feare and trembling, in singlenesse of your hearts as unto Christ.*

Eph. 6. 5.

Whence you may collect, how pretences of obedience without reverence and sincereneſſe can purchase no acceptance. Let it bee your principall care to reteine a memory of your highest Master: by which you shall learne to performe those offices to his honour, which are recommended to your charge; and in the evening of your service, amply remunerate your care. *Iacob*, because hee did the duty of a carefull servant, became a Master of dutifull Servants.

The duty of a servant to his Master, will make a servant an happy Master.

He shall never know well how to *command*, that has not learned first how to *obey*. Obedience is a thankfull Sacrifice: Neither can he well expresse it to his invisible Maker, who has not endeavour'd to render it to his visible Master. You know well what is commended and committed to you: discharge your place with discretion; it will improve your Masters affection; confirme his good opinion; and conferre a blessing on your fortune, *A discreet servant shall have rule over a lewd sonne.* Doe you observe this honour? As you tender then your reputation, let your service be ever seasoned with discretion. Let not your *labours* be to the eyes of men; seeing you are in his sight, whose eyes are upon all the Children of men. Let not your Masters presence be the sole motive to your diligence: but when hee is farthest divided from you, addresse your imployments as if hee were present with you. Let no wandring *thoughts* distract you: as you are seated in a vocation, you must not suffer it to admit of the least distraction. This has made too many Labourers mighty Loiterers, by suffering their *thoughts* to wander amidst those interesses of their labour. Thinke how many are made slaves of servants: This cannot chuse but sweeten your taske, in conceiving that extreame servitude which others taste. Let not an indiscreet *word* passe from you: know how you are to serve. Let your *speech* then suite with the condition of a servant. A malapert answer may exasperate the passion of the most indulgent Master. But above all things observe this Caveat: Guild not over your errours with glozing excuses. To defend an errour, is the way to confirme you in errour. Nor is there any hope of his reclayming, who either stands in justification of his offence, or with a frontlesse boldnesse labours to approve

Tunc nostra magis clarescunt bona, cũ fuerint præsentibus comparata malis.

prove it, either by a palliated excuſe, or apparent defence. For in this caſe, ſaith the Civilian, the meere defence equals the quality of the offence. Now to divert all occaſions of wandring, be it your care to aſſigne every diſtinct houre his peculiar taske. There is no *ruſt* that conſumes *iron* ſo much, as *Sloath* enfeebles or effeminates the *ſpirit*. Idleneſſe makes of Men Women, of Women Beaſts, of Beaſts Monſters. Let it not then be ſaid of you, what was ſometimes ſpoken of *Margites*; that he never plowed, nor digged, nor did any thing all his life long that might tend unto goodneſſe. Such as theſe are wholly unprofitable to the world. Furniſhed with *Eriſichous* bowels, but *Philoxenus* hands: for howſoever they are leſſe then Pigmies at their work, yet at their meat they are more then men. I would have theſe Patrons and Patterns of Idleneſſe uſed, as *Zeno* handled his ſervant *Bruſo*; who being taken with theft, and alledging for himſelfe that it was his *deſtiny to ſteale* (ſo apt are the moſt irregular to weave excuſes) his Maſter ſhaped him as ready an anſwer, *and thy deſtiny to be beaten*. The *Crab-fiſh*, (when as the *Oyſter* doth open her ſelfe) by a politick inſtinct caſteth a ſtone into her ſhell; by which meanes being not able to ſhut her ſelfe againe, ſhe becomes a prey unto the *Crab*. The Fathers by a proper alluſion apply this unto the Divell; when hee findeth men gaping and idle, he caſteth into them ſome ſtone of temptation, whereby he workes their overthrow and ruine. The ſloathfull man is the Divels ſhop; there hee workes, ever moſt buſie when men are lazie; ever intentiveſt when men are ſecureſt. For as mans extremity is Gods opportunity, ſuch is his piety: So the Divels opportunity is mans ſecurity, ſuch is his policy. You are to know then, that *Health* commeth not from the *Clouds* without *ſeeking*, nor *Wealth* from the *Clods* without *digging*. The Earth begun from her former fertility to faile, when *Adam* begun to fall. It needed not then ſuch culture, as it afterwards required to make it fruitfull. Had *Adam* never tranſgreſt, hee had never received that ſtrict command of eating his *bread* in the *ſweat* of his *browes*. *Eden* was then a native fruitfull Garden: but *Adams* ſinne alter'd the ſoyle. As you are then injoyned, and by a ſtrict Covenant tyed; neglect no time wherein you may in a conſcionable way render unto your Maſter an uſefull account of your imployment. And as this is required at your hands; ſo let this bee done with cheerfull hearts. For where alacrity accompanies any good, or pious action, it argues a ſincere previous intention: which indeed, is the Crown of every action. For good actions may be ill done, either by being corrupted in their doing, or by being not intended before they were done. You are then to performe your labours with *ſinglenеſſe of heart*; which affords an high approvement to every act. There is one thing more, which you are carefully to prevent: for as the errour is more generall, ſo it requires a timely diverſion, leſt *habit* begin to ſlight the quality of the offence, through an inurement or continuance of practiſe.

I have obſerved many *Servants* to hold this opinion: that if their care extend it ſelfe to what is committed to their charge; they are not bound in conſcience to looke any further: The Charge of their *Fellow-ſervants* holds no relation with them: They doe what is injoyned them, and this (as they erroneouſly pretend) may ſufficiently diſcharge them. It is true, indeed, as the world goes, ſuch *Servants* may bee well received into the liſt of carefull Reteiners, who addreſſe their labour to what is peculiarly injoyned them by their *Maſters*: But if they ſhould duly conſider the

Obſerv. 3.

Gothofred. de corp. Iur. Civil. Caſel. de jure civili. Iulius Pacius in Analyſi. Theoph. Inſtit. Fabrot. Inter. Vid. Plut. in Mor. Ovid. in Met. Ariſt. in Eth.

Emblematicall Hieroglyphicks of Sloath.

Adam no ſooner became ſinfull, then the Earth unfruitfull.

Obſerv. 3.

It is not ſufficient for a Servant to intend his own peculiar charge, vnleſſe hee admoniſh others of the neglect of their care. *Vid. Ariſt. in Polit. Zenophon in Cyro-ped.*

office of a faithfull *Servant*: their care would dilate it ſelfe to an higher extent. For that *Servant* cannot love his *Maſter* ſincerely, nor performe thoſe offices which are required of him effectually, unleſſe hee reteine a cautious and vigilant eye towards his *Fellowes* care, and to their neglects preſcribe a cure.

Yet not ſo, as by an inſinuating way, ſo to ingratiate themſelves in their *Maſters* favours, as by private whiſperings or ſuggeſtions to lay a diſgrace upon their *Fellow-ſervants*. This is neither an act of duty; nor any ſuch office as may hold coherence with charity. For her Rule is, to doe as you would be done unto. But if you apparently perceive that thoſe who are in Family with you, neglect their charge, or profuſely diſſipate your *Maſters* goods; you are not in conſcience bound to bee their Secretaries. For when no admonitions will reclaime them, corraſives inſtead of cordials muſt be applyed to them.

Thus have you heard what you are to doe, and what you are to decline. Much is expected from you, becauſe much is committed to you. Remit not your care; but reflect on your *heavenly Maſter*, in whoſe preſence you ever are. Begin the actions of every day with a memoriall of piety: ſo ſhall you proſper better in the performance of thoſe offices in your Family. And ſo we deſcend to our laſt *Obſervation*, which ſtrikes Anchor upon thoſe *neighbourly Offices*, which wee are to doe mutually one to another.

Obſerv. 4.

Of Neighbourly Offices.

OVr daily experience and hourely Obſervance may ſufficiently informe us; that, as our *Speech* is the *bond* or arteric of *humane ſociety*: ſo is *humane ſociety*; an eſpeciall *ſolace* in this *vale* of *miſery*. That rough Philoſopher, who gloried more in his contempt of the world, then others did in enjoying the fulneſſe of it, though he naturally affected retirednes, yet could he not chuſe but apprehend a great happines to conſiſt in the mutuall enjoyment of one anothers neighbour-hood. This moved him to returne that anſwer to one, who intreated his reſolution touching a parcell of ground which he was to purchaſe, with the conveniences which accomodated it: "Before thou be-"come *purchaſer*, inquire firſt who ſhall be thy *Neighbour*.

Oratio vinculum humanæ ſocietatis: Societas ſolatium animæ peregrinantis. Vid Cic. Hippol. Caſiman.

Laert. in vit. Diog.

An ill *Neighbour* makes an unhappy Farmer: Neither can the purchaſe be deare, who has a friendly Neighbour at his doore. It was the Wiſemans poſitive aſſertion: *He that deſpiſeth his neighbour is deſtitute of wiſedome.* Now, to preſerve this *neighbourly vnion*: that as propinquity of place hath joyned them, ſo a ſweet harmony of mindes may ever accompany them: you are firſt to know in what *eſpeciall offices* this neighbourly *amity* is to bee exerciſed. What *proper Objects* it reflects upon. That knowing how and in what particulars it conſiſteth, you may neither decline from the *Object* at which it aimeth, nor become defective in performing thoſe proper *Offices* which it requireth.

Prov. 11, 12.

Ariſt. in Eth. Melanct. Fonſeca. Pererius:

Our Ethicks will tell you, that theſe *Neighbourly offices*, whereof wee are here to treat, either pitch upon arguments of *Diſcourſe*, and *Communication*

munication; or upon *Action* and *Negotiation*; or *Paſtime* and *Recreation*.

Obſerv. 4.

DISCOVRSE. LIFE.

And firſt for matters of *Diſcourſe*; wherein you are to bee ſo cautious, as nothing proceed from you as may either ingage his *Life*, *fame*, or *Subſtance*; nor put your ſelves upon ſo deſperate an hazard, as by your too free and inlarged *diſcourſe*, to empaune your freedome under anothers girdle. Which obvious perill that you may the better decline; beware of theſe four precipices: For many by too ſecurely ſailing upon the Maine, have periſhed in their too much ſecurity, and through too much confidence loſt themſelves irrecoverably.

Foure cautions in matters of *diſcourſe*, to bee avoided; that all groundsof diſtaſte may be better directed.

Firſt then, play not too much the part of an egregious Traveller, by telling *marvailes*, nor of too pragmaticall a *Sophiſter*, by preſſing reaſonings; nor of too tart a *Critick*, by detracting from others merits; nor too arrogant an *Opinioniſt*, by making *Compariſons*.

The firſt may erroneouſly dictate to your deluded thoughts that you are admired, when indeed you ſhall finde your ſelves to bee pittifully jeered.

The ſecond may perſwade you that you are ſcholaſtically approved; when you are in the teſt of him that heares you, pedantically cenſured.

The third may hold you in hand that you are with reſolution againſt all oppoſition armed; whereas your too liberall cenſure makes you hated.

The Laſt, though it like you beſt, can never bee more by others diſtaſted, then when by your ſelves moſt reliſhed.

We uſually ſay, we may ſpeake any thing ſafely, under the Roſe. But this proverbe is to reteine a diſcreet reſtriction. The *Roſe* is an Embleme of *Charity*; which ſo long as wee make our Obiect, wee may ſpeake ſafely, becauſe our *diſcourſe* is ſeaſoned with a pious reſervancy. But no place can ſecure us, be it never ſo retired, unleſſe the Subject of our *diſcourſe* be ſo ſeaſoned.

Thinke then before you ſpeake, that an irrevocable word beget not in you too untimely a repentance for what you have ſpoke. Many, too many, will rather looſe their *friend* then their *jeſt*. But theſe are dangerous to conſort with: A jeſt unſeaſonably uttered has occaſioned too many an indiſcreet *Buffoun* much loſſe, and irreparably divided them from others love. There is no greater deliberation then to bee taken in any paſſage of this life, then in our choice of acquaintance: Many have periſhed by being too credulouſly confident of the privacy or fidelity of thoſe they conſorted with. *Catiline* had never been ſo unexemplarily miſchievous, had he not ſo daily conſulted and conſorted with a *Cethegus*. Now in arguments of *Diſcourſe*, as you are to addreſſe your Scope according to the quality of the perſon, or neceſſity of his occaſion with whom you converſe: ſo three particulars are mainely obſervable in treaties of this nature; *verity*, *utility*, *modeſty*.

Three particulars obſervable in arguments of *Diſcourſe*.

Vid. Epict. Enchirid.

By the firſt, we are taught to deliver nothing upon truſt or fabulous report, but what is infallibly true and integrious. By the ſecond, not to inſiſt upon impertinences, but to preſſe upon that Subject which is uſefull and commodious. By the third, to decline too much vehemency in arguments of *diſcourſe*; for this argues a diſpoſition arrogant and impetuous. For theſe with that daring Epicurean *Velleius*, are ſo confident and peremptory in matter of argument, as not a period muſt be delivered, but they

Observ. 4.

they expect it ſhould be for a Maxim received. And herein they erre moſt, becauſe they hold themſelves ſecure from erring. To bee briefe, in Subjects of *diſcourſe*; let it be your care to regulate your ſpeech to the direction of that Ambroſiack father; whoſe advice is, that there be *weight* in our *words*, *ſenſe* in our *ſpeech*, *gravity* in our *diſcourſe*. Which obſerved, neither ſhall your Hearer be tediouſly cloyed, nor any impropriety diſcovered; but by meanes of this communicative *diſcourſe* become ſo mutually intereſſed and improved, as the Evening may returne a faire account of whatſoever has beene delivered.

Ambroſe in Offic.

ACTION.

Obſerv. 1.

Secondly, as theſe *Neighbourly Offices* may pitch vpon *Action* or *Negotiation*; be it ever your prime ground, (as I have elſe-where obſerved) to doe as you would be done vnto: you would not have your truſt deceived: Delude your *Neighbour* with faire pretences. Let your contracts bee juſt without circumvention; your intentions cleare without colluſion. Suffer with your *Neighbour*, as if it were in your owne particular. Comfort him when you ſhall finde him perplexed; relieve him when you ſhall find any way neceſſitated.

Now in directions of comfort, it is not ſo hard to give comfortable counſell to the ſorrowfull, as to finde a fit ſeaſon when to give it. Make choice then of an opportunate houre, wherein the office of an affectionate *Neighbour* may be performed; and the *action* to which it is addreſſed, cheerefully ſeconded.

Here he inſiſts upon theſe three particular ſubjects, wherein theſe *Neighbourly Offices* are to be exerciſed.

LIFE. FAME. SUBSTANCE.

Tell me, Is he brought upon the ſtage for his *Life*? Performe the part of a conſtant *Damon* to your diſtreſſed *Pitheas*. Bring him off if it lye in your power: eſpecially, if his innocence merit your defence. Sollicite his cauſe; labour to free him from tyrannizing foes. It is a worke of piety, and reteines the higheſt place in thoſe living Annals of amity. Againe, comfort him in the loſſe of thoſe he loved. Attemper his griefe with ſeaſonable advice. So compaſſionate his teares, that they may find a *ſympathy* in your eyes, and an *antidote* in your *diſcourſe*.

Heri vidi fragilem frangi; hodie video mortalem mori. Epict.

It was no leſſe divinely then wittily ſaid of *Epictetus* the Philoſopher, who going forth one day, and ſeeing a woman weeping that had broken her pitcher; and the next day meeting another woman weeping for that ſhee had loſt her Sonne: *Yeſterday I ſaw teares ſhed over a broken pitcher; and to day teares ſhed over one for paying his debt to nature.*

Sociable and ſeaſonable counſell in theſe, as it effectually workes upon the *patient*, ſo is it an argument of a pious diſpoſition in the *Agent*. You deſire comfort in theſe cloudy dayes of your affliction? Miniſter the like ſolace upon every occaſion: So ſhall others be ſtirred up to afford you the like receipt in your greateſt ſtrait: the like remedy in your preſſingſt extremity.

FAME.

In the ſecond place, you are to tender his *good name*. For *Fame* and *Honour* is ſuch a *precious odour*, as it ſurvives man: and reteines the memory of his actions in a laſting Shrine of glory or ſhame: Theſe are Monuments which cannot periſh. *Touch, Ieat, Marble, Ivorie*, are all of them materials of Mortality: Whereas a *precious fame* ſurvives ſuch periſhing metals, and makes perpetuity her Trophey. The *Righteous* ſhall be *ever* in *remembrance*: but the *memory* of the *wicked* ſhall *rot*. As it is palpable flattery then to beſtow an adulterate beauty upon immeriting actions: ſo is it an act of impiety to detract from the repute of deſerving perſons. This moved devout *Hierome* to conclude: "To lay upon

good

" good men an aſperſion, admits not eaſily a pardon. This were to diſcourage *vertue*, and to imbolden *vice*. Be it then your eſpeciall care to value his *honour* with whom you familiarly conſort. Such a pure ſtole as an undefiled *fame* may admit no ſtaine. To obſerve this, let the *Preachers* advice, be your impreze: *If thou haſt heard a word againſt thy neighbour, let it die with thee, and be ſure, it will not burſt thee.*

Obſerv. 4.

Non facilis eſt venia, prava dixiſſe de rectis. Eccluſ 19. 10.

Now in the choyce of thoſe with whom you deſire to be intimate, as you are to *try* before you *truſt*, *prove* before you *approve*; ſo having once confirm'd them yours, let their *fame* be equally pretious to you as your owne. Firſt for your Choyce, let them be ſuch as you may reſt confident that you may either better them, or be better'd by them.

It was the advice of a Learned Morall, and the wiſeſt may reſerve an attentive care for ſuch uſefull counſell: " Be not too eaſie in entertaining, " but be conſtant in reteining. For the former, as it may taxe you of levity; ſo the latter cannot chuſe but accuſe you of much inconſtancy. If hee deſerve your love, tender his *fame* as your owne life. If it be your opinion of him, that hee deſerves not to be ſo enliſted; uſe more freedome to him in trifles, then in what may appeare more conſequent. It was the expreſſion of a divine Father to his affectionate friend: *Tuus ſum totus.* But before ſuch time as his pious diſcretion admitted of any ſuch Subſcription, by a more ſerious examen and diſcuſſion of his parts, he had found him worthy his affection: That Maxime is true: *Love tranſanimates into the thing loved.* They who truly love, fix on no Object with more deſire, then on that wherein they ſee their friends deſire to cloze. Hearts ſo really devoted, cannot poſſibly be divided. For as *Ariſtotle* ſaith, *Friendſhip is one ſoule which ruleth two hearts, and one heart which dwelleth in two bodies.* How is it poſſible then that ſuch an *amicable union* ſhould admit of the leaſt *diviſion?* For theſe ſweet muſicall ayres of entire affection, never ſuite well with thoſe warbling meaſures which conſiſt of diviſions: For *Friendſhip* implyes an *Equality*; nay, it is more *Platonically* ſpheared, and infers a *Community*.

Ambroſ. Offic. 3.

Amor tranſanimat in rem amatam.

φιλία ἰσότης. πάντα φίλων κοινά.

Now there are five degrees of Civill Society;

1. *Is of one Family*;
2. *Of one City.*
3. *Of Neighbourhood or Propinquity.*
4. *Of Amity.*
5. *Of one Countrey.*

Five degrees of civile ſociety. *Frieg. in prim. Offic. Cic.*

All which produce effects in a ſeverall manner, according to their Contiguity, Analogy or Order. Albeit, that Society which derives it ſelfe from the lineall tye of blood, challengeth to it ſelfe the higheſt Prerogative.

Οἰκιακὸν, Οἰκομητριον, Οἰκομητριον.

Now, I muſt not preſcribe you what *Neighbours* you are to have, but how to demeane your ſelves with thoſe you have. And of theſe, none are held more dangerous, then ſuch as are either ſuperciliouſly inſolent, or furiouſly impatient.

For the former, that Poet pourtrayes him to life in theſe his lofty and enlivened meaſures: whoſe proper ſimilies ſo nearly allude unto him, as I cannot omit him.

Like

Observ. 4.

Like to the bending ſhoulders of our Anticks,
Who ſeeme as they'd ſupported the foundation
Of an imperious Structure, *when God wot*
Thoſe arched cielings, rafters, beames and all
Would feele th' weight of their grandeure, and decline
To mouldred Earth, had they no firmer Ground-workes
To buttreſſe their rare Fabrick :--*So did th'* Fly
Ith' Fable *glory, that* ſhe rais'd the *duſt*
Thoſe Spoke-wheeles *fanned* ;--*Thus though ſenſe forbid it,*
A Selfe-opinion *ever thinkes ſhe did it.*

Neither be our impatient and violent ſpirits leſſe incommodious in *Neighbourly Offices*. For with theſe, the leaſt treſpaſſe is of ſuch high quality and nature, as it muſt admit no Arbitrator. *Archita's* milky Dove muſt not build in their Lovure. It were a taske of difficulty to conſort with theſe neighbourly: and yet a moderate and well-compoſed temper may not only attemper ſuch an humour, but bring his *Neighbour* to a recollection of himſelfe, and conſequently to an acknowledgement of his errour. Theſe effects wrought *Socrates*, *Stilpho*, and that Tarentine *Archita's* in theirs: and the like *Elixir* may you extract from yours, if you ſeaſonably apply your advice after the heat of their paſſion, and ſo by degrees bring them to enter treaty with reaſon. By which meanes you ſhall win them, by waining them from what did moſt unman them.

Vid. Plut. in Moral.

Now, there is no better *Office* in the opinion of our ſoundeſt Moraliſts, that can be expreſſed by one *Neighbour* to another, then in moving him to *peace*, if he be *contentious*: and exhorting him to *patience*, if he be *furious*. Where two meeke men meet together, their conference (ſaith Melliſluous *Bernard*) is ſweet and profitable: where one man is meeke, it is commodious: where neither, it proves pernicious.

Ariſt. in Eth. Sen. in Epiſt. Boet. Bern.

For the contentious perſon, as he ſpins ſubtile webs to intangle others: for the moſt part (with that Grecian *Shipwright Phereclus*) he becomes a prey unto others. It is ſaid, that Law, Logick, and the *Switzers* may be hired to fight for any one: Sure I am it holds with theſe factious men, whoſe diſpoſition holds ever in oppoſition with peace: And can find a Fee for a Lawyer, when they can ſcarce find a farthing for a Dinner. Theſe make their whole life a continued ſuite; till they have brought ſuch an irrecoverable Conſumption to their eſtate, as they leave no other inheritance to their poſterity, then the *Remaines* of a *greater worke*, reverſions of poverty. I muſt confeſſe ſuch litigious *Tetters* are dangerous *Neighbours*: for as they ſcorne to take wrong, ſo for moſt part they are as unwilling to doe any one right. Yet a diſcreet temperate *Neighbour* may worke much good upon ſuch an indiſpoſed Nature.

Hi necis Artifices, Phalaris, Phereclusq; Perillæ, Quæ texunt aliis, pœna fuere ſuis. Dum vult eſſe prædo, fit præda. Aug.

It is ſaid of *Agltaidas*, that hee was a man of that ſurly and crooked diſpoſition; as hee diſ-reliſhed nothing more then the purchaſe of others affections. His only ayme was to diſturbe others peace: and detract from others praiſe. Yet, behold, how this rough peece, of a ſurly *Saturnine* became affable; of a cloudy Critick, indifferently ſociable, by a neighbourly conſorting with thoſe, whoſe propinquity of place, and familiarity of ſpeech wrought ſtrongly upon his ſpirit!

Vid. Plut. Macrob. Strom.

Now, there is another *Office* in you requiſite, and to your *Neighbour* expedient: And that is to afford your comfort by a ſeaſonable exhorta-

tion

tion of him to patience. If you find him dejected by receiving a legall censure otherwise then he expected, or, as hee conceives, deserved: by which hee holds himselfe so highly disparaged, as hee is ever harping upon that sentence of *Nicetas*; "No punishment so grievous as shame: Or that expression of *Nazianzene*, which reteines a more impressive stampe; "Better were a man dye right out, then ever live in reproach "and shame: Or that dis-consolate speech of *Ajax*, who being ready to dispatch himselfe, and with a desperate hand to divert the current of a maturer fate, used these as his last words; "No griefe doth so cut the "heart of a generous and magnanimous man, as reproach and shame: Oh then deferre no time, but seasonably apply your taske by infusing into his breathing wounds some balmy comfort, such as that Cordiall was of a divine Poet:

Observ. 4.

Nicet.

Nazian.

Homer. in in Odyss.

Nulla tam tristis sit in orbe nubes,
Quam nequit constans relevare pectus;
Nulla cordati Scrinio Clientis
Ansa querelis.

No Cloud so dusky ever yet appeared,
Which by minds armed was not quickly cleared;
Ne're Suit to th' bosome of a Spirit cheered
Sadly resounded.

Againe, should you find him afflicted with sickneſſe, which hee increaseth with a fruitlesse impatience; wishing a present period to his daies, that so death might impose an end to his griefes. Suffer him not so to waste his Spirits; nor to dishonour him who is the searcher of Spirits; but apply some soveraigne receipt or other to allay his distemper, which uncured might endanger him for ever. Exhort him to *possesse his soule in patience*: and to supply this absence of outward comforts with the sweet relishing ingredients of some mentall or spirituall solace.

Ingenious *Petrarch* could say, "Be not affaid though the out-house, "(meaning the body,) be shaken, so the soule, the Guest of the body, fare "well. And he cloſed his resolution, in a serious dimension, who sung:

Petrarch. *de remed. utriusq; fort.*

He that has health of mind, what has he not?
'Tis the mind that moulds the man, as man a pot.

Cui mens sana fuit quid in orbe requireret ultra.
Mens cujusq; virum format, ut ille Scyphum.

Lastly, doe you find him perplexed for losse of some deare friend, whose loyall affection reteined in him such a deepe impression, as nothing could operate in him more grounded sorrow, then such an amicable division? Allay his griefe with divine and humane reasons: Tell him how that very friend which he so much bemones, is gone before him, not left by him. This their division will beget a more merry meeting. Let him not then offend God by lamenting, for that which he cannot recall by sorrowing: nor suffer his too earthly wishes for his owne peculiar end, to wish so much harme to his endeared friend as to make exchange of his seat and state of immortality, with a vale of teares and misery. Admit he dyed young; and that his very prime hopes confirmd the opinions

Obſerv. 4.

of all that knew him, that a few maturer yeares would have ſo accompliſh'd him, as his private friends might not onely have rejoyced in him, but the publique ſtate derived much improvement from him. His hopefull youth ſhould rather be an occaſion of joy then griefe. Though *Priam* was more numerous in yeares, yet *Troilus* was more peturious in teares. The more dayes, the more griefes. No matter, whether our dayes be ſhort or many, ſo thoſe houres we live be improved and imployed to Gods glory.

Priamus, quò diutius vixit, magis flevit. Ille Troilo ditior in annis: Troilus Priamo faſcior in lachrymis. Reg. Epicæd. Quantò maior fuit amor in poſſidendo, tantò grevior erit dolor in amittendo.

But leaving theſe, admit you ſhould find him ſorrowing for ſuch a Subject, as deſerves no wiſe mans teares: as for the loſſe of his goods. Theſe teares proceed from deſpicable Spirits, and ſuch whoſe deſires are fixed on earth. So that, as their love was great in *poſſeſſing* them, ſo their griefe muſt needs be great in *forgoing* them. Many old and decrepit perſons; to whom even Nature promiſeth an hourely diſſolution; become moſt ſubject to theſe indiſcreet teares: For with that ſottiſh Roman, they can ſooner weepe for the loſſe of a *Lamprey*, then for the very neareſt and deareſt in their *Family*. At ſuch as theſe, that Morall glanced pleaſantly who ſaid: "Thoſe teares of all others are "moſt baſe, which proceed from the loſſe of a beaſt. And theſe though their grounds of griefe appeare leaſt, yet many times their impatience breakes forth moſt. Fearefull oathes and imprecations are the accuſtomableſt ayres or accents which they breath. Theſe you are to chaſtiſe, and in ſuch a manner and meaſure, as they may by recollection of themſelves, agniſe their error, and repeat, what that divine Poet ſometimes writ, to impreſſe in them the more terror:

Nullæ ſunt lachrymæ indigniores iis tandem quæ a diſtrimine jumenti ſunt orientes.

That houſe which is inur'd to ſweare,
Gods judgements will fall heavy there.

A domo domini perperam jurantis, nunquam recedit ira tonantis.

Theſe, as they are inordinate in their holding, ſo are they moſt impatient in their loſing. And it commonly fareth with theſe men as it doth with the *Sea-Eagle*; who by ſeeking to hold what ſhe has taken, is dreneh't downe into the gulfe, from which ſhee can never be taken.

Cum ferre quod cepit nequeat, in gurgitem demergitur. Pittacus apud Laert.

It was the ſaying of ſage *Pittacus*, that the Gods themſelves could not oppoſe what might neceſſarily occure: Sure I am, it is a vaine and impious reluctancy to gaine-ſay whatſoever God in his ſacred-ſecret decree has ordained. His ſanctions are not as mans, they admit no repeale. What availes it then theſe to repine, or diſcover ſuch apparent arguments of their impatience, when they labour but to reverſe what cannot be revoked, to anull that which muſt not be repealed? Exhort them then to ſuffer with patience, what their impatience cannot cure: and to ſcorne ſuch ſervile teares, which reliſh ſo weakly of diſcretion, as they merit more ſcorne then compaſſion.

Now, there is another kinde of more kind-hearted men, who though in the whole progreſſe of their life, they expreſſed a competent providence; being neither ſo *frugall* as to *ſpare* where *reputation* bad them *ſpend*: nor ſo *prodigall* as to *ſpend* where *honeſt providence* bad them *ſpare*. Yet theſe, even in the ſhore, when they are taking their farewell of earth, having obſerved how their children, in whom their hopes were treaſured, become profuſe rioters, ſet the hoope an end, and turne Spendthrifts too: and ſo cloſe their virtile providence with an aged negligence:

ſprink-

ſprinkling their hoary haires with youthfull conceipts: and ſinging merrily with the Latian Lyrick: *Obſerv. 4.*

Our children ſpend, and wee'l turne ſpenders too,
And, though Old-men, doe as our yonng men doe.

Vt proles diſperſit opes, ſpargamus & omnes. A Senibus juvenes efficiendo leves.

This I muſt ingeniouſly confeſſe is an unſeemly ſight: That old men when yeares have ſeazed on them, and their native faculties begin to faile them; ſhould in ſo debaucht a manner make thoſe diſcontents which they conceive from their children, the grounds of their diſtemper. For as the adage holds it *prodigious* for *youth* to repreſent age; ſo is it *ridiculous* for *age* to perſonate *youth*. But for decrepit age, as it is for moſt part unnaturall to bee prodigall, ſo is it an argument of indiſcretion for it to be too penuriouſly frugall. For to ſee one who cannot have the leaſt hope of living long, to bee in his earthly deſires ſo ſtrong; to be ſo few in the hopes of his ſucceeding yeares, and ſo full of fruitleſſe deſires and cares, what ſight more vnſeemely? what ſpectacle more uncomely? That man, deluded man, when ſtrength failes him; all thoſe certaine fore-runners of an approaching diſſolution ſummon him: and the thirſty hope of his dry-ey'd executors makes them weary of him; that then I ſay, his eager purſuit of poſſeſſing more (when as he already poſſeſſeth more then he can well enioy) ſhould ſo ſurprize him, diſcovers an infinite meaſure of madneſſe: for, as it divides his affections from the object of heaven, ſo it makes him unwilling to return to earth, when his gellied blood, his enfeebled faculties, and that poor mouldred remainder of his declining cottage, as they have made earth weary of him, ſo ſhould they make him deſirous to returne to Earth.

Seni invenescere ludibrium Iuveni ſenescere prodigium. Iuventus et Ætas varias agant Scænas. Quanto propinquior ſepulchro, tanto porrectior in deſiderio. Quanto minus ſuppetit, tanto magis appetit. In viribus deficiens, et in cupiditatibus proficiens.

Now, as you cannot expreſſe a more Chriſtian *neighbourly Office*, then in your private Arbours, to converſe with theſe *Groundlings*; and acquaint them with the hopes of another life; and the feares of a ſecond death: ſo even with all ſuch as *neighbour* neere you, when at any time you ſhall perceive any predominant irregular affection over-ſwaying reaſon in them: to afford your beſt advice to reclaime them; by which means as you may winne them, ſo may you winne favour with the *Highest* by your ſo diſcreet, pious and ſeaſonable endevour to waine them. For as comfortable cordials are uſefull to ſuch as be diſconſolate: So are more ſharpe medicinable corraſives helpefull to ſuch whom a long cuſtome of delinquency has made indurate. And ſo I briefly deſcend to the pleaſant'ſt, neither altogether the unprofitableſt *neighbourly Office*, which we formerly, according to the diſtribution, of our Ethicks, propoſed; which particular *office*, diſcreetly moderated, cannot but redound with much mutuall content to the parties ſo lovingly and neighbourly intereſſed.

Sicut lux ſive ignis non melius accenditur quam ignem igni applicando: ſic ſervi dei non melius inflammantur quàm ſimul habitando. Serm. in Octav. Paſ.

It is a received *tenet*; { *Apollo's bow muſt not hold ever bent,* / *And once a yeare his laughter gives content.*

RECREATION.

There is none ſo intentively ſerious, unleſſe hee be wholly drenched in mundane cares: or faſtned to the privacy of a ſtudious life: but hee will reſerve an houre to recreate his over-tyred ſpirits with his friend. Yet ſayes that *Flower* of *Roman Oratory*, wee are in theſe to uſe a reſtriction, leſt of our *recreation* we make a *profeſſion*. Wee are to make uſe of it, as of our *ſleepe* or *reſt*: to cheere us, not to dull us. If wee lye too long grove-

Ludo et ioco uti licet ſicut ſomno et quiete. Cic.

Obſerv. 4.

ling in it, we become ſtupid and inſenſate by it. This makes me recall to mind that pleaſant Dialogue betwixt a Tutor and his Pupill; whom when his Tutor found lying a bed at nine of the Clock; he chid him, telling him that five houres were ſufficient to lye in bed for *neceſſity*: and ſeven for *recreation*: And truly, ſaid his Pupill, I thought good to make uſe of both; for I have laine twelve: So as, Tutor, you cannot juſtly blame me, having obſerved both mine houres of *recreation* and *neceſſity*. Now in Subjects of this nature, wee ſhall find ſuch variety; as they cannot chuſe but afford us delight, and that in a pleaſing ſatiety. For theſe extend equally to the exerciſes both of *body* and *mind*. To the *mind*, to reaſon or contemplate: To the *body*, to practiſe or operate. The one being no leſſe apt, (to uſe the words of that witty Centuriſt) to handle his *booke*, then the other his *ball*: The one his *Pen*, the other his *Pike*. For the former of theſe, that *neighbourly Farmer* writing to his *honeſt friend* and *Farrier*, upon his *Heraulā labour*, exerciſed his wit in a recreative way after this manner. *Parthen. in Miſcell. marg.*

A Black-ſmith, *and a* Writer! *'tis a ſtraine,*
Well hammer'd forth by th' Anvill *of the braine.*
Each period is a naile, *that well beſtowes*
This prayſe on th' Author: " *he has* won *his* Shoes.
He needs no Belloes *to diſperſe his fame,*
Each Stroke *returnes an accent of his name.*
With common cates he do's not cloy your gorge;
Nay, what is rare, He workes without a Forge.
Admit you 've broke, or loſt your Armes, *reteine*
This man, hee'l bring them to their uſe againe.
Nay, reade till you be gravell'd, *Ile aſſure you,*
Repaire but to this Farrier, *hee will cure you.*
One Smelt *ſhall ſerve for all; the more I read,*
The more, me thinkes, He hits *the* naile *o'th* head.
So as I vow by th' Crowne of Polihymnie,
More learned ſmoake ne're ſteam'd from Lemnian *chimny:*
Whoſe wel-compoſed Bulke for ſtate and ſtyle,
Needs not the helpe of any Vice *or* File:
For th' more one lookes, the more it would amaze one,
To ſee a Mulciber *a* Coat *deblazon:*
Succeeding yeares ſhall ſay, when theſe times paſſe,
That never Horſe-leach *ſuch an* Herald *was:*
And Stationer *too will wiſh, if't roundly ſell;*
" *Many ſuch* Smiths *were in his* Iſrael.

Such harmleſſe pleaſing paſſages as theſe, doe not onely delight the fancy; but remaine as pledges of *neighbourly* love and amity: whereas ſuch light ſtraines or jeering wits, as run deſcant on the fame of their *Neighbour*: they may perhaps pleaſe themſelves, but they cannot chuſe but diſ-reliſh any well-diſpoſed *Hearer*. For true Ingenuity can never hold equi-page or relation with love of infamy or detraction. That wit reteines the beſt ſtate, which frees it ſelfe from others ſtaine. Whereas, the too fat and fertile Soiles of exuberant wits, for want of due cul-

The dangers ariſing from opinionate wits.

ture,

ture, grow wild with weeds, and returne to their Maſter a fruitleſſe crop for all his labour. *Obſerv. 4.*

To divert from theſe; there is an other *recreation* more commonly uſed, then worthily approved: becauſe the too free ſcope given to the uſe, has brought it into an abuſe. I meane their too aſſiduate familiar-neighbourly meetings; which, though they imply love, yet they cloze too oft in violent extreames, and apparent iſſues of hate. Frequent meetings and long ſittings cannot chuſe but produce unexpected effects; Eſpecially ſeeing, that even the beſt tempered ſpirits, and ſweet compoſed natures daily loſe themſelves by taſting too freely of *Circes* cups: and of diſcreet *Antenors*, become intemperate *Elpenors*: Entring thoſe inchanted Cels like *Lambs*, but going forth like *Lyons*. Neither (as I have often obſerved) did theſe diſtempers ariſe from any love they bore to the *Cup*, but their *Companion*; or ſome other attractive Motive, which lengthneth the ſhots, and makes the merry-madding houre ſeeme ſhort. This that pleaſant Paſquill daintily ſhadowed: The unexpected effects of frequent meetings.

An handſome Hoſteſſe needs not keepe true ſcore,
A ſmile will cauſe her Gueſts ſtay one night more;
She ſhewes no curt'ſies, but they muſt requite them,
While ev'ry kiſſe ſhe lends, makes up an Item.

Many miſ-ſpent houres have theſe occaſions produced; which upon a more ſerious, and indeed temperate conſideration could not but be repented: For upon diſcuſſing expence of *Time* and *Coine*; how frivolous, if not noxious delights, begot a neglect in the former, then which nothing more precious: and a needleſſe diſ-reſpect of the latter, then which nothing more profuſely fooliſh: theſe could not chuſe but taxe themſelves of *ignorance* in the one, and *improvidence* in the other: Such Conſorts as theſe, can neither make good Husbands for Wives; good Companions for Neighbours; good Maſters of a Meney; nor truſty Friends to any. For the firſt, that Lydian Maid diſcovered her reſolution fully, and imparted her mind freely, in her diſtaſte to a Mate of this ſociety:

I'd rather dye Maid, and lead Apes in Hell,
Then wed an Inmate of Silenus *Cell.*

Virgineum citius vitam agam,
Simias apud inferos traham,
Sponſum quam ebrium in thalamum admittam.

For the ſecond, how can they performe the *Office* of a *Neighbour*, whoſe diſtemper'd braine cannot diſtinguiſh a *Neighbour* from a *Stranger*? For the third, how were it poſſible that they ſhould be diſcreet *Maſters* over *others*, who have not the diſcretion to bee *Maſters* of *themſelves*? For the laſt, how ſhould they be *truſty* to any, when intemperance has betrayed the truſt of every faculty, and unriveted that golden Claſpe of the memory, which ſhould have reteined (like a ſure Recluſe or Store-houſe) the bowell of every ſecrecy?

In your deportments then of this nature; as your reſerved houres admit of moderate *recreation*, to allay the weight or grandeure of more ſerious buſineſſe, make it only as a *paſtime*, not as a continued taske of paſſing time. Flies, when they play with the Candle, never leave it, till their wings are ſinged by it. Habit, as it is precious in the practiſe of vertue;

Observ. 4.

Circumſtances obſervable in all inferiour actions of delight.

Seneca.

so it growes pernicious in the exerciſe of viee. Obſerve then theſe circumſtances in theſe inferiour actions of delight. 1. With whom you conſort. 2. For what end you conſort. 3. To obſerve a meane, whereby you may attaine the end, for which you conſort.

Now, to give an uſefull touch in each of theſe: That excellent Morall can informe you: "The way to ſafety is to retire your ſelves from com-"pany: but ſeeing humane ſociety admits, nay injoynes it; you are to make choyce of ſuch as may improve your knowledge by it. All *good fellowes* are not *good men*. You are then to bee no leſſe cautious in your choyce of company; then you would be of thoſe you conſort with, in a contagious or peſtilentiall City: The way to infect all, is to mixe the ſick with the whole. The meanes to avoid this malady, is to make piety your directreſſe in the courſe and choyce of your ſociety. Secondly, you are to conſider for what *end* you conſort. Not to ravell out time, as if no account were to bee given of it: but to beſtow it upon ſome uſefull diſcourſe; ſuch as may improve the Hearer, and returne this teſtimony of you to the diſcreeteſt eare, that you come not thither to be time-ſpenders, but Improvers of your *Talents* to your ſelves and others. Thirdly, you are to *obſerve* a *meane*, whereby you may attaine the *end*. Diſtemper is an ill Manager of any buſines. And in the courſe or paſſage of occaſions to admit any unneceſſary diverſion, mainely troubles the current, or in-let of occaſion. Avoid both theſe: Let neither your bloods bee inflamed through diſtemper: nor your occaſions diverted by any irregular or indiſpoſed humour. So ſhall theſe amicable intercourſes of yours, not only redound to the benefit of the Hearer: but returne into your owne boſomes with much profit and honour.

Ib.

This (as hath been ſhown in his *Introduction* to the firſt *Obſervance*) will prevent all occaſion of diſtaſte, & divert all grounds of future diſtruſt.

He winds up the *Series* of his diſcourſe, with a repetition and uſefull application of every particular branch.

Now to take our worke out of the Loome; you may remember how in this our laſt *Obſervance*, wee told you that theſe *Neighbourly Offices*, either pitched upon Arguments of *Diſcourſe* and *Communication*; or upon *Action* and *Negotiation*; or *Paſtime* and *Recreation*: in the purſuit or agitation whereof, you were to be cautelous of the *Life*, *Fame*, or *Subſtance* of ſuch with whom you ſtood intereſſed. Of all which, with no leſſe brevity then perſpicuity wee have ſo farre treated, as nothing now remaines to be further handled or diſcuſſed, ſave only *Subſtance*; which being in the eſtimate of opinion the leaſt, wee have reſerved for the laſt. We ſhall briefly deſcend to that too; that nothing may be omitted wherein your knowledge may be improved, and theſe *mutuall Offices* better performed; which even in humane ſociety are neceſſarily to bee preſerved.

Vid. Plut. in Moral.

Touching this then, a better morall Direction you cannot receive, then from that well-contented and rightly tempered *Tarentine*: who proteſted that hee never ſaw his *Neighbours* field flouriſh, but hee rejoyced in the fecundity of it, as if it had beene his owne. His welfare made him ſmile. His ſucceſſe caus'd him to give thankes to the gods, as if that ſucceſſe had redounded to his owne goods.

Anſelme.

This well-diſpoſed Ethick had not an *evill eye*. He knew not how to repine or murmure when his *Neighbour* did proſper. Be you of the like mind. As it is an *Angelicall vertue*, to rejoyce at anothers good: ſo is it a *Diabolicall Vice*, to repine at anothers gaine. Let not your eye be evill, becauſe another's good. Be it your ſalutation, when you paſſe by them, in your devouteſt prayers to bleſſe them: ſaying, "God ſpeed you,

Obſerv.4.

you, We wiſh you good luck, May you proſper in your labour to his glory whom you honour. Theſe if you duly obſerve; when you ſee your *Neighbours* field look fat, (to uſe the ſaying of that wiſe Cinick) it wil not make your cheeks look leane. That marrow-eating envie cannot grind you, becauſe your *neighbours* proſperous ſucceſſe doth infinitly cheer you. You will not ſtumble on his *mere-ſtone*; nor remove his Buttoll to inlarge your own, becauſe you tender his welfare equally as your owne. His loſſe muſt not procure your curſe: becauſe your beſt wiſhes ever cloze with his ſucceſſe. Let us draw in our Sailes, and contract all in one. Would you, Gentlemen, in your reflexion upon *Conjugall Offices*, performe the duty of *good Husbands? Love your Wives, even as Chriſt loved the Church, and gave himſelfe for it. And rejoyce with thoſe whom you have loved.* Obſerve likewiſe that mutuall office and benevolence betwixt them and you: and let none partake in your love, but thoſe who are affianced to you. *The Wife hath not the power of her owne body, but the Husband: and likewiſe alſo the Husband hath not the power of his owne body, but the Wife.* This mutuall intereſt thus confined, ſhould make your hearts the more individually united. Performe then the *Office* of good *Elkanahs*, loving Husbands: ſo may you find in your Wives, the like mutuall affections. And yee *Wives*, who are thus happily eſpouſed, render a faire requitall unto them, in whoſe eſteeme you are ſo much endeared. *Be diſcreet, chaſte, keeping at home, good, and ſubject unto* your *Husbands*; *uſurpe* no *authority* over them, *but bee in ſilence*: This *Conjugall Office*, by a ſweet introduced habit, will become a *Solace*.

This ſalutation was by the ancient *Latians* uſed, as it is even to this day by us received:
" *Sit Deus veſtris ala laboribus*;
" *Sit Deus veſtris aura laboribus*;
" *Sit Deus caſtis juvenibus amoribus*;
" *Sit Deus gratis partus honoribus.*

Eph. 5. 25. Eccleſ. 9. 9.

1 Cor. 7. 4.

1 Sam. 1. 5. &c.

Tit. 2. 5. 1 Tim. 2. 12.

Secondly, touching *Parentall Offices*; As yee children are to *obey your Parents in the Lord, for this is right*: So are *yee Fathers not to provoke your Children to wrath: but bring them up in inſtruction, and information of the Lord.*

Eph. 6. 1. 4.

Thirdly, for *Domeſtick Offices*; As yee *Servants*, are to *be obedient unto them that are your Maſters*; *pleaſing them in all things, not anſwering againe: So yee Maſters, doe the ſame things unto them, putting away threatning.* This in every private Family will beget a ſweet conſorting harmony.

Tit. 2. 9.

Laſtly, in *Neighbourly Offices*; As yee *Neighbours* are to *pleaſe* one another *in that that is good to edification*; *Let no man ſeeke his owne, but every man anothers wealth.*

Rom. 15. 2. 1 Cor. 10. 24.

Theſe *Offices* thus performed, what can be leſs expected then ſuch a ſweet union of minds and affections; as theſe *two Conſorts* here combined, and to one volume reduced, cannot in their loves be more firmely cemented, then they harmoniouſly joyned? Be it then your care to preſerve this faire contexture; truſt mee, it will conferre on your Family, where vertue gives the beſt beauty, more true honour, then the eaſie-reſolving varniſh of fortunes, or whatſoever may outwardly accommodate you. For in the Survey of theſe, you ſhall find ſuch a faire proviſion, as it may prepare you to be loyall Lovers, diſcreet Fathers, juſt Maſters, friendly Neighbours: and which is above all, ſuch abſolute Commanders of your own affections, as ſhould all thoſe occurrents which encounter mortality, oppoſe you, they could not ſurprize you, becauſe a pious reſolution hath reer'd her counter-mure to ſecure you. This *Taske* I ſhall account happy, ſo it may redound to your profit, Gods glory.

He concludes this *Supplement* with a briefe relation of the benefit of every particular Subject.

FINIS.

A Tablet reflecting upon this SVPPLEMENT.

A *Preamble, branching it ſelfe into a briefe* Analyſis *of the whole Tract.* pag. 1.

Of Conjugall Offices. pag. 6. OBSERVAT. 1.

The excellent ſaying of Caia, *wife to* Caius Tarquinius. ibid.
The noble Florentines *Impreze, which hee cauſed to be engraven for a Nuptiall Embleme.* pag. 7
Conjugall Offices *are not to be diſorderly mixed.*
Palæmon, ſi Caulam negligat, Galatæam faciet indigentem: Galatæa, ſi Colum deſerat, Palæmonem faciet inſipientem. p. 9.

The Offices of a *Wife* to her *Husband.* pag. 10

Wonderfull Examples of Piety and Mortification. p. 13
A diſcreet loving Treaty betwixt a Wife *and her* Husband, *recommended to the conſtant practiſe of all affectionate Conſorts.* p. 14
Offences ingennouſly acknowledged, are with conjugall picty and pity to be pardoned: and this locally inſtanced. p. 15

Of Parentall Offices. p. 16. OBSERVAT. 2.

A Parentall care reflects properly upon two diſtinct Objects:
{ Internall. } { Externall. }
The one to educate them in Principles of Religion: the other to accommodate them for a Vocation. p. 16. 17. &c.
The higheſt point of diſcretion in a Schoole-maſter, is to find out the diſpoſition of his Scholler. p. 18
Inconſiderate youth accounts the fruitleſſe expence of time, a meere paſtime. ib.
Parents are to diſpoſe of their eſtates now, while they ſtand ſeazed of eſtates, leſt their deceaſe alter the intention of their eſtates. p. 22

The Offices of *Children* to their *Parents.* ibid.

Children are bound to render unto their Parents expreſſions of their duty and zeale, in three reſpects:
{ Obedience. Reverence. Supportance. } p. 23. &c.
The fruits of Obedience, *as they have relation both to* Children *and* Parents. p. 25
The Admonition of an incenſed Father to a diſobedient Sonne. p. 27
A conſtant poſition obſervable in diſobedient Children. p. 28.
The graduall reſpects of love and duty. p. 30

Of Domestick Offices. p.31. OBSERVAT.3.

The Offices of Masters *to their* Servants. ibid.
Two extreames or perillous Poles to be avoided, whereby this Domestick Obedience *may be better observed:*
{ Lenity. / Severity. } p.ibid.
No Servant meaner then a Parcimonious Master. p.32.
The duty of Servants *to their* Masters. p.34
The duty of a Servant to his Master, will make a Servant an happy Master. ibid.
Emblematicall Hieroglyphicks of sloath. p.35
Adam *no sooner became sinfull, then the earth unfruitfull.* ibid.
It is not sufficient for a Servant to intend his owne peculiar charge, unlesse he admonish others of the neglect of their care. p.36

Of Neighbourly Offices. p.ibid. OBSERVAT.4.

All Neighbourly Offices *pitch upon three particulars:*
Arguments of { Discourse *or* Communication. / Action *and* Negotiation. / Pastime *and* Recreation. } p.36.&c.
Foure cautions in matters of Discourse *to be avoided; that all grounds of distaste may be better diverted.*
{ Telling marvailes. / Pressing reasonings. / Lessening others merits. / Making comparisons. } p.37
Three particulars observable in arguments of Discourse:
{ Verity. / Vtility. / Modesty. } ibid.
Three peculiar Subjects, wherein these Neighbourly Offices *are to be exercised:*
{ LIFE. / FAME. / SVBSTANCE. } p.38
Five degrees of civile society:
{ 1 *Of one* Family. / 2 *Of one* City. / 3 *Of* Neighbourhood *or* Propinquity. / 4 *Of* Amity. / 5 *Of one* Countrey. } p.39

The dangers arising from opinionate wits. p.44.
The unexpected events of frequent meetings. p.45.

Cir-

Circumſtances obſervable in all inferiour actions of delight:
1 With whom wee conſort.
2 For what end we conſort. p.46
3 The meane,
whereby we may attaine the end *for which we conſort.*
HEE *winds up the* Series *of his diſcourſe, with a repetition, and uſefull application of every particular branch.* ibid.
The uſuall ſalutation by the ancient Lations *obſerved, and as it is to this day by us reteined.* p.47
HEE *concludes this* Supplement, *with a briefe relation of the benefit of every particular Subject.* ibid.

A Concluſive POEM contracting all theſe *Subjects* in one.

BY Him, *who ſteers the ſterne of ev'ry State,*
Inſpires our Muſe, *informes us how to write,*
That Palme of peace, that day which knowes no date,
That Sole-all-ſeeing, and ſurveying ſight,
That wings our faith, and cheers us when we fight:
" *By His ſweet influence was this begun*
" *With whom it ends, and ſo my* Worke *is done.*

To you then, ENGLISH GENTLEMEN; *to whom*
Our firſt part *is addreſt:—Beſtow your care*
To act what may Gentility *become,*
That as yee in your Fathers Fortunes *ſhare,*
Your Vertues *may proclaime whoſe* Sonnes *yee were.*
" *'Tis this will leave your Names more eminent*
" *Then Honour, fading Favour, or Deſcent.*

Next, to you ENGLISH LADIES; *who expreſſe*
A native beauty *in each act yee doe,*
Let good reſolves *prepare your morning dreſſe,*
And thinke on Heav'n when wanton Suiters wooe,
Or on thoſe Mates *yee ſtand affianc'd to.*
" Fame is a *precious odour, whoſe leaſt graine*
" *Once ſhed, is hardly gather'd up againe.*

LADIES LOVE-LECTVRE *to you have I read,*
Where yee ſuch freſh-choice-fragrant flow'rs may cull
As yee no other Ornaments ſhall need;
Fill then your Iv'ry-azur'd boſomes full,
Ne're any ſuch did Atalanta *pull.*
" *Prove uſefull Readers then, and, if yee erre,*
" *Condemne mee for a careleſſe Lecturer.*

Laſtly, I've cloz'd *all in a* SVPPLEMENT,
Where modeſt tearmes deſcribe the art of love,
Which to the reſt gives ſuch Embelliſhment,
'Tis ſtyl'd the TRIVMPH *of the* TVRTLE-DOVE,
Whoſe reall-loyall Emblemes if yee prove,
" *I ſhall not chuſe but like where ere I looke,*
" *And for your ſakes make bold to kiſſe the Booke.*

FINIS.

FOR

THE MOST VERTVOVS,

AND

Nobly-Accomplisht LADIE,

THE RIGHT HONOURABLE,

ELIZABETH,

(DOWAGER)

COUNTESSE of *STRAFFORD*;

HIGHLY EMINENT IN THE

SKALE OF THE SERIOUS'T, AND

SERENEST JUDGEMENTS,

FOR

HER PIOUS CONSERVATION

OF

THE LIVING MEMORY

OF

Her most Absolute CONSORT.

FOR

THE MOST VERTUOUS,

AND

THE RIGHT HONOURABLE,

ELIZABETH,

(DOWAGER)

COUNTESS of STRAFFORD;

HIGHLY EMITTENT IN THE

SCALE OF THE SERIOUS, AND

SERENEST JUDGMENTS,

FOR

HER PIOUS CONSERVATION

OF

THE LIVING MEMORY

OF

Her most Affectionate Consort.

A CHARACTER OF HONOUR.

TO write of Honour, and not amply, according to Honours Character, were a derogation to her: and to write exactly, would require a more expert and judicious Artist, then every rude Myson to take in hand a subject of such consequence; But vertue, as she is best adorned when least garnished with externall colours: so Honour is most lively when she seemes most naked of Rhetoricall Varnish. The best Moralls have ever pourtray'd Justice by a scale, poyzing every action duely, discussing every ambiguity throughly, without fixing of her eye on the object of Majesty commanding, or of Amity (with more easie meanes) perswading; They have deciphered Fortitude, not by Thrasoe boast, or a precipitate opposing her selfe to all dangers without mature judgement to foresee, and resolution to prevent the iminency of all occurrents: which made Homer dilate upon the essence of true Fotitude, represented in Hector, as an Archytipe no lesse imitable, then for mannagement in all Assaies admirable: He brings him in dehorting his brother Paris, from his inconsiderate purpose: with this good caveat. It becommeth us not to take Armes upon every sensuall respect, but to ground the motion of warre upon a cause honestly moving. To be brief, there should be no vertue which should not rather character her selfe, by her owne purity, then be displaied by a curious or affective style; which rather detracts then augments those perfect and unstained ornaments wherewith she is endued: and that which Cicero speaks of the office of an Orator, censuring that Speech as most vicious, which seemes most curious; may I speak of Honour, whose dependence is of Vertue: onely illustrated in her selfe, because her essence gives to her more eminence than the polish'd styles of the best Rhetoricians could ever effect. But I will descend into the particular discourse of truly honourable: What they should be that arrogate that Name, and what they are that merit it. Honour relisheth best, when highliest descended: not boasting with Lycas in the Tragedy of noble Ancestors, but of inward vertues; making their mindes the purest mansions of Nobility; their vertues, the Symbolls of their discent and progeny. For what is it to challenge precedencie by our Ancestors, being made Noble by them, whom our owne actions perchance, makes as ignoble? I can approve that disposition of Alexander the best; who rather wished his Fathers exploits (though not in envy) to be obscured, whereby his owne memorable atchievements might purchase him glory, not by relation had to the proweſſe of his Father, but his owne demerits;

yet not with a too liſtning eare of attention, hearing his warlike deſignes above truth prayſed: but more willing to doe, then heare of his doings. For hearing Ariſtobulus *on a time commending his memorable acts farre above truth in his writings, He threw the booke into the river, as he was ſailing over* Hydaſpis, *ſaying, he was almoſt moved to ſend* Ariſtobulus *after.*

For this I have alwaies obſerved in an honourable minde: *no popular conceipt can tranſport her above her* Shpære; *She cannot endure a temporizing Humoriſt, that feedes on the aire of his owne applauſe; but like a wiſe* Ithacus *commits the ſailes of his prudent and provident affections to be diſpoſed by* Vertue, *ſtopping his eare at the Incantations of the voice-alluring* Syren, *or cup-attracting* Cyrce. *An* honourable man *ſteereth his Ship with no Sterne of Ambition, but with a temperate opinion of himſelfe and his owne Actions: referring the whole current and paſſage of his intentions, purpoſes and endeavours to his Countries welfare: whoſe ſafety he preferres before his owne; wiſhing rather death with a good opinion of his country, then immerited honours with her detriment. The Truly* Honourable *will accept of no honours but ſuch as her deſerts challenge: nor thoſe neither, if not obtruded. This moved many of the Ancient Heroes, whoſe acts deſerve no leſſe memory, then their lifes did glory, to expoſe themſelves to all perils, whereby their names might be recorded in the Annalls of Fame: leaving not only Statues or Monuments of what they have been, but by the exact repreſentation of their vertues, what they are; for even the Pagans reſerved a* place *of* honour *and celebrity to ſuch as had either exempted their Country from the ſervitude of her enemy, or had augmented her glory by the voluntary reſignation of their lives. Such were the memorable Annalls of the* Decii, Curtii, Bruti. *Many of the worthy mannagers of State in former times, deſired to have no ſtatues to be erected in their glory, rather making their owne vertues the liveliest records of their memory; the reaſon whereof may be conceived (or at leaſt conjectured) by thoſe occurrents which even hapned in their times: being purſued by that publique foe to vertue and all vertuous intendments,* Envy: *which (marrow-eating locuſt) attended the worthieſt perſonages that then breathed.* Cæſar *had a* Pompey, Pompey *a* Septimius: African *a* Marius, Eſchines *a* Demoſthenes, Cicero *a* Cethegus. *This might move, and that not without juſt cauſe, that Columne of juſtice, Lacedemons glory, vertuous* Ageſilaus, *to erect no ſtatue in his honour, leſt his lifes Ideome after death ſhould be no leſſe contemned, then he was in his life envied:* In meum honorem fimulachra erigi non cupio, ea enim magis gloriam detrahunt quàm augent: in hoc autem humili thoro fama mea ab aliorum invidia maximè aliena eſt: *I deſire to have no ſtatue nor curious monument erected in mine honour: they rather diminiſh than propagate our Glory; my Fame is leaſt envied in this low and dejected Bed of earth. Poore Prince, ſhall thy Name, which hath ſpread it ſelfe by ſo many victories atchived ſo many conqueſts purchaſed,* non ſine ſanguine & ſudore, *ſhall they feare to be vanquiſhed or ſuppreſſed by times anatomy, cankred envy, that never knew what* Honour *meant, but by corrupting* honour? *O then how vaine be thoſe Trophies which are hung in honour of thoſe Heroes of former times! What availeth it* Cyrus *of the tranſlated Monarchy from the Medes to the Perſians? or for* Alexander *to have reduced*

Philotas his Perdiccas, Perdiccas his Pauſanias, Antigonus his Pharnaces, Tigranes his Tiridates.

ced the whole world into one Monarchy? or Cæsar so farre to have dispersed his glory, making his motto —— Veni, Vidi, Veci? The envenomed breath of one serpentine spirit can consume, so great and happy vertues, which once aspired to that height, that eminence, as they enstyled their possessors truly Heroicall; making Flaccus axiome no lesse true to demonstrate our declining memory, then to describe our Times mortality:

Quò pius Eneas, quo Tullus dives & Ancus?
Pulvis & umbra sumus. ——

Dust and ashes indeed, yet such, as albeit the slimy substance of the externall man rest immured and incaged in the Bowels of earth; yet there is an athereall, an heavenly aspiring beauty which cannot be depressed with the terrene and massie weight of earths interior centre--- alta petit, nec cessat, quoad altissima perringit. It hovereth higher, as a Bird farre removed from her native repose, till it arrive at those Elysian Fields of true immortality, where her expected habitation is possessed--- even the mansion of heavenly Syon. Hence therefore may those carnall and epicureall men, who have wallowed in all mundane delights, drunke deep of the sensuall Lethe of their security, be confounded with shame; who relinquishing the offred time of grace, expose themselves to the Brothells of sin and impiety, forgetting all respect of honour, as Corvinus Messala did his owne Name--- and when they behold the admired and most resplendent honours of our Time, either to decline by some inauspicious accident, or cut by the common Sithe of Fate, compare their contaminate lives with their refined vertues. They are gone, and who will now remember them? They were pillars of the state, while they lived, but now the state is altered; where be all the fruits of their fruitlesse cares? the harvest of so industrious labours? where is that great attendance which gained them observation in the eye of the world? our state is now more happy, we breath not as others breathe, yet receive no lesse content by our riot; we are not publikely observed, and yet observe no lesse repute by private attendance; we live merrily; and dye without the least perturbation, anguish or pensive distraction of a minde surcharged with care, overballanced with distresse: we thinke not of ample inheritances, nor make others riot in our funerals: castè & cautè vivunt, qui aliorum quadrâ non vivunt, saith the Comick; and we may believe him. Our privacy gaines us a retired liberty; rest is not purchased by honour, nor the date of our time protracted by the ambicious wings of preferment. Thus will the Silehi of our time descant upon honours ruine, interpreting life, vertues best reward: when no lesse distast is conceived by the truly vertuous, of these distempered humors, which proceed from the cachexie or evill disposition of our mindes, then that renowned Phylosopher Heraclitus did by the vanity of Ephesus, or Diogenes by the vain and fruitlesse rarities of Synope. For He is truly Honourable, who employeth his eyle, the faculties of his soule, so to his Countries availe, that he may attaine a more glorious seate, in his Country Supernall.

Neither are we to hold the ornaments of Honour onely derivative from their Princes favour. We have seene many eminent in their eye, whose actions have throwne a worthy Odium upon their Persons, by abusing the grace bestow'd on them: and bringing a fatall and fearefull combustion

upon

upon the State *by their ambition, or appetite of revenge: or ſome other indirect aime; as all ages can preſent inſtances, and theſe of our owne, to our griefe, even in theſe our late diſtractions.*

And though Families of high extraction and innate honour *might be held worthieſt to ſit at the* Sterne, *and to mannage the higheſt affaires of State; yet have Princes ſuffered in their too much confidence: and falne under their umbrage, by whom in their greateſt extreames, they ought to have beene ſupported. And to inlarge our* Obſervations *in this particular; whence is it to be thought, that this* degeneration *ariſeth? Is it from corruption of* blood, *or of* time? *We ſhall finde a decay or defection in both: Effeminacy or Delicacy being generally Nurſers of our* Gentry: *which cannot chuſe but make* Plants *ſprung from eminent Deſcents looke unlike themſelves. So as, where* Honour *and* Valour *with other decoring endowments, ſhould cloſe in competition with one another:* Education, *which is a* ſecond Nature, *intervenes and tells them, that their* Breeding *never ſchool'd them in any ſuch notions. Former times might finde* Seminaries *for ſuch abilities: but a long continued peace and fulneſſe of Fortunes have made the excerciſe of thoſe abilities uſeleſſe.*

But ſhall we proceed a little further, and unrip the occaſion or ground of this malady? we ſhall render it briefly and truly.

Plat. in Repub. Zenoph. in Cyro-pæd.

Let us ſuppoſe a Prince (*as in a* Platonick Idæa) *ſeated in his* Chaire *of* State; *and in a full Aſſembly as in his* Senat-houſe: *where Perſons of quality and ſuch as are elected for the benefit and indemnity of their Country appeare Aſſiſtants. And in this Grand Convene, Propoſalls of high concerne are debated: but clearely carried by the* Plebeian Party; *as in our Roman Annalls, we may finde ſundry Preſidents. Whence is it, I ſay, that the* Candidates *and thoſe of nobler extraction ſhould vaile to the* Lower: *and to their Princes prejudice and regall priviledge, ſubſcribe to their decretalls? Is it weakneſſe or perſonall intereſt, that begets in them this remiſſneſſe? No; not wholly from weakneſſe; though their judgements be not of the firſt ſight, but their facility in ſubſcribing to inferiour Votes, is grounded upon three reſpects.* Popularity; Self-ends *and* Puſillanimity. *The reaſons you ſhall hear thus diſcuſſed.*

It was well obſerved by a Stateſman *in our time; whoſe travells had ſufficiently read unto him, how* Plebeian votes *were ever for crying up* libertie *of* Subjects; *and* ſubjection *of* Soveraignes: *that nothing was more dangerous to a State government, then this popular overſwaying power: being ever over-clowded with diſcontents: and picking quarrells at the preſent Government, were it never ſo prudently managed, nor peaceably adminiſtred. Innovation is the poſture of State, they aime at: which, though it introduce with it many fearefull conſequences; they will chuſe rather to ſmile on their owne approaching ruine; then admit that State or Condition be it never ſo calme nor ſerene, ſo long as they hold it incapable of a Change.*

Now would you know the cauſe why theſe Plebeian votes *paſſe for current; and receive no oppoſition? We are to underſtand, how Higheſt Families are not ever indued with the pregnant'ſt wits, nor perciveſt judgements. They find* ſubtil groundlings, *who, though they came but th'other day from Cart &*

never

never look't ſo high as into the glorious Horizon of a Court; yet they have found the way how to over-wit theſe perfumed ingenuities: *who ravell out time in their Court-dialect: and by intending more the* trimme *then the* dreſs; *ſpoile the purſuit of their arguments: and give eaſy way to their rurall Oppoments: who, though leſſe* neat, *hold more to* Subſtance: *and win ground upon theſe* State-popinjayes, *by taking advantage upon their impertinencies. But to omit theſe; for all of them retaine not a ſavour of this Cask; there is another bait, which theſe* Lordly Lobſters *uſually nibble at; being a politike deſigne, as they conceit it; the apprehenſion whereof (though it expire like an airy fancy) has great influence over them. And what is this illuſion, but a* popular opinion? *Their deſire is to feede on vulgar aire; the ſteame whereof for moſt part choakes them. They have heard perchance, of ſome Perſons, who by ſuffrage of the people, and their applauſe, have ſwolne great in the opinion of the State: and ſometimes by being borne upon their ſhoulders, have attained the higheſt pitch of Command. They obſerve, how the fame of mens actions receives more life from popular opinion, than any other Inſtrument of State. And in this they canonize their owne fancies, by applying that rapſody of the Poet, to the imaginary extenſion of their ſpreading ſhadowes:*

Theſe be they who rubricate their own fancy: preferring a ſingular Opinion before a Conſiſtory.

Quàm pulchrum eſt digito monſtrari, & dicier hic eſt?

As the Theater, *whereon they act their mimick-tyming parts, are hung about with the* Arras *of vanity: ſo their prime care is to woo and ingratiate their* Spectators, *and by winning in upon their affections, to purchaſe their applauſe in the Cloze of their Actions. But as we commonly note, that* By-ſtanders *ſee more then the* Gameſters, *ſo fares it with theſe deluding Changelings. For by labouring to pleaſe thoſe of inferiour judgements, theſe* Mechanicks *below the* Stage; *they loſe themſelves in the opinion of theſe ſerious and mature Cenſors; theſe* Gallant Gallery wits *(to paſſe by thoſe* Feminine Boxes, *where pregnancie even in Criticiſme, oft-times tranſcends the quality of their ſexe) who can diſcover their defects: for ſo enlivened are their judgements, and ſo farre diſtanced from a popular verge, where conceipt, like a reſtrained vaſſall, is ty'd to the demenſion of the* Object *they looke on, and no further; as they know well how to diſtinguiſh betwixt a* Roſcius *and a* Lyſias. Popularity *is an affected kinde of Action; which the higher it mounts, it ever leſſeneth it ſelfe the more in the eye of judgement.*

Surely would Honour *equally Ballance her owne worth, and enter into a ſerious conſideration with its owne extraction; ſhe would bluſh at nothing more, then in ſuffering her ſelfe to be deluded with ſuch a phanatick ſhadow of fruitleſſe glory: which (though it promiſe much) is ever failing in her reality of performance: and not onely failing the expectance; but drawing the too credulous Believer into a dangerous precipice; from which no threed, were it never ſo curiouſly ſpun by the artfull or ſubtill hand of an* Ariadne, *may ever free him. It is prevention that is the life of Policy; but if opportunity be not taken by the* foretoppe; *He failes in his purſuit of prevention, by neglecting the ſeaſon. Let* Honour *beware of aſpiring, or raiſing herſelf one Story higher, either by indirect wayes, or weake hopes; both which She ſhall finde, like ſo many* Egyptian Reedes, *rather* piercing *than* ſtrengthning *her in her* Progreſſe, *or* Aſcent *to Greatneſſe in her purſuit of* popular fame, *which*

ſeldom or never accompanied the merit of any action: but obſerves the iſſue, & upon that ſucceſſe grounds the baſis *of their opinion.* Honour *ſhould derogate much from her true native value, in entertaining ſuch flitting and fly-blown* Followers; *who act nothing with alacrity but innovation, faction & diſloyalty.*

Thus farre you have heard what ſtrong influence this Popular Froath *has upon* Adulterate Honour; *which, as it retaines a* Glo-worme Light, *ſo it deceives others with its* falſe ſplendor, *and makes the purſuers of it moſt unfortunate. We ſhall litle need to ſtrengthen this Aſſertion with Inſtances: our owne Chronicles may afford us variety, without ranging further.*

Now to the ſecond Motive; wherein we ſhall lay open unto you, how powerfully Self-ends *operate upon this painted Greatneſſe. Their* Revenues *are ſuch* Land-marks, *as they direct their courſe by them. Theſe make them conclude poſitively, though poorely for Perſons of deſcent and quality:*

Si mihi res conſtet, Satis eſt; quo publica fierem?
Non aliâ pendet compage noſtra domus.

Publike ſafety is the lighteſt feather in their Skale. So they may riot and play the ſenſuall Libertines in the free and undiſturbed injoyment of their own; they hold the Game well plaid to their advantage. No defection of Subjects, no alteration of Government, no decreaſe of Commerce, no hoſtile invaſion by a ſurreptitious Nation, can work much upon their Affections: or reſolve their adamantine temper to a compaſſionate teare. The wheel of their Fortune holds a conſtant courſe, amidſt theſe inconſtant and vertiginous wheelings of the State. And this is enough for them.

Now to preſerve theſe, and ſtand at diſtance, like priviledg'd Perſons, ſecur'd from exception or oppoſition; they ever have an intentive eye upon the ſtronger Party. *And theſe they follow with a ſervile reverence.*

How happy had it been for theſe Moaths *of* Honour *to have been* Souldiers *of* Fortune, *or younger Brothers, or perſons of inferiour quality; that the lowneſſe of their condition might have freed them from the purſuit of ſuch diſhonourable* Self-ends. *The* Maxim *is true:* O quàm multi fœliciores fuiſſent, ſi minus poſſediſſent! *whereas, a ſpirit cloathed with true habilliments of honour, will rather ſuffer all extreames; then admit an injurious or diſgracefull bargaine in the ſale or proſtitution of his honour.*

Sext. Aurel.

The Hiſtorian returnes us the relation of a fooliſh Emperour; who, when newes came unto him, that Rome *was taken; He imagining it to be his* Hen *which he called* Roma, *fell into a violent paſſion, and torrent of teares for the loſs of his Bird. I cannot more properly reſemble them then to this brainſick Prince; who preferr'd ſo contemptible a Creature before the Surprize of his own Perſon, and the ruine of his Empire. Teares have eaſy iſſues and avennes that break forth upon ſuch inconſiderable trifles. And this, even in this laſt Scean & Cataſtrophee of our imbroyled State, (as ſome of our traducing Criticks blaneh it) might we find inſtanced in ſundry Perſons of note; whoſe actions, in parallel lines directly tended to this Centre. For although they beheld Spectacles of grief every where numerouſly preſented, the* * *Face of their Country changed; thoſe whom they held in time of peace deſervingly honoured, & in relation to themſelves moſt indeared; ſtripped of what they juſtly injoyed: & for their honeſt Principles, expoſed to the weight of an injurious and Malignant Cenſure; yet ſome of theſe, whoſe ripe and mellow yeares, beſides the diſtractions of the time,*

*No Government but may preſent the Face of a Commonwealth; So long as good Lawes be regents, and Subjects reall in their Obedience.

Principes tyrannidem gravius exercent quàm Optimates; ui optimi ſint Principes. Bodin. de Repub.

time, might have taught them a more uſefull leſſon; never, or very coldly applyed the ſundry traverſes of others misfortunes to their own condition. Their Connivence and Concurrence with thoſe Eminent Votaries, *who bore the ſway, and made their Wills, their Lawes; would (as they hoped) ſecure their Perſons and States. But they found their ill-grounded confidence meere fooliſhneſſe. The umbrage of that * uſurped greatneſſe, whereon they relyed, could not ſuperſede that guiltineſſe, which their actions, though with much privacy carried, had caſually incurred.*

*A faire Conqueſt cannot properly receive the Style of Uſurpation. *Param.*

It was the leaſt of their care, and tooke the loweſt place in their apprehenſion of grief, to ſee a late-flouriſhing State much envyed by forraigne Nations (being ſuch a Store-houſe of all neceſſary proviſion, and an incloſed Garden of ſelected delicacies) to ſee, I ſay, ſo choice and well-cultuated a Soyle, ſoyled with perfidious feet, and made a wilde Forreſt for rationall Brutes. This they lightly reſented; it begot no qualme in them to ſee the State quite turned off the hinges: ſo they remained ſecure by hugging the Conſtitutions of a ** Corrupted State; *and by vertue of that protection, were not in feare to be turn'd out of their own Houſes.*

This by inverſion, was ſometimes the complaint of the Peeres againſt the Boores of *France*, occaſioned upon their late diſtractions.

Thus have you heard how ſtrait-lac'd theſe ſelfe-intereſted Perſonages are, and have been ever to their owne ends; *being deterred from oppoſition, or ſpeaking in defence of their Country or ancient-regall priviledges in time of danger for feare of loſſe; or through ſome other ſervile reſpects, by being over-aw'd with* number, *a great derogation to Perſons of* Honour.

Which *Corruption* ariſeth not wholly from the indiſpoſure of a State; but diſtemper of *Mind.*

We are now to deſcend to the laſt, but loweſt Staire, wherein we ſhall finde how theſe declining ſpirits *retardate their flight in the purſuit of honourable actions, through* Puſillanimity. *So as, none would hold them, by ſeriouſly reflecting on them, but for ſuch a Brood as had beene hatched from the* Eggs *of thoſe* Paphlagonian Partridges; *which our* Naturalliſts *report to have* no hearts. *Ælian.*

Neither be our Neuters *much better; who, like thoſe* Salmacian Sharks *have* two hearts; *for theſe can skrew their poſture to the time, and become* ſerviceable ſhadows *to any commands; preſenting hope of advantage or aſſurance to their preſent condition.*

Theſe Cinnamon-curtaine Lordings, who ſacrifice more devotion to their Glaſſe *and* Complexion, *then any noble deſigne, or virile action; being ſchool'd only in the diſcipline of Complement, & Frenchifide wholly in Ducks, Cringes and Congies; Theſe, I ſay, having left their Fathers Houſes, (ancient Monuments of Hoſpitality) have reſolv'd, (for ſo their Effeminate courſe proclaimes) neither to increaſe nor preſerve the* Honour *of them. The* Camp *has ever held an antipathy to the* Curtaine. *Loyalty, or what addreſſe ſoever, looke it never ſo fixtly upon* Honour, *cannot gentiliſe their Humour. Their growth profeſſeth them meere* State-Sycamours; *all for* ſhade, *nought for* fruit. *Or ſuch as the witty Emblematiſt portray'd under the notion of* Galeati Lepoares, *who would be in the* Van *at a* Feaſt, *but in the* Reere *at a* Fray; *Theſe mens reſolutions are not to indanger their perſons upon any rate. To obtain a Victory without hazard, and partake a rich ſpoile without blood, is the height of their ambition: & the utmoſt pitch of their valour.*

To ſee a Kingdome *at* Stake, *or a* Prince *acting his laſt* tragick Sceane *on a* Stage; *is not ſo much as reſented by them.* Puſillanimity *has begot in*

them such a strange kinde of Charity (if it may without offence assume that name) as they can looke upon the innovated deformity of a State, violation of Lawes and liberties, prophanation of divine honour, or whatsoever is most odious to humanity, without a thought of revenge: or aime to redresse. Were Honour to be purchased in their dayes by the sword; how slowly would it be conferred, how meakly merited? Such is the mettall of these partiall-guilt pieces of Sophisticated Honour: it cannot indure the touch.

Yet we shall observe in many of these, military promises: presentments of valour: but wherein consist they? In surly and supercilious Lookes to their over-aw'd followers: or affronts to disgrac'd favourites: but these Lyons within verge of the Court, appeare ever Lambes in the Campe. They blesse them, from the report of a Cannon, as from a stroak of Thunder. Youth inured to a Canopy, is not so easily disciplin'd in a course of Souldiery.

It was the saying of Epaminondas; That he could not fiddle, but he knew how to make a small village a glorious City. Whereas these, whose Character we return in this place, are just Antipodes to his harmony. A Chest of Viols, or a set of Lutes, is the onely brave military Fyle wherin they desire to be inlisted.

If this be the *Badge of Honour, let feminine delicacy arrogate to it self, the style of Valour. But these be dull-pallid colours in the Annals of Heraldry: and deserve no other debla7 only (to beget a glowing blush in their successors) then lines blanch'd with infamy.

*Those were held in the Roman account worthy of Honour, who, without any relative extraction acquired it by their Valour. Var. de Antiq. Rom. Velleius de mor. Gent. Val. in C. de Fort. Viger. de Milit. Arist. in Polit. Polyb.

Let us here then in the Close of our Character, present these Advertisments to Honour; that she may know how and in what posture to preserve her State clear'd from the opinion of a deceiving lustre: by appearing more really-gracefull, then poorely-popular. To compleat this Worke, it will conduce highly to her advantage, to be a constant professor of fidelity; in the first place to Soveraignty: and next in all offices of Amity. An affable smile gives an excellent grace to the countenance of Honour. Amicitia nunquam minore acquirenda est dispendio quàm Clementiâ. Clemency gains most with least cost. In her expresse of bounty, or works of Charity, let Discretion be her Almoner: By an indisposed liberallity, many have lost more then they have won. In Actions of valour, Honour should be rather resolute than daring: and in nothing more confident then in the maintenance of a good Cause. For Habit; more comely then gaudy, is the neatest livery: being to be knowne better by what we are, then what we weare. For Diet; delicacy should be a stranger to her palat. These Olia's of our Time have brought an Odium upon our State. Lastly, a princely command or composure of Her Affections, will returne Her absolute in all.

FINIS.